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AIA: MICROFILM NORMS

FOLLOWING

PAGE

MUTILATED

THE BOOK

OF THE

REVELATION

PARAPHRASED;

WITH

ANNOTATIONS

ON EACH

CHAPTER:

Whereby it is made plain to the meaneſt Capacity.

DAN. XII. 4.

—Many ſhall run, to and fro, and Knowledg ſhall be increaſed.

HAB. II. 2.

—Write the Viſion, and make it plain upon Tables, that he may run that readeth it.

LONDON: Printed in the Year, MDCXCIII.

THE

PREFACE.

THere is ſcarce any part of Holy Writ, which hath met with a more ſevere entertainment in the World, than this Sacred Book: For although it hath evident Characters of its Divine Authority, and more Humane Teſtimony, than any other Book of the *New Teſtament*; yet upon the increaſe of the *Millenary Controverſies* in the Church; it was firſt called in queſtion, and then boldly, and impiouſly rejected, by that party, whoſe Sentiments it opppoſed, until they had found out a way of reconciling it unto them. Into ſuch extravagancies will immoderate oppoſition tranſport men, and a fond Love, and heady Zeal for private Fancies and Opinions! Neither have thoſe who have endeavoured to illuſtrate, and clear the difficulties of this Myſterious Book, met with leſs gentle uſage in theſe latter ages, eſpeci-

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ally from those of our own Nation contrary, have been commonly represented as Fanatic inteate and Crazed Enthusiasts; or where such Character could not be fastned on them; they have been generally depressed in the World, if their Sentiments proved contrary to what was most prevailing in it; to the great discouragement of inquisitive Persons, and to the mighty hindrance of Truth, and Knowledg; which never thrive better than under a gentle, and moderate freedom. And therefore, I cannot but regret (although it be to the Dishonour of my own Nation) the hard fate of those two excellent Persons, Mr. *Potter* and Mr. *Mede*; the former of whom, although admirably skilled in many abstruse parts of Learning, yet lived, and dyed in an obscure retirement, in a remote corner of the Land; whilst the other (the Ornament of our Church, and of the Age he lived in) was never able so much as to keep a Horse for Health, not State, which was the heighth of his ambition. And I wish I could say, that we were grown more favourable to such disquisitions; that so a considerable person, of deep Thought, and of great insight into Mysterious Truths, (upon whose *Hypothesis* the following Interpretation is chiefly grounded, after much doubt, and tryal of it) might not be permitted to struggle with adversity, and lie under the depressing circum-

stances of Restraint. But, alas, I fear that [illegible] of the Apostle *Peter*, (*a*) when he desired the continuance of the Glory of *Christ*'s transfiguration, upon this Earth,) we *know not what we say*, when we wish that such men had met with greater advantages in the W[illegible] Church, as the present state of it is; and that we ought not *to seek* (*b*) *great things for our selves*, or others, whilst the Church is in a *Sackcloath State*, and Condition; but that our Souls are to be suited to God's Dispensations, and we are not to aim at high things, in the times of publick calamities. And whosoever makes this use of privacy, and adversity; may sooner meet with Divine Visitations, and comforts in the most obscure corner; and with Spiritual Illuminations in a *Patmos*, or a *Prison*; than amidst the greatest affluence of the enjoyments of this World; and all the advantages of great Parts, many Books, and much Learning; which too often swell the mind, and *puff up*, more *than edifie*; whereas the chief qualifications (next to Prayer, and the Divine assistance) to the attaining to Knowledg in this, or any other part of Scripture, are Humility, Industry, and Patience in searching; and a ready submission to

(*a*) *Luke* 9. 33.
(*b*) *Jerem.* 45.

Con-

Convictions, although they prove
our former thoughts, and our prese[illegible]re
For great application of Mind, is neceſſary
ſearch into the bottom of Myſterious Truths; and
a man who would underſtand the Will of God in
this Prophecy; muſt during Study of it, re-
nounce Parties, and Prejudices; and diveſt him-
ſelf of his former Principles, although never ſo
deeply rooted, and never ſo ſeemingly rational;
and cloſely follow that Senſe, which appears to
be the meaning of the Holy Spirit. *For God's Thoughts, are not as our Thoughts*; and men of the
greateſt ſtrength of Reaſon, when they happen up-
on falſe Principles, and too ſtrictly adhere to them,
are of all others the moſt irreclaimable. It were
eaſy to ſhew that *Alcaſar* (who ſpent twenty Years
in the Study of this Prophecy) *Ribera*, and other
very Learned, and Judicious Men amongſt the
Romaniſts, had ſcarcely miſſed of many great
Truths, if they had not been of that Communi-
on; and that ſeveral truly great and good Men
among the *Proteſtants*, were miſled by a too fond
reſpect for ſome private Principles: Such as were,
the impoſſibility that ſo groſs an Idolatry, and ſo
Univerſal an Apoſtaſy, as is ſuppoſed in this Pro-
phecy; ſhould ever be permitted to overſpread
the Face of the Viſible Church, which yet is
ſuppoſed ſhould actually come to paſs towards the
end

and of the Word, by *Ribera*, (*a*) and other learn-
ed *Papiſts*, chiefly upon the evidence which this
Prophecy afforded them: And ſuch alſo was their
opinion of the neceſſity of an uninterrupted Suc-
ceſſion in every Church; and the impoſſibility
of deriving it from one which was *formally* Idola-
trous; together with a greater Love for the out-
ward Peace, Unity, and Proſperity of the Church,
than it is capable of, during this imperfect State;
in which they ſeem to have reſted, without ex-
pecting one of a different Nature: Which ſeem to
be the chief prejudices, upon which, *Grotius*, Mr.
Thorndick, Dr. *Hammond*, and others, eſpouſed a
groundleſs, narrow, and inconſiſtent *Hypotheſis*,
contrary to the common Doctrine of *Proteſtants*,
and of the Churches of which they were Mem-
bers, and to the Scope, and genuine ſenſe of the
words of this, and other Prophetical Books of
Scripture; as hath been ſufficiently ſhewn by
Dr. *Moor*, Dr. *Creſſener*, and ſeveral Divines of Fo-
reign Churches: Whereas Mr. *Mede* ſeems to have
been rewarded by God, with the beſt grounded,
the moſt conſequential, and the moſt comprehen-
ſive *Hypotheſis* of any other; for his great freedom

(*a*) *Viegas*, *Victorinus*, and moſt of the Ancient Fathers; *Alcaſ.* pag. 20.

of

of Mind, impartial Search, and universal rity; which were joyned in him, with a r. uncommon mixture, of slowness, and ness of thought. I am not ignorant, two excellent persons, who have shaken off the fetters of Prejudice, and Education; and have too great Souls to be confined within the narrow compass of a Party, or a private Interest; are yet very averse to the Writings of those, who offer at the Interpretation of Prophetical Scripture, if their sentiments seem to look with a too close, and threatning Aspect upon the Age they live in: because of the frequent falsity of such pretences; and the ill influence they may have (especially at some times, and seasons) upon the publick peace of Church and State. And indeed, they are not to be blamed for being cautious, and watchful over such Pretenders; especially at a time, and in a Nation so prone to *Enthusiasm*; and so easily transported into irregular Practises, upon any new, or unusual Occurrence. But although due caution be commendable; yet a settled aversion to, or a careless neglect of searching into Scripture Prophecies, may be of as ill effect to the Publick, as the Confidence of false Pretenders to the Interpretation of them, or the rashness of the giddy Multitude can possibly be: And I cannot see what excuse Learned Men can have, for not weighing and

and considering, what is offered from *Scripture*, *Story* and *Reason*, towards the clearing up of that *Prophecy*, to the Study of which, the reward of *Saintliness* is promised in it. Rashness, and groundless Confidence, and pretences to immediate Impulses, when not agreeable to *Scripture*, or *Reason*, are indeed to be Despised; and it is fit that even those who propagate *Truths* after a Turbulent and Zelotick manner, should be restrained; but when things, which may seem something strange, and uncommon, are offered by Men of *Piety*, and *Learning*, although with an Air of some more than ordinary assurance; it is very commendable to search into the grounds of them; and not wholly to slight them, although there may be a mixture of Frailty and Error in them: For God doth not now ordinarily assist after an infallible manner; and sometimes permitted even his *Prophets* (*a*) to Err, when their desires were too eager, and their approbation even of a good design too hasty, and they spake as *Men*, not as *Prophets*.

Enthusiasm, which arises from an overheated Imagination, is indeed a dangerous Disease of the Soul; and it is, I must confess, something diffi-

(*a*) 1 *Sam.* 16. 6. 2 *Sam.* 7. 3. 2 *Kings* 4. 27.

cult for the beſt, and wiſeſt Men, to avoid all taint, and infection of it, whilſt they are too intent upon the Study of *Prophetical Scripture*; eſpecially of thoſe parts of it, in which God (who hath afforded us in *Scripture*, ſuitable matter for the exerciſe of all our Intellectual Capacities) has condeſcended to the *Fancy*, and *Imagination* of Mankind; and has entertained them (as he hath done in this Book, if I may ſo ſpeak) with a *Divine Opera*, repreſenting the greateſt tranſactions belonging to his Church, in *Sacred Emblems*, and *Hieroglyphicks*. Upon which conſideration, care hath been taken, that no interpretation ſhould be inſerted into the *Paraphraſe* upon the *Text*, which was not thought to be juſtly grounded upon the *Scriptures* quoted in it; and bare Imagination hath not been in the leaſt indulged, but in the *Annotations*; where it is Lawful to Exſpatiate, to propoſe conjectures to the Learned World, and to give the raines to Fancy, but under the curb, and reſtraints of Reaſon, and Prudence. But although *Enthuſiaſm* (which is a falſe pretence to extraordinary Impulſes, and Inſpirations from God) be very pernicious to the Souls of Private Perſons, as well as to the Publick; yet it is certainly of very ill conſequence, rathly to reject every thing as Enthuſiaſtick; in the performance of which, good, ſober, and judicious perſons, profeſs themſelves to have found

found ſometimes more than ordinary aſſiſtance, upon the due uſe of proper means: Becauſe it tends to the diſparagement of the Gifts of the Holy Ghoſt; encourages Men in a Jejune, dry formality of Religion, without inward Life, and Spirit; and robs them of much of that Joy, and Comfort, they might otherwiſe find, in *hearkning what God the Lord will ſay unto them*, by bringing natural, and revealed Truths into their Minds, and by *opening, and awakening their Ears to Diſcipline, and Inſtruction*; for *God ſpeaketh once, yea, twice, but man perceiveth it not*. For let Men of narrow Souls, or thoſe who have accuſtomed themſelves only to dry Reaſoning, think what they will; it is evident enough from ſome Mens Experience, and from the very Spirit, and Majeſty which appears in their Diſcourſes; that they are raiſed ſometimes above themſelves; and are afforded a clearer, and larger proſpect, of uſeful, great, and momentous Truths, than their Faculties do ordinarily arrive to; or could have reached, without Divine Aſſiſtance. And extraordinary Truths, are not only to be expected from thoſe, who have an happy Concurrence of all the Endowments which compleat a *Great Genius*; but are frequently beſtowed upon men of meaner abilities; ſuch Oar being often found amidſt much Droſs, and many Imperfections, eſpecially of Style, and o-

ther Ornaments, which the World too much values, and unreasonably dotes upon: God for the Exaltation of free Grace, and that men might not Glory in themselves, and attribute things to their own Skill; sometimes making use of the *foolish, weak, and base things of the World; to confound the Wise, the Mighty, and most Valuable things in the esteem of Men.* And therefore, I hope, that men of Wit, and Natural Accomplishments; will not disdain to look into Authors, whose way of management may at first sight promise little; much less, rashly despise great Truths, for not being cloathed in a modish Dress: For many men, who have true, and just Thoughts of things, are very unhappy in expressing them; and they who much Study the *Prophetical Writers* (whose Style, as the ingenious *Theorist of the Earth* truly observes, is *rather Bold, and Noble, than Just*) will contract a swelling, obscure, and Metaphorical Style; which, elevated Minds, and even *Plato* himself, could not avoid; nor the generality of the first (*a*) Philosophers; who are observed to have admitted a Divine Principle into their Philosophy (the want of which is an unpardonable fault in *Aristotle*, and others) as if an uncommon, and freer Style, were

(*a*) *Plutarch*, Περὶ τῦ μὴ χρᾶν.

the

the effect of Noble, and Divine Thoughts; and a too close, and jejune one, were the sign of a narrow and an Atheistical Disposition.

But whatsoever may be thought of the Interpreters of this Prophecy; the Prophecy it self is certainly worthy the utmost thoughts of all Pious, Learned, and Ingenious Persons; whose pains will be sufficiently rewarded, by the pleasure, Spiritual Profit, and Advantages they will reap from it. For what can afford greater pleasure to Pious Minds, than to have a view in lively Emblems, of the Throne of the Majesty of the great God; and to see his *Glory*, and *Goodness pass before them*, in Mystical representations of his Attributes, of the Mystery of our Redemption, and the Glorious Kingdom of Christ, the Lamb slain from the Foundation of the World? Who can forbear breaking forth into Praises, and Thanksgivings upon reading the Songs of Victory, which the blessed Spirits sing before the Throne of God, at the several Exaltations, and Triumphs of Christ's Kingdom? And who is so in Love with this present World, as not to wish that he were Dissolved, that he might be with Christ in his holy Mount (*a*)? And that even this Earth, and Hea-

(*a*) *Chap.* 14. 1.

vens

vens might *melt* and *pass away* (although he himself *should suffer Loss thereby, and be saved, but so as by Fire*) that he might be with Christ, and the blessed Saints, in a New World, wherein *Righteousness shall dwell?* What more grateful Entertainment for an Ingenious Mind; than to have a prospect of all the great Transactions of the World since *Christ's Resurrection*, represented as in *Scenes* shifted by the Ministry of Angels, at each great change upon the Stage of this World? For this Book is a *Divine Drama*, full of holy Art, and sacred Ornaments, taken from *Prophetick Symbols*, and *Eastern Hieroglyphicks*; into which the Holy Spirit hath transferred most of the Beauties, Excellencies, and Magnificence of the *Old Testamens*; and the greatest part of the Types, and Figures of the Law; the Throne of God, and the Kingdom of Christ, being the *True Tabernacle*, of which *Moses* saw the *Pattern in the Mount*. And the Art observed in it, is very admirable, and much like that of a true, and just *Poem*; the design of it, being one great Action, *viz.* The Kingdom of Christ, to which all the lesser Actions are Subservient as to one great End; which is carried on after a delightful, as well as an Instructive manner, by Descriptions, Narrations, a Chorus of Angels and blessed Spirits, and by Christ himself speaking on great occasions; as by so many *Episodical Ornaments*. And may

may God inspire some Pious and Devout Soul, with a *Poetical Spirit*, suitable to the greatnest of the subject; with a Spirit like that which came from him upon his Servants *David*, and *Solomon*, when in Divine Raptures they set forth the glories of his Kingdom; for the Subject well deserves an inspired Pen, and will outlive all which have been hitherto undertaken, as affording the most proper matter for the Devotion and Contemplation of the New World; and therefore may be justly recommended to all Ingenious Persons, as worthy their most serious Thoughts, and pious Meditations.

Ribera (a learned *Romanist*) resembles this Prophecy to a vast Ocean full of Deep Gulphs, receiving, and swallowing up all Human Wisdom; and the Metaphor, although something bold, hath much of Truth in it; there being few of the Liberal Arts, and Sciences, which the Eternal Word, the Wisdom of God, hath not made use of in it; to exercise the understanding of those who have Spiritual Wisdom, and to confound the Wisdom of those who are wise in their own conceits. Here the Sacred Orator may find the most Magnificent Idea's of Divine things; and the most lively Images of what can most effectually raise Admiration, Love and Fear, the most prevailing Passions of Mankind; *viz.* the Glory of God, and of Christ's King-

Kingdom; and the horror and dread of the Punishments denounced, and executed in it: And all this expressed in a Style (*a*) more than Human; whereby some of the wisest and best of all Ages, have been induced to search into it for the Providential Fate of God's Church; and to admire and acknowledg its profound depth, and Divine Authority, (as that great *Critick*, (*b*) *Dionysius Alexandrinus* did) even when they professed that they could not fathom the meaning of it; which is no slight Argument of the peculiar Majesty, and Excellency of this Book. Neither let nice VVits be offended at the *Paronomastical Allusions* may be found in it; for they are frequent in (*c*) Scripture (as they know who have skill in the Original Languages) and were much in use in the *Eastern* Nations.

Those who have skill in *History*, and *Chronology*, may here exercise it, with great Delight and Satisfaction; and every *mind that hath Wisdom* (whether it be in *Numbers*, *Geometry*, *Architecture*, *Colours*, *Pre-*

(*a*) *Stylus sive Structura Orationis, qualis nunquam à Mortalibus usurpata fuit, nec apud quenquam Humanum Auctorem Extat.* γοργότητα *hic vides non Humanam. Cotton. apud Poli Syn.*

(*b*) *Euseb. Hist. Eccles. 7. 25.*

(*c*) *Vid. Maimonid. Duct. Dubit. 2. 43. Gen 9, 27. 49, 8, 16, 19. Jerem. 1. 11, 12. Dan. 5. 25. —29. Zephan. 2. 4.* and the Notes on Chap. 2. 1, 3.

cious

Precious Stones, *Meteors*, or any other parts of Knowledge here hinted at, or alluded to) ought to contribute their skill to it. For united Endeavours best promote Knowledge; and God himself usually joyned (*c*) *many* together, *Two* at least, in every great, and Weighty Work: He gave *Aholiab* to *Bezaleel*; joyned *Aaron* to *Moses*; and Christ sent forth his Disciples *by Two*, *and Two*; and raised up *Two Witnesses*, to testify to the Truths of this Prophecy. And therefore, I cannot but earnestly entreat all that are *Wise-hearted*, in *whose Hearts God hath put Wisdom*, and skill in Arts (for they are from him, and may thereby be Sanctified) to *stir up the Gifts which are in them*, and to joyn heartily, and unanimously together, for the service of the approaching Sanctuary, and Kingdom of Christ; for the work hath been long retarded by the *noise of* (*b*) *Axes and Hammers*, that is, by Divisions, and Contentions amongst Christians, *which ought not to be heard in the Building of God's House*; whatsoever hath been hitherto permitted, under imperfect, and lower Dispensations.

(*a*) *Exod.* 31. 2, 3, 6. 36, 1, 2. *Eccles.* 4. 9. *Mark* 6. 7. 1 *Cor.* 12. 8.

(*a*) 1 *Kings* 6. 7.

But

But further; if the *Hypotheſis* here advanced prove true; and this Book be found to contain the great Events belonging to the Chriſtian Church, from the Reformation to the End of Time, and to the Kingdoms of this World, as they have a relation to it; will it not afford a moſt cogent, and moſt illuſtrious Proof for the Being of a *God*, and a *Providence*; and for the *Divine Authority of the Scriptures*; and moſt effectually ſilence the little, and unreaſonable Cavils of *Atheiſts*, and *Antiſcripturiſts*? For how could ſo long a Series, and ſo great a variety of Events, depending on rational Inſtruments, and free Agents, ſeemingly independent on each other, and yet all tending to *One End*, be revealed ſo long before their accompliſhment; but by *One Infinite Mind, or Underſtanding*, comprehending all things at one View, and overruling, and conducting them all to *One End*? What but *infinite Mind, and Wiſdom* could foreſee, and ſo exactly deſcribe the *Orderly* (*a*) *Succeſſion* of the *Roman* Emperours, by the very particular Countries from which they came, and the great occurrences which happened under them; or ſo exactly (*b*) foretell the very *Period*

(*a*) *See Chap.* 6.
(*b*) *See Chap.* 2, 10. 6, 9—17.

of

of the Perſecution under *Dioclesian*; and at ſo long a diſtance ſhew the Souls of the Martyrs under the Altar, and the fatal overthrow of *Paganiſm*? What elſe but the *Eternal Knowledg*, could foretel, and that ſo particularly, in exact agreement with all Hiſtory; the Deſtruction of the *Roman Empire*, and the (*a*) Various Fate of *Rome*, ſo often taken and retaken; ſo often Burnt, and yet not utterly Conſumed? What elſe but *Wiſdom it ſelf*, could ſo livelily (*b*) repreſent the innumerable ſwarms of Tormenting *Saracens*, the *Locuſts* and *Scorpions* of the Earth; and the mighty inroads of the *Turkiſh Cavalry* paſſing the River *Euphrates*; and foretel the very manner, and preciſe time of their taking *Conſtantinople* (which cannot therefore be the *Beloved City*, as Dr. *Hammond* ſuppoſes) in agreement with the Opinions of the lateſt, and beſt *Chronologers*, after a doubt concerning it? What elſe could Connect the *Saracenick Wo*, with the *Idolatry of the Chriſtian Church* as a Scourge to it; and foreſee, that *Mahomet* (a *Counter-Antichriſt* to the *Papal One*) ſhould arrive to a *Supremacy* in the *Eaſt*; ſoon after the *Chriſtian* (*c*) *Chalifs*, or pretended *Vicars* of Chriſt, had Uſurped one of another Nature in

(*a*) *See Chap.* 8.
(*b*) *See Chap.* 9.
(*c*) *See page* 136, 137.

the *West*? *What but* (*a*) *that infinite Wisdom which reacheth from one end to another, and doth sweetly Order all things; could thus declare the end from the beginning, and from ancient times, the things which are not yet done*; and unite together so many distant Events (in agreement with the *Prophecies*, and *Types* of the *Old Testament*, and the *Truth* of all *Profane History*) and make them conspire to One End, the Kingdom of his Son? Let the Oracles of the Heathens, shew any thing like this; or the most daring Wit demonstrate (and no less evidence ought to satisfy him of the contrary) how this could otherwise come to pass. And if this Book be of Divine Authority; why should the *Divinity* of our Saviour be doubted of? Who is expressly called (*b*) *God* in it; receives Divine Worship from Angels and Men; and has the same Attributes given him with God the Father, and is always represented in it as One with him. For such plain Testimonies ought to outweigh the contrary prejudices, which proceed chiefly from the Imperfection of our finite, and limited Understandings, and their utter inability to comprehend an Infinite Being.

(*a*) *Isa.* 41, 21—29. 44, 6, 7. 45, 21. *Wisd.* 8. 1.
(*b*) *See Chap.* 1. 8, 14. 3, 21. 5, 6, &c. 17, 14. 19, 9, 10, 12, 13. 20, 6, 12. 21, 6, 7. 22, 6, 13.

But

But as this Prophecy is Instructive in great Truths, so does it afford satisfaction also in many doubts: For from hence men may learn not to be too much disquieted es not eat Changes, and Revolutions in Churches, and States; and may the more readily be induced to submit to what is not evidently sinful in them; because they are from God; and that all such great Events are some way or other conducive to Christ's Kingdom; God often makeing use of the Sins of Men, to bring to pass the Wise, and Good, but Mysterious Counsels of his Will. And from hence also much may be learnt with relation to the Government, (*a*) Worship, and Reformation of the Church, and to the abating of the warm Contentions about them amongst *Protestants*; for seeing that all Church States are as yet imperfect; and, like the Jewish Dispensation, but Temporary *Ordinances until the time of the Reformation* in order to the Kingdom of Christ; the best ought to bear with the worst, because they themselves are but *Imperfect*; and instead of violent Heats, and Animosities, should endeavour to *shew* each other, the *Pattern*, *Form*, and *Fashion of God's House*, the *Apostolical Model*, frequently mentioned in this Prophecy; that so

(*a*) Read the Epistes to the Seven Churches, *Chap.* 2. and 3. And *Chapters* 5. 6. 7. 10. 13, 18. 21, 10—27.

they

they may all (according to the expreſſions of Ezekiel, (a) in whom there is a Type of Chriſt's pure Church, whatſo ſome triumphant VVriters, may, with ſ nough, have ſaid to the contrary) *be aſhamed of what they have done, and of their Iniquities, and Deviations from it.* And in the mean time, until *God ſhall reveal even this unto them*; what ſhould they do, but in obedience to the Apoſtolical Precepts; *Bear one anothers Burthens; pleaſe others rather than themſelves; in Honour Prefer one another, do all their things in Charity*; and to *edification, and Peace*, as well as for *Truth, Decency, and Order.*

And let not any ſincere, and conſcientious perſon of the *Romiſh* Communion, be offended at ſome harſh expreſſions he may find in this Book; for they are no other, then the Holy Spirit makes uſe of; to give them a true, and juſt Idea of the deformity and odiouſneſs of Idolatry, Cruelty, and Church Tyranny in God's ſight; that ſo they might be the more effectually deterred from them: and to create in the minds of *Proteſtants*, a due abhorrence of ſuch Practiſes; by Notions, and Symbols apt to raiſe a juſt indignation againſt them; which have alſo, by God's Providence, been ſo deeply imprinted in the minds of the Vulgar, that

(a) *Chap.* 43. 10—12.

all

all endeavours of ſome Learned Men to the contrary, have been unſucceſsful, and ſometimes of fatal conſequence: and why ſhould men ſpeak peace, where God does not; and give complemental Names to thoſe, whom the Holy Ghoſt hath ſtigmatized, and made infamous? So that if the *Romiſh* Church be Idolatrous, Uſurping, and Cruel; he bringeth not a railing accuſation againſt it, but ſpeaketh the words of Truth, and Soberneſs; who applyeth to it the Titles of *Beaſt, Whore*, and *Antichriſt.* And altho this charge againſt the Church of *Rome*, hath been managed by diverſe arguments; yet I think by none more ſucceſsfully than by thoſe which are taken from this Prophecy; which I hope ingenuous Men of that Communion (and many ſuch are there of it) will be pleaſed to read, and conſider; for I dare promiſe them that they will meet with many (a) clear, and unexpected Proofs in it; and ſuch as may give them ſatisfaction; for I can truly ſay, that I have experienced their efficacy for the removing of ſome of their Prejudices, which I lay under.

As for the preſent performance, altho I find upon a curſory review, ſome miſtakes, and many Imperfections in it, which cannot be avoided in a work of ſo great length, and difficulty; yet I can

(a) Eſpecially *Chapters* 13. and 17.

aſſure

assure the Reader that the utmost sincerity hath been used; and all the diligence possible amidst frequent indispositions of Body, and many avocations.

And as for the main gounds upon which the Interpretation proceeds; *viz.* The gradual defection of the Church, the Antichristian Apostasy, especially of the *Romish* Church, and the future glorious Kingdom of Christ; I hope that they have been fully, and plainly proved in their several places (*a*): but other less material, or abstruse things, must take the common Fate of such disquisitions: and all that I shall desire from the Reader is, that he use diligence in search, read the Book throughout, and be true to his Convictions; and then I Hope, Pray, and Believe that he will not miss of Satisfaction; humbly desiring him to remember him in his Prayers, who hath spared no Pains, nor cost in this matter, for his good, God's Glory, and the Promoting of Christ's Kingdom.

AMEN. *Even so, come Lord Jesus.*

(*a*) Read especially *Chapters* 2. 3. 7. 13. 17. 20. 21. 22.

THE

THE
Argument.

THis Book is a Dramatick Prophecy, wherein is represented as in Visionary Scenes, the great Events belonging to the Church of Christ, from his Resurrection, (*a*) to the Delivery (*b*) up of his Glorious Kingdom (*c*) to God, and the Father: Which Kingdom is the chief Action, or End of the Prophecy, to which all the other Actions represented in it are conducive; and the whole is embelished by many accidental Ornaments, as by so many *Episodes*: As by a

(*a*) Chap 1. 10. pag. 11. *In Comædia, sive Tragædia, nequaquam Spectatur Tempus illud quo Actio datur, sed potius tempus rei ipsius, cujus datur Actio.* Alcas. pag. 6.
(*b*) *Chap.* 20 11.
(*c*) *Chap.* 1, 7. *and Chap.* 20. 21. 22.

descrip.

description of the (*a*) Throne of the Majesty of God; Songs (*b*) of Triumph, Praise and Thanksgiving; (*c*) pre-representations of Christ's Kingdom; Christ himself, and Angels speaking, voices from Heaven, together with Thundrings, and Lightnings, and frequent Interlocutory passages, too many to be here particularly mentioned.

It consists of two Tomes (*d*) of Prophecy; the former (*e*) of which, and the more general one, may be called the Church-Prophecy; the latter, (*f*) and more particular, the Book-Prophecy; both reaching from the Resurrection, to the same Period of Time; and describing the same events, but after a different manner; the first by Symbols (*g*) of Churches; the latter (*h*) by Symbols often taken from the Civil Occurrences of the *Roman* Empire; and from others relating to the Church as Seated in it; which principally respect the Af-

(*a*) *Chap.* 4.
(*b*) *Chap.* 5. *chap.* 7. 10, *c.* 11, 16. *c.* 12. 10, *c.* 14, 1. *Chap.* 15. and 19. 1. &c.
(*c*) *Chap.* 7. 9 —— 17.
(*d*) *See chap.* 4, 1. *c.* 5, 1.
(*e*) *Chap.* 2. *and* 3.
(*f*) *Chap.* 5.
(*g*) *Chap.* 2. *c.* 3.
(*h*) See *Chap.* 6. 1. &*c.*

fairs of the Church, and Kingdom of Christ; and yet are taken from civil Occurrences, that each event might be the better distinguished, as by so many notable Characters of time.

It begins with a general (*a*) Preface, or Prologue, wherein the *Epoch* (*b*) of the Prophecy is setled, and the (*c*) *Period* of it, the Kingdom of Christ: And it ends with a general *Conclusion*, (*d*) or *Epilogue* relating to some of the great events, but especially to the Vials.

Besides the general *Preface*, there are also two *Particular* ones; the one (*e*) prefixed to the Church-prophecy; in which Christ is represented in a Priestly and Kingly Habit, as Supreme Lord of the Church; the *Epistles* are declared to be Mystical, and are ordered to be sent to the Churches and their Angels: The other (*f*) is placed before the Book-Prophecy, in which the Throne of God is described, the Divine (*g*) Court of Judicature, which is to pass Sentence upon all

(*a*) *Chap.* 1. 1 —— 12.
(*b*) *Chap.* 1. 10.
(*c*) *Chap.* 1. 5, 6, 7.
(*d*) *Chap.* 22. 7---21.
(*e*) *Chap.* 1. 11.—20.
(*f*) *Chap.* 4. *and* 5.
(*g*) *See page* 70.

the Actions in the Prophecy, is ſetled, Chriſt is declared the Supreme Director of them; and appears (*a*) as ready to receive his Kingdom.

But becauſe Chriſt (according to the Myſterious Agreement betwixt him, and the Father) had promiſed by (*b*) Oath that the Beaſt ſhould have his Times; therefore is the Book given into his hands Sealed with (*c*) ſeven Seals, which are as ſo many ſtops & delays to it, and the ſeveral openings of them, as ſo many removals of obſtacles to it, concerning which, ſee Chap. 6.

After the opening of the Sixth (*d*) Seal upon the downfal of Paganiſm, the Succeſſion of a Chriſtian Emperour, and the advancement of Chriſt's Church in the Empire; there is given a repreſentation (*e*) of Chriſt's Kingdom (which, as being the cheif end of this Prophecy, is always kept in view in it) of which the Chriſtian Empire and Church thus advanced were an Emblem. But becauſe the Myſtery of Iniquity began then to

(*a*) *See pag.* 83.
(*b*) *Dan.* 12 7. *pag.* 83. 87. 112. *chap* 10. 6.
(*c*) *Chap.* 5. *and* 6.
(*d*) *Chap.* 6. 12. *&c.*
(*e*) *Chap.* 7. 9 — 17.

in-

increaſe; therefore (*a*) are the Servants of God Sealed, the Woman prepares for her Flight into the Wilderneſs, the Worſhippers begin to retire into the Temple, and the Witneſſes prepare to put on their Sack-cloath (which Viſions are cotemporary, and parallel) and not long after are Perſecuted by the (*b*) Beaſt, which carries the Woman.

A pure Church being Sealed, *i. e.* (*c*) covered, and ſecured amidſt the growing Corruptions, and the Seventh (*c*) Seal being opened at the final Victory over Paganiſm by *Theodoſius*; there appear at the opening of that Seal, on the back-ſide (*d*) of the ſeventh Roll of the Book, ſeven Angels, with ſeven (*e*) Trumpets, Symbols of ſo many Judgments upon the Antichriſtianizing Church, and Empire. The Judgments of the four (*f*) firſt Trumpets were executed by the *Northern* Nations, which ended in the fall of the *Weſtern* Emperours, and the Succeſſion of the (*g*) Papal Empire;

(*a*) *Chap.* 7. 1—9. *Chap.* 11. 1. *and Chap.* 12.
(*b*) *Chapters* 11. c. 12. c. 13. c. 17.
(*c*) (*c*) *See on Chap.* 7. 3, 4. *Chap.* 8. 1.——6.
(*d*) *See on Chap.* 5. 1.
(*e*) *See Chap* 8. *and* 9.
(*f*) *Chap.* 8. 6---13.
(*g*) *Chap.* 9, 1. *Chap.* 13. *and* 17. 8--13.

the

the Fifth (*a*) by the *Saracens*; and the ſixth (*b*) by the *Turks*, who deſtroyed the Antichriſtian *Eaſtern* Empire; and ſtill continue as a Wo upon the *Weſtern*.

Quickly after the paſſing of the *Mahometan* Wo, which is the ſecond Wo, the Wo of the ſixth Trumpet, (before which, (*c*) the Witneſſes will riſe, the ten Kings will hate the VVhore, the Antichriſtian Hierarchy will fall, and there ſhall be great Converſions) the ſeventh (*d*) and laſt Trumpet ſounds, out of which there proceed ſeven (*e*) Voices, which are the (*f*) Voices of the ſeven Thunders unſealed, (which were ſealed at the beginning of the Reformation, deſcribed chap 10.) and are as ſo many preparations to the Bleſſed Millenuium; out of the ſeventh (*g*) of which Voices, there iſſue ſeven Vials, containing the final Judgments upon Antichriſtianiſm, and all the enemies of Chriſt's Kingdom raiſed to Judgment; whereupon a Monumental (*h*) Pillar, as it were, is

(*a*) *Chap.* 9. 3--12.
(*b*) *Chap.* 9. 12--21.
(*c*) *Chap.* 11. 14. 15.
(*d*) *Chap.* 11. 12, c. 17, 16. *See the Notes on Chap.* 18. 21.
(*e*) *Chap.* 11. 15.
(*f*) *Chap.* 14.
(*g*) *Chap.* 14. 19. *See Notes on chap.* 14. 2.
(*h*) *See pag.* 329. *and chapters* 15. 16, 18 *and* 19.

erected,

erected, with this Inſcription, *It is done; to ſhew that the Prophecy aims at a certain time of Chriſt's Victory over his enemies; and of his appearing in Glory, to his Friends and Servants*; whereupon alſo another ſuch Inſcription is given, chap. 21. 6.

After the pouring forth of the ſeventh (*a*) Vial, the thouſand (*b*) years Kingdom of Chriſt begins; which being Expired, Satan (*c*) is looſed for a little ſpace, but the final Judgment comes on; at the end of which, the Kingdom is (*d*) delivered up to God.

And here it is to be obſerved; that becauſe the ſame things are repreſented in the Chutch Prophecy, and in the Book Prophecy; that therefore there are many *Synchroniſms*, or *Contemporary* Viſions in this Book: And becauſe the Kingdom of Chriſt, and Antichriſt are *Oppoſite*; that therefore there are many Αντίχοιχα, or *Oppoſite* repreſentations in it: Of which the Reader is here preſented with a general Scheme; the particulars, which are very many, being to be carefully obſerved, and gathered out of the Book it ſelf.

(*a*) *Chap.* 16. 17.
(*b*) *Chapters* 20--21, 22.
(*c*) *Chap.* 20. 3.
(*d*) *Chap.* 20, 11.

The

The Church of *Epheſus* (*a*) is contemporary with the four firſt Seals, and reaches from the Reſurrection, *A. D.* 33. to the beginning of the Perſecution under *Dioclefian*, *A. D.* 303.

The Church of *Smyrna* (*b*) (in which the Synagogue of Satan aroſe) is contemporary with the fifth, ſixth, and ſeventh Seal, and laſts until the ſounding of the firſt Trumpet, *A. D.* 437.

The Church of *Perganus* (*c*) begins to Witneſs in Sackcloath at the entrance of the Apoſtaſy, *A. D.* 437. and is contemporary with the five firſt Trumpets, and part of the Sixth; and with the progreſs of the *Apoſtaſy*, to a Throne, and the ſlaying of the *Antipapal* Witneſſes, by Excommunications and Perſecutions, until about the 12th Century, or between *A. D.* 1100, and 1200.

Then aroſe the Church of (*d*) *Thyatira*, witneſſing againſt the depths of Satanical Corruptions, which continued (during the firſt Slaying of the VVitneſſes, and the progreſs of the *Mahometan*

(*a*) *Chap.* 2. 1—8. *See pag.* 20. 32.
(*b*) *Chap.* 2. 8-12.
(*c*) *Chap.* 2. 12--15.
(*d*) *Chap.* 2. 18. *&c.*

VVo

Wo of the ſixth Trumpet (*a*) until the Reformation, *A. D.* 1517.

The Church of *Sardis*, together with ſome low appearances of the *Philadelphian* State (kept under by thoſe of the Synagogue, chap. 3. 9.) are contemporary with the Reformation; and are to laſt, until ſome more perfect Church State ſhall appear; of which (if the Calculations (*c*) frequently mention'd in the following Book, prove true) there will be ſome more than ordinary appearance about *A. D.* 1697. when the Beaſts Months end.

The *Philadelphian* (*d*) State, the Church of *Thyatira* (*e*) in its laſt works, the undefiled (*f*) Names in *Sardis*, and thoſe alſo of that State (whom this Prophecy calls *Them* of the Synagogue, chap. 3. 9. who ſhall come, and unite themſelves to the Church of *Philadelphia*) carry on the whole ſeries of things (during the (*g*) Voices and the Vials) from the riſe of that State, until the Glorious *Millenium*; that is, if the Calculations here advanc-

(*a*) *Chap.* 10.
(*b*) *Chap.* 3. 1---7.
(*c*) *See the Notes on Chap.* 10. 7. *on Chap.* 11. 2, 11.
(*d*) *Chap.* 3. 7--13.
(*e*) *Chap.* 2. 19.
(*f*) *Chap.* 3. 4.
(*g*) *See Chapters* 14. *c.* 15. *c.* 16. *c.* 19.

ed prove true from *A. D.* 1697. until (a) *A. D.* 1727. and from 1727, to 1772.

After the Millennium; Satan is loosed for a short season; *Gog* and *Magog* compass the City, but are destroyed; and all the Enemies of Christ are Judged, and perfectly Subdued; with which the *Laodicean* (b) State of the Church is cotemporary.

But besides these *Synchronisms* betwixt the Church Prophecy, and the Book Prophecy, it is very observable that there are very many Visions in the Book Prophecy, which *Synchronize* one with another, as is frequently observed in the *Annotations*, of which here is given a short Specimen, referring the Reader to the Book it self for a larger account of them.

Synchron. 1.

The Seals and many particulars in the twelfth Chapter, are contemporary; as will appear to any one who compares the sixth Chapter with the twelfth.

(a) *See Chapters* 14. *and* 16.
(b) *Chap.* 3. 14-- 22. *Chap.* 20.

Synchron. 2.

The Barbarous Nations, chap. 8. 7. entring as *Gentiles* into the outward Court; the Worshippers in the inward Temple; the Witnesses in Sackcloath; and the Church actually flying into the Wilderness, are also contemporary. See Chapters 8. c. 11. c. 12.

Synchron. 3.

The Beast rising out of the Sea, coming into his Succession, and into his forty two Months, and the ten Kings receiving Power all one Hour with him; are contemporary with the Extinction of the *Western Empire* upon the Sounding of the Third Trumpet; because when the former Government was expired, Another must needs immediately come into Succession.

Synchron. 4.

The Witnesses lying Dead, and the Woman hid in the Wilderness from the face of the Serpent, are *Synchronous*.

Synchron. 5.

The ending of the two Times, the beginning of Half Time, the Thunders Voices Uttered, and then Sealed, are contemporary. See Chap. 10.

Synchron. 6.

The full rising of the Witnesses, the Fall of the tenth of the great City, the passing away of the second Wo, and the beginning of the seventh Trumpet to sound, are contemporary with the End of the three Days and an Half, of the three Times and Half, and of the 1260 days, and forty two Months, which are in an equal Duration.

Synchron. 7.

The *seventh Trumpet*, the *Voices* and the *Vials*; the *Judgment* on the *Whore*; the *Beast* and the *False Prophet*; the *Lamb's Wife making her self ready*, are contemporaries.

Synchron.

Synchron. 8.

The *thousand Years* of *Sathan* Bound; the first Resurrection; the *Blessed* Participation of it; the *New Jerusalem*, the *New Heaven*, and *New Earth* are contemporaries.

Synchron. 9.

The *thousand Years expired*; *Sathan Loosed*; the *Gog* and *Magog* are together in time.

Synchron. 10.

The *Fire* coming down from *Heaven*; *Sathan's* casting into the *Lake*; the *Dead Judged*, and with *Death* cast into the *Lake* Synchronize; with the *White Throne*, the *Laodicean* Saints *sitting down* with Christ upon it.

The

The Ἀντίθεσις, or Oppoſites are cheifly theſe.

The Kingdom of Chriſt, and of his Saints.	The Kingdom of Satan carried on in the fourth, or *Roman* Monarchy; firſt as Pagan, then as Antichriſtian.
The Church of *Epheſus*, as Apoſtolical.	The Church of *Epheſus* having left its firſt Love, Chap. 2. 4.
Smyrna.	A Synagogue of Satan, Chap. 2. 9.
Pergamus and *Antipas.*	The Throne of Satan, *Balaam*, and the *Nicolaitans*, Chap. 2. 13, 14, 15. the falſe Prophet, Chap. 16, 13.
Thyatira.	The Depths of Satan, *Jezebel*, or the falſe Propheteſs, Chap. 2. 20, 24.
The undefiled names in *Sardis.*	Thoſe of the Synagogue, Chap. 3. 3, 4, 9.
Philadelphia.	The *Laodicean* Lukewarmneſs.

The

The Lamb.	The Dragon, the Beaſt, the other Beaſt with two Horns like a Lamb. Chap. 13. 11.
The Bride, the Lamb's Wife, chap. 19. 7.	The Whore, chap. 17.
Chriſt's ſealed ones and witneſſes.	The Marked Slaves of the Beaſt, chap. 13. 16.
The great City, the Holy *Jeruſalem*, the beloved City, the Camp of the Saints, c. 20, 9. 21. 10.	*Babylon*, the great City reigning over the Kings of the Earth, c. 17. and the City of *Gog* and *Magog*, at the four corners of the Earth, c. 20. 8.
Twelve, the Apoſtolical Number, c. 7. 4.	Twenty, five, the Antichriſtian name, mark, number, c. 13. 18.
Chriſt the King of Kings, and Lord of Lords, chap. 19. 16.	The Kings of the Earth, chap. 19. 19.
The Armies which come in the Heaven with Chriſt, c. 19. 14.	The Armies of the Kings of the Earth, and their Nations, *Gog*, and *Magog*, Chap. 19. 15, 19. 20, 8.

ERRA-

ERRATA.

PAg. 6. l. 29. read 16. p. 9. l. 5. of the—of this World, p. 13. l. 16. r. denote, p. 14. l. 24. r. full of p. 21. l. 16. r. *Rom.* 2. p. 27. l. 27. r. Goods, p. 22. l. 32. r. 58. p. 41. l. 8. f. the r. that, p. 47. l. *ult.* r. 1 *Cor.* 2. p. 55. l. 26. r. Goſpels. p 64. l. 15. blot our, an indifference, p. 66. l. 23. r. wilr, p. 72. l. *ult.* r. compare, p. 82. l. 21. r. ſlain, p. 83. l. 30. r. haveing. p. 84. l. 30. f. in the Earth, r. on, p. 85. l. 13. r. 19. l. 23. r. and that becauſe, l. 30. r. brought in, l. 31. r. objects, p. 86. l. 20. r. alſo as well as, p. 88. l. 10. f. whence, r. where, l. 26. f. his, r. Gods, p. 113. l. 16. f. *Pſalm.* r. *Palm.* p. 149. l. 3. r. in a Cave, p. 158. l. 3. r. about it, p. 170. l. 25. r. Καιροὶ, p. 174. l. 7. r. Καιροῖ, p. 191. l. 22. r. much indebted. p. 177. l. 14. r. that it, l. 15. f. that r. the p. 205. l. 7. f. Times r. Time. p. 283. l. 4. r. each of which Heads, p. 300. l. 7. r. Σ. p. 344. l. 20. r. were Types, p. 402. l. 7. r. the Lord God, p. 415. l. 17. inſert, ſee rhou do it not, I am, p. 235. blot out theſe words—A.D. 1507. within ten years of, p. 236. l. 4. r. 1529.

ANNOTATIONS ON THE REVELATION.

CHAP. I.

The Text.

1 *THE Revelation of Jeſus Chriſt* [i. e. the Diſcovery and Manifeſtation of Divine Secrets in a Prophetical Viſion from Jeſus Chriſt:] *which God* [the Father] *gave unto him* [the Great Prophet and Mediatour,] *to ſhew* [or make known by Prophetical Symbols and Repreſentations, and actually to *exhibit, or produce the Effect of every Viſion in its proper time,] *unto his Servants* [*i. e.* thoſe Eminent and Faithful Chriſtians, eſpecially Miniſters, who dedicate themſelves to his Service,] *things which muſt ſhortly* [*i. e.* ſuddenly and ſpeedily begin [1] to] *come to paſs* [one after another;] *and* [or which †] *he* [Chriſt] *ſent and ſignified* it [*i. e.* made known the Prophetical Viſions of this Book] *by his* [2] *Angel* [ſometimes one ſpecial Angel ſent for this purpoſe, and ſometimes another] *unto his Servant John:*

* So the word is taken, *John* 5, 20. 14, 8. and in this ſenſe God is ſaid to *ſhew* Chriſt; and he to be *Revealed*, when he came into the World.

† *And* is here, according to the Cuſtom of the *Hebrew* Language, put for the Pronoun Relative *which*.

The Annotations.

[1] Thus *Grotius*, Dr. *Hammond*, and moſt Interpreters expound theſe Words; this Prophecy containing a Diſcovery of things which were to come to paſs, in a Succeſſion of time one after another: of which it may be very appoſitely ſaid, That they muſt come to paſs ſhortly, when they are ſhortly, to *begin* to paſs into Event; as an Army is ſaid to be coming, when only the Van-Guard begins to appear. With which Interpretation theſe Words of Dr. *Pocock* agree (on *Joel*, pag. 145, 150.) *Of thoſe laſt things, which were to be done, or in doing, to the laſt of time in this world*, St. John, *by reaſon of the certainty of their being fulfilled in due time, ſaith, that they ſhould be fulfilled,* ἐν τάχει *or ſhortly come to paſs.*

[2] *Michael* and *Gabriel* are employed in *Daniel*; but in this Prophecy ſeveral Angels are made uſe of, but none by Name; which, together with the Humane Subordinate Miniſtry, employed under them, are generally called by the Name of *Angel* in this Book. From this Verſe we may obſerve the Order of Divine Revelation; which proceeds from God the Father, as the Fountain and Original; and is committed by him to Chriſt, unto whom all Power is given in the Church: by whom it is ſent to his Servants, eſpecially Miniſters, by the Miniſtration of his Angels, who are under him, as their Head and Lord; and his Miniſters, to whom the Prophecy is principally directed, are alſo ſtiled Angels, from their Miniſtring to him in this Prophecy, together with the Angels. See on, *ver.* 20.

2 *Who bare record* [*i. e.* hath teſtified and declared by his Preaching and Sufferings, *verſ.* 9. and in this Book] *of* [Chriſt] *the Word of God*, [John 1. 1. Chap. 19. 13.] *and of the Teſtimony of Jeſus Chriſt* [*i. e.* the [3] Goſpel, 1 *Cor.* 1. 6.] *and of all things that he ſaw* [4] [concerning Chriſt while he abode on Earth; and afterwards in this, and the following Viſions].

Called

[3] Called his Teſtimony, becauſe it teſtified of him, declared the Will of God; and was teſtified unto, or confirmed by his Miracles.

[4] Here the Apoſtle plainly diſcovers himſelf to be the Writer of this Book, from many Characters peculiar unto himſelf; as that he had given Teſtimony (which is part of the Office of an Apoſtle in Scripture, *Acts* 1. 8, 22, *&c.*) unto the Goſpel of Chriſt, and to the Divinity of the Word of God, by his Preaching, and by his Sufferings for it; and that he had delivered many things concerning Chriſt, of which he had been a peculiar Eye-witneſs; which are now upon Record in his Goſpel, in the like manner of Speech, and way of Aſſurance, *John* 1, 14. 19, 35.

And moreover, this being a Preface to the whole Book of Viſions he had already ſeen, theſe Words may very well refer unto them.

3 [1] *Bleſſed* [here and here after] *is he that readeth* [and expoundeth with diligence and underſtanding,] *and they that hear* [with attention] *the words of this Prophecy, and keep* [in their Minds, obſerve, and practiſe] *thoſe things which are written therein; for the time* [of their beginning to be ſucceſſively compleated] *is at hand* [and therefore to be regarded; and the Conſideration of it not to be put off unto a further Day, as the *Jews* were wont to do, *Ezek.* 12. 21—28.]

[5] The Divine Authority of the *Revelation*, the Author of the Book, and the Subject-matter of it, having been delivered in brief, in the foregoing Verſes; St. *John* here declares the Fruit and Benefit which the Readers and Obſervers of it ſhall reap by it; and very probably gives an intimation, That it ought to be read in publick Aſſemblies; here being mention of *one* [2] Ἀναγνώστης, or *Reader*; and of *many*, as it were, aſſembled to hear him Read, and Interpret, according to the Cuſtom of the Church. And without doubt, great is the bleſſing attending the ſober Study of this Book; and the due

Obſervation of the Correſpondence betwixt it, and the Events foretold in it, muſt needs be a matter of extraordinary comfort, eſpecially to thoſe who ſhall be ſo happy as to live near the Times of its full completion; as *Chriſt* told *Daniel*, *chap.* 12. 12. And even what is not ſo fully underſtood, is nevertheleſs (according to the Example of *Daniel*, and of the Bleſſed Virgin, *Luke* 2. 19, 50, 51.) *to be pondered upon, and kept in our Minds*, leſt we be found wholly ignorant of the great Truths contained in this Book, when the Times of their Conſummation appear; and that thereby God may be wrought upon to make known unto us, what we do not underſtand; ſeeing he hath declared, *That he that ſeeketh ſhall find, and to him that knocketh it ſhall be opened.* But chiefly the Bleſſedneſs here pronounced belongs to thoſe who practice according to the pure and undefiled Rules of Chriſtian Worſhip given in this Prophecy.

4 *John to the Seven* [6][Eminent] *Churches in Aſia,* [the Leſs:] *Grace* [*i. e.* the free and undeſerved Love and Aſſiſtance of God] *be unto you, and* [7] *Peace* [*i. e.*] all manner of Proſperity, eſpecially Spiritual] *from* [8] *him* [or The] *which is, and which was, and which is to come* [*i.e.* the Eternal and Immutable God, *Exod.* 3. 14. who can therefore reveal, and will certainly accompliſh all which is here foretold, and which belongs unto his Church, from the beginning unto the end of Time:] *and from the* [9] *Seven Spirits* [*i. e.* the Holy Ghoſt or Spirit, *Zach.* 4. 2, 6.] *which are before his Throne* [*i. e.* is preſent, and of Counſel with him who ſits on the Throne, working and communicating Graces and Gifts, by its Operations, according to his ſupreme Good Pleaſure and Determination.]

[6] The Seven Churches particularly mentioned in the 11th Verſe, were the moſt eminent and flouriſhing of thoſe which were under the peculiar Care and Government of *John*; upon which account they might be very well made choice of by the Holy Spirit, amongſt many others, which were then probably planted in *Aſia Minor*, now called *Natolia*. Some Travellers, (particularly the Ingenious Mr. *Spoon*) have remarked

ed ſeveral Circumſtances of their preſent Condition, anſwerable to the Judgments denounced againſt them, in the following Epiſtles; which may render it ſomething probable that they were *immediately* directed unto them; although the Arguments brought by Dr. *Moor*, and others, ſeem to me to carry with them a full Conviction, of what *Grotius* confeſſes, that the ſeven *Aſiatick* Churches are but a Pattern, and Example of the *ſevenfold* ſtate and quality, ſucceſſive temper and condition of the Univerſal Church, from the beginning to the end of it; of which, perhaps (for it is not a thing unuſual in Scripture) there may be ſome intimation in their Names, as *Grotius* has obſerved, which might probably have been made out more clearly, if we had a more particular account of the ancient Hiſtory, and circumſtances of thoſe Churches; however that they are *Myſtical*, and not barely *Literal* Epiſtles, I ſhall endeavour to prove by obſervations drawn from the Text it ſelf, in my following *Annotations*; and ſhall not reſt upon extrinſecal and more remote Arguments, being ſufficiently convinced of the frequent weakneſs of Reaſoning upon ſuch Topicks in theſe matters. But upon an impartial conſideration of all circumſtances, I cannot but be of opinion, That theſe *ſeven Aſiatick* Churches repreſent the *ſeven Periods*, and *Succeſſions* of the *Univerſal Church*; which in correſpondence to the Creation (a Type of God's Tranſactions with his Church) is, according to the known Tradition of the *Jews*, after *ſix thouſand* years of Labour and Imperfection, to enjoy a *ſeventh* of Peace, Holineſs, and Perfection; from whence the *Pythagoreans*, whoſe Philoſophy came from the *Eaſt*, took their Doctrine of the perfection of this Number; which is in Scripture, and particularly in this Prophecy often made uſe of in what relates to Chriſt and his Kingdom; and is a perfect number, not upon an *Arithmetical account* (for the Number Six is the firſt perfect Arithmetical one) but upon a *Myſtical*; in memory of God's having finiſhed, and perfected his Works on the *Seventh* day; and of the *Sabbatical*

batical Reſt of the Church, in the *Seventh* Thouſand Year of the World, after *Six* remarkable Periods of it from Chriſt's Reſurrection, of which more hereafter on *Chap.* 20. 5. Howſoever thus much is certain; That what is contained in theſe Epiſtles, ought to be duly conſidered by *all Churches*; that ſo they may avoid the Faults therein reprehended, and the Puniſhments threatned in them; For *what is* therein *written, is written for our inſtruction, upon whom the ends of the World are come.*

7 Peace, eſpecially Spiritual, being the greateſt of bleſſings, is put in Scripture, to denote all manner of Proſperity.

8 *The That is*; ὁ ὢν, *Jehovah*, who is Being it ſelf; for theſe Words are an Explication of that Sacred Name. *See the Interpreters on* Exod. 3. 14.

9 It is the Opinion of Mr. *Mede*, (Diſc. 10.) and of Dr. *Hammond*, on the place, That by the Seven Spirits are to be underſtood Seven Angels: But beſides that (as *Grotius* notes on the place) *Spirits* are diſtinguiſhed from *Angels* in the *Fifth Chapter*; and that *Chap.* 4. 5. they are called the *Seven Spirits of God*; which is a Title not given to Angels in Scripture: it is not eaſily accountable, why Angels ſhould be placed in the ſame rank, with the Perſons of the Trinity, and that before the *Son*; and that Grace ſhould be Prayed, and Wiſhed for *from* them, when all good Gifts are ſaid, by the Apoſtle *James*, (*Chap.* 1. 17.) to come *from above, from the Father of Lights*; and there being no form of a Salutation, or Bleſſing in Scripture in the name of a meer Angel (for the Angel-*Gen.* 48. 15. 6. is Chriſt, and not a created Angel) ſuch an Interpretation of theſe Words would give a greater Encouragement to Creature-Worſhip, than can be imagined to have been given in this Propheey, which is ſo ſevere againſt all Idolatry, and in which this very Apoſtle was twice reprehended for offering to give Worſhip to an Angel. And therefore there being no neceſſity of interpreting the words in this Senſe, it is cer-

certainly the ſafeſt, and the trueſt way, in my Opinion, to underſtand them concerning the *Holy Spirit*, repreſented here by *Seven Spirits*, in reſpect of his Various, but *Perfect Operations and Gifts* (denoted by *Seven*, the Number of *Perfection*, as we have already noted, and ſhall declare more fully hereafter) to the *Univerſal Church*, in the *Sevenfold* ſucceſſive State of it. Whereupon *Zach.* 4. the *Seven Lamps* at the 2*d* Verſe, are at the 6*th* Verſe ſaid to be *by God's Spirit*; That is, from the *Plenitude of the Holy Spirit*, which in thoſe *Seven Lamps* diffuſed its Mighty and Perfect Operations. But although *Angels* are not to be placed before *Chriſt*, yet the Order of the Perſons of the Bleſſed Trinity is not always obſerved in Scripture; not in that very Apoſtolick *Benediction*, 2 *Cor.* 13. where the Grace of Chriſt is placed firſt; and in this Form of *Benediction*, the *Holy Ghoſt* is put before *Chriſt*, becauſe more was to be ſpoken concerning him afterwards, who was therefore more conveniently to be reſerved unto the laſt place.

5 *And from* [10] *Jeſus Chriſt, who is the Faithful Witneſs* [of his Fathers Will, and a Prophet worthy to be believed,] *and the firſt begotten of* [or firſt born from] *the Dead* [by his being firſt raiſed, which is a new Birth or a Regeneration, *Acts* 13. 33.] *and the Prince of the Kings of the Earth* [*i. e.* the chief Ruler, and Diſpoſer of the Kingdoms of Men, eſpecially the four Monarchies, which ſhall be broken to Peices, and conſumed by his Kingdom, *Dan.* 2, 44. 4, 17.] *unto him that Loved us* [unto the Death, *John* 15. 13.] *and waſhed us from our ſins, in* [or by] *his own Blood* [ſhed for them.]

[10] Note here, the great Propriety of the Titles attributed to Chriſt; for he is ſaid to be the faithful Witneſs, that the following Propheey might be the more readily believed; and in Oppoſition to the Pretences of Antichriſt to New Traditions, diſtinct from thoſe delivered by him in his Goſpel, the in-

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tire Revelation of his Father's Will. (*2dly*) His Reſurrection is mentioned, becauſe it was the chief Proof of his Divinity, and the Ground of our Faith; and chiefly becauſe that from thence is taken the *Epocha*, or the beginning of the Account of the Times and Seaſons of this Prophecy. The other Titles plainly relate to the Efficacy of his Blood alone, to our Juſtification and Sanctification; and to our Praiſes due to him alone, in oppoſition to Merits and Satisfactions, Prayers to Saints and Angels, and the other Corruptions of the Oppoſite Antichriſtian Kingdom.

6 *And hath made us Kings* [to Reign on the Earth in his Kingdom, *Dan* 7. 27. *Rev.* 5, 10. 20, 6.] *and Prieſts* [to offer Spiritual Sacrifices, 1 *Pet.* 2. 9. *Rev.* 20. 6.] *unto God, and his Father,* [and not unto Saints and Angels] *to him* [Chriſt] *be Glory* [*i. e.* Praiſe and Acknowledgment of his Perfections] *and* [Kingly] *Dominion, for ever and ever,* [in his Everlaſting Kingdom, *Dan.* 2.44. *Revel.* 11. 15.] *Amen* [So be it, and ſo it will be.]

7 [11] *Behold he cometh* [12] [*i. e.* he will as certainly come, as if we ſaw him now a coming] *with Clouds* [*i. e.* with Power, and great Glory, *Dan.* 7. 13. *Matth.* 24. 30.) *and every Eye* [of all Men] *ſhall ſee him* [coming,] *and they alſo which pierced him* [*i. e.* the *Jews*, ſhall ſee him, feel his Power, and acknowledge him, *Iſa.* 40. 5. *Zach.* 12, 10. *John* 19. 37.] *and all Kindreds* [Tribes, or People] *of the Earth* [*i.e.* of the wicked, worldly, and [13] Antichriſtian Part;] *ſhall wail becauſe of him* [their Judg, whom they had provoked:] *Even ſo* [14] Amen, [*i. e.* this is a certain Truth, to be expected and deſired.]

[11] This Verſe relates to the coming of Chriſt in his Kingdom at the laſt Day, when the *Jews*, who crucified him, and all other *his Enemies*, ſhall appear, and be judged by him. And it is worth noting, That (according to the Precepts of Art, obſerved by the moſt Judicious Writers) we have here, from Verſe 5. given us in ſhort at the very entrance of this Prophecy, a brief Repreſentation of

of the chief End and Deſign of it, *The Kingdom of Chriſt*: of which, upon all fit Occaſions we are preſented with a ſhort View; becauſe it is the thing which all the *Events* Typified in this Book, were deſigned to produce; and as it were the *Cataſtrophe* of this ἀληθέσερον ϖοίημα of the World (according to *Plotinus*'s Phraſe) or of all the *Tranſactions* which have appeared on the *Stage* of it.

[12] A Form of Speech in uſe with the Prophets, denoting the Infallible certainty of what they foretold. Or, *cometh*, may here ſignifie, *he beginneth to come*; as *Verſe* 1. *See* * *Dr.* Pocock *on* Joel.

[13] Earth is taken in this ſenſe, ſometimes in this Prophecy; as we ſhall ſee hereafter.

[14] This Word, in Scripture, is put to affirm, that the thing *will be*, as well as to wiſh for it, and approve it.

8 [And do not doubt of the Truth, and Extent of this Prophecy; for] *I* [Chriſt, who have revealed it] *am Alpha* [15] *and Omega, the beginning and the ending* [who am before all things, and ſhall abide after them for ever,] *ſaith the Lord* [Chriſt] *which is*, [or, The That is], *and which was, and which is to come, the Almighty* [as well as Eternal *Jehovah*, who can bring to paſs the Words of this Prophecy, from the beginning of it, to the end of Time.]

[15] Theſe are the firſt and laſt Letters of the *Greek* Alphabet; whereby the *Beginning* and *Conſummation* of *all Things, Times*, and *Seaſons*, is aſcribed to Chriſt: as the incommunicable Attributes of God alſo are, *viz.* his Name *Jehovah*, and his *Almightineſs*. So that this Verſe contains a plain Declaration of the Divinity of our Saviour.

9 *I John, who alſo am your Brother* [in the ſame Faith] *and Companion in tribulation* [*i. e.* a Fellow-ſufferer with you] *and in the King-*

* Pag. 145. 150.

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dom and patience [or patient [s] expectation of the Kingdom] *of Jesus Christ* [delayed unto the time of the end, *Dan.* 12. 4-13. *Rev.* 10. 4, 7.] *was* [in [17] Baniſhment] *in the Iſle that is called* [18] Patmos, *for* [preaching] *the word of God, and for the teſtimony of Jeſus Chriſt* [*i.e.* the Goſpel.]

[16] For ſo the words ſeem to ſignifie, and may very well be Tranſlated, by a figure common in Scripture; for this Kingdom was to have begun in its full Power immediately at Chriſt's Reſurrection, and was then expected by the Apoſtles, *Acts* 1. 6. but was ſtill patiently to be waited for, until the time of the end to which it was deferred. Altho the words may more properly relate to the Patience of Chriſt; or to his own patient Expectation of his Kingdom, until the times agreed on with his Father. *See Chap.* 3, 10.

[17] In the time of *Domitian*, about the end of the year of our Lord 95, or the beginning of 96, as Chronologers generally agree.

[18] Situate in the *Archi-pelago*, about 40 Miles from the Continent of *Aſia*, towards *Epheſus*, in the Sea next to the Churches to which he wrote. And as *Ezekiel* and *Daniel* had their Viſions when they were in Captivity; ſo alſo might it be, by way of Correſpondence, Ordained by God, that *John* ſhould receive this Prophecy in a place of Exile; Reſtraints, and places of Receſs, and Retirement from the wicked World, affording the fitteſt diſpoſitions, and opportunities for Divine Communications.

10. *I was in the Spirit* [19] [*i. e.* under the immediate Power of it] *on the* [20] *Lord's day, and* [21] *heard* [that is, perceived in my Spirit, unexpectedly, and as it were from] *behind me, a great voice, as of a Trumpet,* [*i. e.* a very loud voice, as the ſound of the Trumpets on the ſolemn Feſtivals, *Pſal.* 47. 5. or in the time of War, *Zechar.* 9. 14. to raiſe my attention, and to encourage me; and to ſignifie that Judgments were to be denounced.]

[19] That is, I was not in the Body, but in a Spiritual Extaſie

taſie or Rapture, under the immediate actings of the Spirit of God, repreſenting things to my Soul, and not to my Senſes, 2 *Cor.* 12. 2.

[20] The Firſt Day of the Week, or the *Chriſtian Sabbath*, inſtituted in Memory of Chriſt's Reſurrection, and called, *The Lord's Day* (a Phraſe never uſed in the *New Teſtament*, but with reference to this *Day*, and the *Lord's Supper*), becauſe it was *bleſſed and ſanctified* by *Chriſt's Reſurrection*, and the Deſcent of the *Spirit* (intimated here, by *John*'s ſaying, that he was then *in the Spirit*), and inſtituted, and ſet apart by his Authority, as the Day in which his Worſhip was ordinarily and neceſſarily to be frequented by all *Chriſtians*. And the *Day* is here punctually expreſſed (which is alſo exactly obſerved by *Ezekiel* and *Daniel*, for the benefit of the *Church*, which is to take notice of *Times and Seaſons*), to ſhew that theſe *Viſions* commence from *Chriſt's Reſurrection*: For to that end only is the mention of this Day proper to this Prophecy; On which he might truly ſtile himſelf, *The Firſt Begotten of the Dead; and he that was dead, and is alive.*. And accordingly we are not to ſuppoſe, as ſome do, that he received this Prophecy on the Annual Day of the *Reſurrection*; but that (according to the *Decorum* to be obſerved in *Viſions* and *Repreſentations*) the very *Numerical Day*, in which Chriſt aroſe, was, as it were, recalled, and repreſented unto him, as the *Beginning* of the *Time* allotted to the *Actions* of the whole Repreſentation. And from its being ſaid, That he was *in the Spirit on that Day*, it may be conjectured (ſeeing that every thing in this Prophecy has a myſtical ſenſe, which yet is the primary and moſt proper) that the Day of *Pentecoſt*, on which Chriſt gave the Gifts of the Spirit, was joyned in Viſion and Repreſentation with it; as the ſame Day may happen to be the *King's Coronation* and *Birth-day* too.

[21] Words of *ſeeing*, *hearing*, and the like, ſignifie in Scripture, the *Actions* of the *Inward* Senſes, as well as of the *Outward*.

dom and patience [or patient [15] expectation of the Kingdom] *of Jesus Christ* [delayed unto the time of the end, *Dan.* 12. 4-13. *Rev.* 10. 4, 7.] *was* [in [17] Banishment] *in the Isle that is called* [18] Patmos, *for* [preaching] *the word of God, and for the testimony of Jesus Christ* [*i.e.* the Gospel.]

[15] For so the words seem to signifie, and may very well be Translated, by a figure common in Scripture; for this Kingdom was to have begun in its full Power immediately at Christ's Resurrection, and was then expected by the Apostles, *Acts* 1. 6. but was still patiently to be waited for, until the time of the end to which it was deferred. Altho the words may more properly relate to the Patience of Christ; or to his own patient Expectation of his Kingdom, until the times agreed on with his Father. *See Chap.* 3, 10.

[17] In the time of *Domitian*, about the end of the year of our Lord 95, or the beginning of 96, as Chronologers generally agree.

[18] Situate in the *Archi-pelago*, about 40 Miles from the Continent of *Asia*, towards *Ephesus*, in the Sea next to the Churches to which he wrote. And as *Ezekiel* and *Daniel* had their Visions when they were in Captivity; so also might it be, by way of Correspondence, Ordained by God, that *John* should receive this Prophecy in a place of Exile; Restraints, and places of Recess, and Retirement from the wicked World, affording the fittest dispositions, and opportunities for Divine Communications.

10. *I was in the Spirit* [19] [*i. e.* under the immediate Power of it] *on the* [20] *Lord's day, and* [21] *heard* [that is, perceived in my Spirit, unexpectedly, and as it were from] *behind me, a great voice, as of a Trumpet,* [*i. e.* a very loud voice, as the sound of the Trumpets on the solemn Festivals, *Psal.* 47. 5. or in the time of War, *Zechar.* 9. 14. to raise my attention, and to encourage me; and to signifie that Judgments were to be denounced.]

[19] That is, I was not in the Body, but in a Spiritual Extasie

tasie or Rapture, under the immediate actings of the Spirit of God, representing things to my Soul, and not to my Senses, 2 *Cor.* 12. 2.

[20] The First Day of the Week, or the *Christian Sabbath*, instituted in Memory of Christ's Resurrection, and called, *The Lord's Day* (a Phrase never used in the *New Testament*, but with reference to this *Day*, and the *Lord's Supper*), because it was *blessed and sanctified* by *Christ's Resurrection*, and the Descent of the *Spirit* (intimated here, by *John*'s saying, that he was then in *the Spirit*), and instituted, and set apart by his Authority, as the Day in which his Worship was ordinarily and necessarily to be frequented by all *Christians*. And the *Day* is here punctually expressed (which is also exactly observed by *Ezekiel* and *Daniel*, for the benefit of the *Church*, which is to take notice of *Times and Seasons*), to shew that these *Visions* commence from *Christ's Resurrection*: For to that end only is the mention of this Day proper to this Prophecy; On which he might truly stile himself, *The First Begotten of the Dead; and he that was dead, and is alive..* And accordingly we are not to suppose, as some do, that he received this Prophecy on the Annual Day of the *Resurrection*; but that (according to the *Decorum* to be observed in *Visions* and *Representations*) the very *Numerical Day*, in which Christ arose, was, as it were, recalled, and represented unto him, as the *Beginning* of the *Time* allotted to the *Actions* of the whole Representation. And from its being said, That he was *in the Spirit on that Day*, it may be conjectured (seeing that every thing in this Prophecy has a mystical sense, which yet is the primary and most proper) that the Day of *Pentecost*, on which Christ gave the Gifts of the Spirit, was joyned in Vision and Representation with it; as the same Day may happen to be the *King's Coronation* and *Birth-day* too.

[21] Words of *seeing*, *hearing*, and the like, signifie in Scripture, the *Actions* of the *Inward* Senses, as well as of the *Outward*.

11 *Saying; I* [22] *am Alpha and Omega, the first and the last: And what thou seest* [in this Vision] *write in a Book*, [for greater security and continuance, *Job* 19. 23, 24.] *and send it unto the seven* [23] *Churches which are in* Asia [the Less], *unto* Ephesus, *and unto* Smyrna, *and unto* Pergamus, *and unto* Thyatira, *and unto* Sardis; *and unto* Philadelphia, *and unto* Laodicea.

[22] These solemn Titles of Christ's *Divinity*, are here repeated, not only for the greater Assurance of the Certainty of these Visions, but to signifie, by being placed immediately before the Command, to write to the *Seven Churches*; That these *Epistles* relate to what was to come to pass in the End of Time; and that they contain a Succession of Prophecy from the first to the last; and the solemn Appearance of *Christ*, which follows, and the whole Preface with which this *Vision* is introduced, do make it highly probable, that they were designed for more than *seven private Churches*, of no very large Extent or Duration.

[23] That these Cities were all in being in *John*'s Time, is past doubt; only it hath been questioned by some, whether there were *Churches* as yet Erected in all of them; which yet seems to be a groundless Scruple; seeing that the Apostle *Paul* so long before professes, that he had at *Ephesus* a great Door, and an Effectual one opened to him; and that the Word of God increased so mightily throughout all *Asia*, that he thought good to tarry amongst them for the space of three years, *Acts* 19. 10, 20. and 20. 18, 31. See *Archbishop* Usher's *Treatise*, concerning the *Original of Bishops, and Metropolitans*; and of the *Lydian*, or *Proconsular Asia*.

12 *And I turned to see* [whose] *the voice* [was] *that spake with me: And being turned, I saw seven golden* [24] *Candlesticks* [representing seven Churches.]

[24] Candlesticks are *Symbols*, or visible *Hieroglyphicks* of Churches; taken from the Candlestick with seven Branches, and

and Lamps in it, under the Law; which was a Type of the Church, *Exod.* 25. 31. *Numb.* 8. 2. Whereby is signified their Duty of enlightning and instructing, by the purity of their Doctrine, and Example, whereby they become precious as Gold in the sight of God. See and compare *Psalm* 19. 10. *Matth.* 5. 14. *John* 5. 35. *Rom.* 10. 15. *Philip.* 2. 15, 16. And most, especially the Candlestick, *Zec.* 4. gives great Light to the *Candlestick* in this *Vision*.

13 *And in the midst* [25] *of the seven Candlesticks, one like unto the Son of Man* [*i. e.* Christ walking in the midst of them, to order them, as the Priests did the Lamps, *Exod.* 27. 20, 21. and to protect, guide and watch over them, *Levit* 26. 12. *Matth.* 18. 20. 28, 20. 2 *Cor.* 6. 16.] *cloathed* [in the High-Priests Vestments] *with a garment down to the foot* [Exod. 28, 40. 39, 27. Ezek. 9. 2. Dan. 10 5.] *and girt about the Paps with a golden girdle* [of the Ephod, *Exod* 28, 8. 29, 5. to denote his Royal Priesthood; a golden girdle being also the habit of Kings, anciently amongst the *Eastern* Nations, *Job.* 12. 18.]

[25] Hence, perhaps, it was, that God commanded (*Exod* 25. 37. and *Numb.* 8. 2.) that the Lamps should be lighted on that part *which was towards the midst*, or *middle* Branch of the *Candlestick*; signifying thereby Christ, to whom we ought all to look for help, and from whom we have all our Light and Knowledge. See *Ainsworth* on *Numb.* 8. 2.

14 *His head* [26] *and his hair were white like Wool, as white as Snow* [noting his Eternal Wisdom and Authority, *Dan.* 7. 9.] *and his eyes were as a Flame of Fire* [Penetrating all things by his Providence, with quickness, power and terror, *Dan.* 10. 6. *Ezek.* 1. 27. *Hebr.* 4. 12, 13.]

[26] Hence may be proved the *Consubstantiality* and *Equality* of the *Son with the Father*; the same Expressions being used in *Daniel*, concerning the *Father*.

15 *And*

15 *And his Feet* [especially when he comes to Judge his Church, *Isa.* 53. 7.] *like unto fine* [27] *brass, as if they burned in a furnace* [*i. e.* representing the stability, power, glory and terror of his actions and punishments, and that his Servants are to be purified and refined by sufferings, *Dan.* 10, 6. 12, 10. *Malach.* ch. 3. and 4.] *and his voice as the sound of many Waters* [*i. e.* his word was powerful and terrible, like that of a raging multitude, signified by Waters, *Dan.* 10. 6. *Psal.* 93. 4.]

[27] See Dr. *Hammond*, who seems to have given the true sense of these Words; wherein is represented a fiery flaming Appearance in Glory; taken from a flaming Fire, in which the lower part looks like Amber (which we translate *Fine Brass*), and the Flame, especially the upper part, is of a white colour.

16 *And he had in his right hand* [*i. e.* under his mighty power, direction and protection; in safety and great honour, *Psal.* 18.35. *Jerem.* 22. 24. *Cant.* 8 6.] *seven Stars* [*i. e.* the Ange's of the seven Churches, *ver.* 20.] *and out of his Mouth went a sharp two edged Sword* [*i e.* his word, sharp, quick and powerful, for the destruction of his Enemies, and the defence of his Friends, *Eph.* 6. 17. *Hebr.* 4. 12.] *and his countenance* [*i. e.* the manifestations of himself, *Cant.* 5. 15. *Psal.* 4 6] *was as the Sun shineth in his strength* [at noon, in its greatest height and brightness; that is, very Glorious and of Majesty.]

17 *And when I saw him* [in this glorious and terrible appearance,] *I fell at his feet as dead* [for fear:] *and he laid his right hand* [of power and support] *upon me, saying unto me, fear not, I am the first and the last* [*i. e* the E ernal, Almighty God, who can sustain and strengthen thee, *Dan.* 8, 18. 10, 10, 18.]

18 *I am he that Liveth* [*i. e.* the living God, the Fountain and Author of Life] *and was dead* [for your Sins:] *and behold* [now] *I am alive* [and that] *for evermore. Amen* [*i. e.* This is a certain Truth.] *and* [I] *have the Keys of* [28] *Hell* [*i. e.* power over the state and place of separated Souls, to call them back or retain them when they are departed out of the Body;] *and of Death* [it self, to keep

keep men from it; and therefore fear not; for if you were really Dead, I could raise you up again. All which looks with a Full Eye on that great *First Resurrection.*] c. 20.

[28] Τ῀ ἅδ῀. See *Hammond*, on *Matth.* 11. and Bishop *Pearson* on the *Creed*.

19 [And upon this assurance, stand up upon thy Feet, and be of good Courage, and] *Write* [in a Book unto the seven Churches, as I before commanded thee, *vers.* 11.] *the things which thou hast seen* [already, [29] in the representation of the seven Stars, and seven golden Candlesticks, *vers.* 12, 13, 16.] *and* [30] [write also] *the things which are* [now in being in my present Apostolical Chnrch,] *and the things which shall be hereafter* [successively to the very end of Time.]

[29] It is manifest from the next Verse, that this is the true sense of these Words; where it is expressly said, that the *Seven Stars* were *Seen* by him in his Right Hand; which are therefore the things he *had Seen*; and were written with the rest of the *Preface*, in a Book, to the *seven Churches*, verse 11.

[30] Here he is commanded to write the *Epistles* to the *seven Churches*; the first of which, *viz.* that to *Ephesus*, as we have there shewn, refers to the State of the then *Apostolical Church*, beginning at *Christ's Resurrection*; the others to the following successive States of the Churches to the End of the World.

20 [Which things, present and future, are] *the* [31] *Mystery* [or the Prophetical and Mystical sense] *of the seven Stars which thou saw'st in my right hand* [which are the things thou hast seen, and not the Mystery to be written concerning them;] *and* [write] *the seven Golden Candlesticks* [*i e.* the mystery or mystick sense of them also.] *The seven* [32] *Stars are* [or signifie and represent, *Gen.* 41. 26.] *the Angels* [33] [or Pastors] *of the seven Churches*; *and the seven Candlesticks which thou saw'st, are the seven Churches* [or, are [34] seven Churches, that is Bodies of Christians under their several Pastors; as well those which are now, as those which shall be successively hereafter.]

[31] Thes-

31 These words, which are of the *Accuſative Caſe*, and put by way of *Appoſition*, plainly refer only to the things which are, and ſhall be; which are here ſaid to be the *Myſtery*, or *myſtical meaning* of the *ſeven Stars*; which therefore are not referred to, as being not themſelves the Myſtery, but the things which were to be myſtically explained in the following *Epiſtles*. And from hence alſo we are plainly given to underſtand, that the Subject Matter of theſe *Epiſtles* is *Myſtical*, and not barely *Literal*; and that they concern things future, as well as the preſent.

32 Here is explained what is meant by *Stars* and *Candleſticks*, whoſe further myſtical meaning, as they relate to Churches then in being, and to future Succeſſions of them and their Paſtors, is largely delivered in the following *Epiſtles*.

33 The *Miniſtring Spirits*, which attend on God, are called *Angels*, in Scripture, from their being employed as *Meſſengers* in his Service: and therefore by the *Angels* of the *Churches*, muſt be meant the *Paſtors* of them (which are here clearly diſtinguiſhed from the *Churches* themſelves), from their like Office of delivering God's Meſſages to the People, and putting up their Prayers unto him; Upon which Account the *Jewiſh* Prieſt is called, *The Meſſenger* (or *Angel*) *of the Lord of Hoſts*, (Malach. 2. 7.) where *Angel* (that I may obſerve this by the way) is evidently taken *collectively* (as Dr. *Pocock*, on the Place, confeſſes) for the Succeſſion of the whole *Jewiſh* Prieſthood, comprehended there under the common Name of *Levi*, their Father; and ſpoken of as one Perſon; becauſe they were all of the ſame Stock, and all ſeparated to the ſame Function. And as they are upon this Account called *Angels*; ſo are they called *Stars*, from their Office of enlightning, or inſtructing others. By *Angels* therefore in this, and the following Chapter, is meant, the *Evangelical Miniſtry*; repreſented by *Angels* (as all other Miniſterial Agents are in this Prophecy), becauſe the preſent World is ſubject to Angels, under Chriſt, the Head of them, and the Angel of the Co-

Covenant; Whereas the *World to come* (that is, the Kingdom of Chriſt, at his laſt coming, as the *Apoſtle* ſpeaks, *Heb.* 2. 5.) is to be ruled by Chriſt and his Saints, and is not to be in *ſubjection unto Angels*.

34 It is here ſaid, That the *ſeven Candleſticks*, are, or ſignifie *ſeven Churches* (for ſo it is in the *Greek*); not *the ſeven Churches*, which might ſeem to have determined them to the *ſeven* in *Aſia*. The *Epiſtles* are indeed to be ſent to the *ſeven Churches* of *Aſia*, ver. 11. But the myſtical meaning of them, is not here ſaid to belong to the *Angels*, or to the *Seven Churches* of *Aſia* only, but to *Seven Churches*, and to the *Angels* of them; from whence it is plain, that they are prophetical, relating to *Seven Succeſſions* of the *Univerſal Church*. See Mr. * *Mede*.

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* Book 1. *Diſc.* 52. *and pag.* 905. *Doctor* Moor's *Expoſition of the Epiſtle to the Seven Churches.*

D CHAP.

CHAP. II.

The Text.

UNto the *Angel* [or Evangelical Miniſtry, *Chap.* 1. 20.] *of the Church of Epheſus* [that is now planted there; and of that Period [1] of the Church, which is myſtically repreſented by it] *write*; *theſe things ſaith he that holdeth the Seven Stars in his Right Hand, who walketh in the midſt of the Seven Golden Candleſticks*; [i. e. Chriſt, the Light of the World, who is more immediately preſent with them to enlighten, guide and ſupport them. *Chap.* 1. 13, 16, 20.]

Annotations on CHAP. II.

[1] This I ſhall hereafter endeavour to make out, to be the *principal*, if not *only drift* of theſe *Epiſtles*, from ſuch *Characters* and *Arguments*, as ſhall ariſe from the *Text* it ſelf. Very *good Interpreters*, and particularly *Grotius*, on *Revel.* 1. 11. have thought, that the *ſeveral Succeſſions* of the *Church*, here repreſented, are intimated in their very Names, according to a way of *Alluſion* made uſe of in Scripture, as well as in *Heathen Authors*. For thus the God of *Ekron*, whoſe *True Name* is thought to have been *Baal zebachim*, or the *Lord of Sacrifices*, is called in deriſion *Baal zebub*, or the *Lord of Flies*; and *Belzebul*, or the *Dunghil God*. And the Prophet *Micah* 1. 14, 15. manifeſtly alludes to the *Names of Cities*, calling *Achzib* a *Lie*; as if its *Name* were derived from *Cazab*, which in *Hebrew* ſignifies *to Lie*; and the City *Mareſhah* is threatned to be *diſinherited*, in alluſion to its *Name*; and *Adullam* is called *the Glory of Iſrael*, perhaps (ſays Doctor *Pocock* on the Place) from its *Situation*, its *Strength*, or its *Beauty*, or ſome other Reaſon, probably taken from its *Name*, as the others are, although now unknown. And ſuch *Paronomaſia's*, or *Alluſions*, may be more frequent in Scripture than we think for, by reaſon of our Ignorance in the Primitive Language, and of the Story and Circumſtances of the Places, whoſe *Names* are alluded to.

2 *I know* [obſerve and approve, *Pſalm* 1. 6.] *thy* [good] *works, and thy labour* [2] [in the work of the Goſpel; in converting, inſtructing, and governing thoſe whom thou art ſet over, 1 *Theſ.* 5. 12. 1 *Tim.* 5. 17.] *and thy patience*, [and perſeverance in it, and under ſufferings for it], *and how thou canſt not* [endure, or] [3] *bear* [with] *them, which are evil* [in Life or Doctrine, but caſteſt them, when they prove incorrigible, out of the Church:] *and thou haſt tryed* [4] *them* [by the Goſpel, *Gal.* 1. 8. 1 *John* 4. 1. by their Works *Matth.* 7. 20. and by the Gift of diſcerning Spirits, 1 *Cor.* 12. 10.] *which ſay they are Apoſtles* [ſent and commiſſioned to preach the Goſpel], *and are not, and haſt found them liars*, [or Falſe Apoſtles, *Acts* 20. 29, 30. and 15. 1, 24. 1 *Cor.* 15. 12. 2 *Cor.* 11. 13. *Gal.* 1. 6. 1 and 2 Epiſt. to *Timothy*. 1 *John* 4. 1.]

[2] Labour alſo may here ſignifie *a zealous and unwearied profeſſion of the Goſpel, amidſt the greateſt Diſcouragements*, as the Word is taken, 1 *Cor.* 15. 58.

[3] Theſe Words refer to the *zealous Execution of Diſcipline*, for which the *Church* was at firſt very remarkable, as appears from 1 *Cor.* 5. 1 *Tim.* 1. 20. *Tit.* 3. 10. 2 *John* 10.

[4] It appears from *Scripture*, that there were *many Falſe Apoſtles* foretold by our *Saviour*, *Matth.* 24. 11, and by the *Apoſtle Paul*, in his *Admonition* to the *Elders* of the *Church* of *Epheſus*, *Acts* 20. 29, 30. Who generally ſeem to have inſinuated themſelves into the good Opinion of the *People*, by *ſpecious pretences* of being *Brethren*, and by creeping into *their Houſes and Aſſemblies unawares*, and *privily*, and by *communicating with them* in their *Feaſts of Charity*, as appears from 2 *Cor.* 11. 26. *Gal.* 2. 4. 1 *Tim.* 3. 6. *Jude* 4. 12. and from this place; where they are ſaid, to *pretend to be Apoſtles*, when

they were not. For the *Hereticks* seem to have acted more closely and subtily while the *Apostles* were *living* than afterwards; which made it a difficult task to try and detect them; which yet the *Apostolical Church* did with great Zeal and Care, by *examining their pretences* by the *Doctrine* they had received of *Christ*, and by Gifts of discerning *False Spirits*, as *Clemens Romanus* attests in his Epistle to the *Corinthians*. And this place seems to determine this *Succession of the Church* to the *Times of the Apostles*; the *Pretence* of being *Apostles*, or *Messengers, sent and commissioned by God to preach New Doctrines*, being peculiar to *that Age*, and made use of by *Simon Magus*, and his Followers, particularly by *Cerinthus*, against whom *John* wrote his *Gospel*; who pretended to *New Revelations*: And it being not peculiar to *Ephesus* alone, but to most other *Churches*, we may reasonably conclude, that by *Ephesus* is not understood that *Church alone*, but the *Church-State of the Apostolical Age*; which began on the *Day of Pentecost*, next following the *Ascension of our Saviour*, in the *Thirty Third* Year of our Lord, about the *Twenty Fourth* Day of *May*, as *Bishop Pearson* has stated the *Æra* of the *Apostolical Church* in his first *Lecture* on the *Acts*. From this place we may learn, That strict care ought to be taken in trying and examining those who are to be sent to teach others; and that the *Canon of Scripture* was setled by this *Apostolical Church*, she having duly tried and rejected all other *Pretenders* to *Apostolical Doctrines*; and that the first State of the *Church* was purely *Apostolical*.

3 *And* [yet thou] *hast born* [5] [Afflictions, although thou canst not bear [5] with them which are evil;] *and hast* [still] *patience* [6], *and for my Names sake* [*i. e.* for me, and upon the Account of my Gospel] *hast laboured* [6] [in it], *and hast not fainted* [under it, nor under thy sufferings for it, *Gal.* 6. 9. 2 *Thes.* 3. 13.]

[5] Such kind of *Allusions* are frequent in Scripture, as *Rom.* 1. 24, 25, 26, 28.

[6] This

[6] This being a *Repetition* of what was said in the foregoing Verse, seems to intimate, that their Labour and Sufferings were Great, and very Remarkable; a Repetition sometimes denoting so much in Scripture.

4 *Nevertheless I have somewhat* [of [7] complaint] *against thee, because thou hast left* [or [8] remitted, and abated something of] *thy first* [9] [or former, fervent, and intense] *Love* [of me, my Gospel, and Kingdom.]

[7] So the Phrase is taken, *Matth.* 5. 23.

[8] So this word is rendred by *Grotius* and Doctor *Hammond*; and, I think, rightly. And as *Grotius* thinks, that *Love* and *Desire*, may by way of Allusion, be signified by the Word *Ephesus*, so may also the *Greek* Word here made use of, intimate some *Remission*, or *Coolness of their First Love*, by the same Figure which the Prophet *Micah* makes use of, *Chap.* 1. 13, 14. and which *Grotius* thinks the *Apostle* uses, *Rom.* 1. 17, 28, 29. where also in the 29*th Verse* there is a manifest Allusion to the Name *Judah*, which signifies *Praise*, *Gen.* 29. 35.

[9] The *First Love*, which the Prophet, *Jerem.* 2. 2, *calls the Kindness of Youth, and the Love of Espousals*, is usually very fervent; but is wont soon to cool and abate in the best of Men. And accordingly the *Church* at first, when (as *Hierom* speaks) *the Blood of our Lord was warm, and the Faith of the New Converts was Fervent*, was very Zealous in all its Duties and Offices, as appears from the *Acts of the Apostles*, particularly from *Chap.* 2. 41-47. and *Chap.* 4. 31-37. where we have a perfect Pattern of the *First Love* of the *Apostolical Church*, in the Church of *Jerusalem*; especially in their *having all things common, and calling nothing their own.* And yet in a very short space, as soon as the *Number* of the *Disciples*, and with them the *Church-Revenue*, was multiplied, there arose a murmuring of the *Græcians* against the *Hebrews*, even in the *Infant-Church*, as we read *Acts* 6. occasioned by the *Pride* of the *Hebrews*, as *Bishop Pearson* has shewn, in his

Third

Third Lecture on the *Acts*; wherein [...] in the Behaviour of *Ananias* and *Saphira*) there are early Tokens and Types given of a *Declenſion* in the *Church*, which proceeded ſo far as to this matter, even in thoſe *Firſt Times of the Goſpel*, that *Paul* tells the *Philippians*, (*Chap.* 2. 21. of his *Epiſtle* to them, ſuppoſed to be written about A. D. 59, or 62.) *that all Men ſought their own, and not the things of Jeſus Chriſt*. For not only *Demas forſook Paul* out of Love to this preſent World, but *Mark* grew weary of the *Labour of the Goſpel*, and went not with *Paul* and *Barnabas* to the work, *Acts* 15.38. and *Peter* himſelf, for fear of the *Jews*, was guilty of *Diſſimulation*, *Gal.* 2. 11, 12. And the *Galatians* had generally departed from the True Notions they had received of *Chriſtian Liberty*, and a *Working Faith*, *Gal.* 5. 1, 6, 7. and were grown very remiſs in their Acts of Charity, *Gal.* 6. 9. And the *Churches* mentioned in Scripture, are frequently reprehended for great Enormites; ſo that it is no wonder that the *Churches* in After-Ages proved guilty of them; the *Love of many waxing cold* betimes, as our *Saviour* foretold, *Matth.* 24. 12. and *Paul* complained, 2 *Tim.* 1.15. and 4.16. But this *Prophecy* reſpecting principally the Apoſtacy which crept into the Viſible Church; by this paſſage is chiefly meant *ſome degrees* of it, which were then advancing: *John*, at the cloſe of his firſt *Epiſtle*, written not long after the *Revelations*, warning the *Chriſtians* to keep themſelves from *Idols*, and the Myſtery of *Iniquity*, of which *Worſhiping of Angels* was a part, already working, even when St. *Paul* wrote his *ſecond Epiſtle* to the *Theſſalonians*, about the year 49. as ſome think, or 53. according to *Biſhop Pearſon*; from whoſe Opinion, that of a Judicious Perſon, well skilled in *Scripture Chronology*, does not much differ; who dates the *Conception* of *Antichriſt*, A.D. 55. which may very well be called, an *abating*, or *remitting of Love*; a cleaving to the *One God*, being ſo often deſcribed in Scripture by *Metaphors* taken from *Chaſte Love*, and *Eſpouſals*; and *Idolatry* being ſo often likened to its contrary, *Adul-*

Adultery, and *Fornication*. However, it is certain, That in the Times of the Apoſtles, ſomething was even then working, which made way by degrees for the Following Apoſtacy. Such, perhaps, were, (1.) A Natural *Love of Quiet and Eaſe*, and *Fear of Trouble and Diſpleaſure*; whereby, by Degrees, their Zeal was abated, which was the Fault of *Mark* and *Peter*, who yet returned to their *Firſt Love* and *Works*. (2.) An *exceſſive Eſteem for ſome Paſtors*, for *their Gifts*, to the *deſpiſing* of others; which was the *Cauſe* of the *Diviſions* in the Church of *Corinth*, as appears from *Paul's Epiſtles* to them. (3.) A *Domineering* and *ambitious Temper* in the *Paſtors* themſelves, which was the Fault of *Diotrephes*, 3 *John* 9, 10. (4.) A *Want of mutual forbearing one another*; the *Jewiſh Chriſtians* Judging and Condemning the *Gentiles*, and the *Gentiles* deſpiſing the *Jewiſh*. (5.) Divers *Falſe Opinions* brought by the *Jewiſh* and *Gentile Converts* into the Church; eſpecially with relation to Angels and Departed Souls; which are the uſual Subject of *Paul's Epiſtles*; and of which he treats particularly, 2 *Theſ.* 2. 1 *Tim.* 4. 1. *Col.* 2. (6.) And *laſtly*, God out of his infinite Wiſdom, permitted, even in the *pure Church* of the Apoſtolical Age, not only *Errors* and *Hereſies* to ariſe through the Common Imperfections of *Men* and *Churches*, but alſo a Foundation to be laid for the Grand Viſible Apoſtacy, which began very early; and roſe to a great heighth, not long after the Departure of *Paul* from *Miletum*, and that from amongſt the *Chriſtians* themſelves, as the Apoſtle plainly aſſerts, *Acts* 20. 28-30. And was to be carried on by ſome of them, or by *the man of ſin*; that is by a *Viſible Body*, or *Succeſſion* of *Men*, under the pretence of *Myſtery* and *Godlineſs*, and of *Antiquity* and *Apoſtolicalneſs*, as appears from 2 *Theſ.* 2. 1 *Tim.* 4. 1. and from the ſecond Verſe of this very Chapter.

5 *Remember* [10] *therefore from whence* [or, from what degrees of Love] *thou art fallen, and repent, and do the firſt Works* [with the like Zeal;] *or elſe I will come unto thee quickly* [and that on a ſudden,

den, and unexpectedly ;] *and will remove thy Candleſtick* [11] [or Church] *out of its place* [and give it unto another, *Matth.* 21. 43.] *except thou repent.*

[10] Here is laid down the True Way of *Reforming the Church*, and of its *eſcaping Deſtruction*; *viz.* by her conſidering wherein ſhe hath deviated from the *Goſpel*; by which Rule the *Falſe Apoſtles* were tryed, *Verſe* 2. and in *repenting of*, or *forſaking her Faults:* and in a *zealous practice of her firſt good Works*, according to the Model of the Goſpel. And we have here given us two different States of the *Firſt Churches*; *viz.* of their *Firſt Love*, or *Purity*; and of their *Remiſſion* of it, and *Deviation* from it.

[11] This Removal is not to be underſtood of the *particular Church* of *Epheſus*; which is noted by *Biſhop Uſher*, to have continued, and to have preſerved its Metropolitical Preheminence entire, until the time of *Conſtantine*, whilſt others of the *Seven* had been deprived of it: And although there be not now at *Epheſus* ſo much as *One Chriſtian*, (which Mr. *Spoon* looks upon as a fulfilling of this Prophecy) yet the *Judgment here threatned*, was to *come quickly*; and muſt therefore refer to ſomething *more early* than its *preſent State*. And therefore *Epheſus* myſtically here repreſenting a *Church-State*, the *removing of its Candleſtick* muſt ſignifie, its *ceaſing to be ſuch a Church-State as it was before*; the Pure, Primitive, and Apoſtolical State of the Church, degenerating, by degrees, and that very ſoon, from its *Firſt Love*; and becoming a Synagogue of Satan, in the following *Succeſſion*: and its Priviledges and Preheminences, in the Kingdom of Heaven, being taken from it, and given to other Church-Succeſſions, according to the Denunciation of Chriſt, *Matth.* 21. 43.

6 *But* [yet, notwithſtanding this defect,] *this thou haſt* [commendable in thee,] *that thou hateſt* [ſo far art thou from ſuffering and conniving at] *the* [unclean] *deeds* [or, practices] *of the* [12] *Nicolaitans, which I alſo hate.*

[12] A

[12] A ſort of *impure Hereticks*, who about the year 80 or 90, after Chriſt, much about the Time of *Cerinthus*, taught, that it was lawful to eat things ſacrificed unto *Idols*; and that Matrimony was a mere *Humane Inſtitution*, not *obliging the Conſcience*; and aſſerted the *Lawfulneſs of Fornication*, and *all manner of Uncleanneſs*, fathering their *Doctrine* (as the *Hereticks* then were wont to do) upon *Nicholas*, one of the *ſeven Deacons* in the *Acts*; from which *Opinions* and *Practices* the *Church* was as yet free; although it afterwards fell into ſome of them; and there were ſome, even then, who *forbad Marriage*, which was one ſtep to the increaſe of this *Impurity* of the *Nicolaitans*, 1 *Tim.* 4. 3.

7 *He that* [13] *hath an* [underſtanding] *ear, let him hear* [attentively, conſider, and underſtand,] *what* [14] *the Spirit* [ſpeaking by the Prophets] *ſaith* [by me, in this Prophetical and Spiritual Epiſtle] *unto the Churches* [of God in all Ages and Succeſſions of them, for whoſe Uſes it was written.] [And] *to him* [or that perſon] *that overcometh* [the Remiſsneſs of Love, which is to be found in this Church-State,] *will I give to eat of the* [15] *Tree of Life, which is in the Paradiſe of God*; [*i. e.* the Enjoyment of a happy State in Chriſt's Kingdom, *Rev.* 22. 2. *Ezek.* 47. 12.]

[13] From this Verſe it ſeems to appear, that theſe Epiſtles are Spiritual and Myſtical, becauſe the ſame Sentence is annexed to them, which Chriſt makes uſe of at the Cloſe of his Parables, or Myſtical Diſcourſes, to engage Attention, and to teach, That *all men were not capable of underſtanding them*, but thoſe who had their Minds duly exerciſed in *Spiritual Things*: And the manner of ſpeaking being here altered from what it was at the firſt Verſe, *viz.* from *theſe things ſaith Chriſt*, into *hear what the Spirit ſaith*; Hereby ſeems to be intimated, that theſe are *Spiritual and Prophetical Epiſtles*, ſpoken by the Divine Spirit in Chriſt, *which was to teach the Apoſtles all things; and ſhew them things to come*, *John* 16. 12, 13. Part of which are here revealed, relating not to the ſingle *Church* of *Epheſus*

ſus alone, but to the *Churches* in the Plural; that is, all the ſeveral *Periods* and *Succeſſions* of them.

[14] The *Particle, what*, refers not only to the *following Sentence*, but to all which *went before*, as appears from the *Epiſtles* to the *Churches* of *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*; in which there is nothing that follows this Proverbial Sentence; which muſt therefore have a reference to what preceded it.

[15] This *Promiſe* refers to the particular Overcomers of the Evil of each *Church-State*, and not to the *Churches themſelves*; for as ſome Men may fall ſhort of *overcoming Vice and Error* in *a good Church-State*, ſo others may *overcome* the *Evil* of a *bad one*. And the Promiſes to the ſeveral *Overcomers*, are taken from the *Deſcriptions* given afterwards in the latter part of this Prophecy, of the *New Jeruſalem*, or *Kingdom of Chriſt*; which as they have *promoted, ſo ſhall their Reward be*. Now the Earthly *Paradiſe*, was *a Type of Chriſt's Heavenly Kingdom*; and to eat of the *Tree of Life*, in the *midſt of that Paradiſe*, is to be refreſhed and nouriſhed with *Divine Communications*, in the *Kingdom of Chriſt*; in which the *Saints* and *Overcomers* ſhall Reign with him. And here we are to take notice, that the *Rewards are ſuited to each particular State*; *to be refreſhed by eating* in a State of *Happineſs*, being proper to thoſe who are wearied with Labour and Sufferings; and a *Crown* in the next Succeſſion, being the fit *Reward* of the *Overcomers of a ſtate of perſecution*. It is alſo further fit to be obſerved, That the *Right of Primogeniture* is not given to *Epheſus*, but to *Smyrna* the *Symbol* of the *afflicted Church-ſtate*, which has the *Crown of Life* beſtowed upon it, the Symbol of *Royal Dignity*, which of Right belongs to the *Firſt Born*; and the very *Kingdom* of the *New Jeruſalem* is given to *Philadelphia*, of which the Key of *David*, and her *Crown*, are the *Symbols*: which ſeems to be ſhadowed out unto us, in the *Bleſſings of Jacob*, (*Gen.* 49. which may by way of *Allegory*, and as *Typical*, be accommodated to the Myſtical *Iſrael* the *Church*), where the

the Precedency, both in Dignity and Power, is taken from *Reuben*, the *Firſt Born*, becauſe of his *Inſtability*, and having *defiled his Father's Bed*; which may be *Typical* of *Epheſus*'s Early Departure from its *Firſt Love*, and of the *Idolatrous Apoſtaſie* which crept into it *betimes*; which is a *ſpiritual Defilement* in Scripture: whereupon its *Candleſtick was removed out of its place*; that is, it loſt the Rank of priority it was to have in the *Kingdom of Chriſt*, which was given to the next Succeſſion of *Smyrna* for it's *Conſtancy in Afflictions*; bnr eſpecially the *New Jeruſalem* State, coming down in the *Philadelphian* Succeſſion.

8 *And unto the Angel* [Verſe 1.] *of the Church in* Smyrna [16], *write*; *theſe things, ſaith the Firſt* [17] *and the Laſt, which was dead, and is alive*; [that is, Chriſt the Eternal God, who raiſed himſelf from the Dead.]

[16] *Smyrna* is the next City of the *ſeven*, *Northward* from *Epheſus*, and about Forty Miles diſtant from it; and it is ſtill a *Metropolitical See*, having yet no more than *Two Churches* of *Greeks* in it, and *One* or *Two* of *Armenians*. It's Name may by a Figurative Alluſion, be derived from a *Syriack* word ſignifying *Bitterneſs*, to denote the *bitter perſecutions* of the Church under this State.

[17] Theſe Attributes are made uſe of, to encourage them to undergo their Sufferings, as having been already experienced by Chriſt, who was God, and had vanquiſhed Death for them.

9 *I know* [and approve] *thy* [good] *works*, [in the propagating of my Kingdom] *and tribulation* [under perſecutions] *and poverty*, [or extream want, by thy being ſpoiled [18] of thy Good;] *but thou art* [really] *rich* [in Grace, and in my Eſteem and Favour;] *and I know the blaſphemy* [19] [*i. e.* Idolatry] *of them* [or that party,] *that ſay they are* Jews [20] [that is, boaſt themſelves to be the pure Chriſtians, the true Worſhippers of the one only God;] *and art*

not [truly so,] *but are* [really, and in God's Account] *the* [21] *Synagogue of Satan* [that is, an Antichristian Congregation.]

[18] As was usual in Times of *persecution*, *Heb.* 10. 34.

[19] *Blasphemy* is a *Contumely*, or *Reproach* of God, by attributing that to a Creature which is properly his; whence in Scripture it is put to signifie *Idolatry*, which is the higheſt *Blaſphemy*. See *Isa.* 65. 7. 1 *Maccab.* 2. 6. 2 *Maccab.* 8. 4. And this *Blaſphemy* then appeared in the *Reverence* paid to *Martyrs*, which was the *Beginning of Idolatry*.

[20] The Phraſes and Expreſſions of this Myſtical Book are taken from the *Old Teſtament*, and the *Jewiſh Oeconomy*, which was *Typical* of the *Chriſtian*, as the Apoſtle aſſerts, 1 *Cor.* 10. 1–4. *the Type in this prophecy, being conſtantly put for the Anti-Type, or thing ſignified.* And therefore, according to that uſual *Figure*; by *Jews* here muſt be underſtood, *Chriſtians*, who are the *myſtical Iſrael*, or the ἀληθινὸν Ισραηλιτικὸν, the *True Iſrael*, as *Juſtin Martyr* calls them; whoſe Glory, and proper Priviledg it was, to be the *Worſhippers* of the *One True God*; whilſt all the World beſides, were guilty of *Idolatry*. Now the *Jews* being wont to pride themſelves in their priviledges; thoſe here repreſented are alſo ſaid, to *ſay that they are Jews*, that is, boaſt of it, in alluſion, perhaps, to the Name *Judah*, which ſignifying *Praiſe* and *Thankſgiving*; is here, and by the Apoſtle *Rom.* 2. 17--29 put to denote a *Boaſting Confeſſion*, joyned with a ſeeking the *Praiſe of Men*, as *Grotius* has noted on the place; and as is obvious from the laſt verſe of that Chapter, as I before hinted. Of which Pride of theirs, there is an eminent inſtance in the very firſt Apoſtolical Church at *Jeruſalem*, *Acts* 6. where the *Hebrews*, or *Natural Jews* who came from the Loyns of *Abraham*, *neglected*, or proudly deſpiſed, the *Helleniſts*, or *Proſelyted Gentiles*, altho *Jews* by their Religion, as well as themſelves. And therefore in proportion; by *Jews* here muſt be meant thoſe Chriſtians who more than ordinarily *boaſted*

boaſted themſelves to be the pure *Worſhippers* of the *True God* only, when yet they were really guilty of *Idolatry*. For the word *Jew*, as *Grotius* notes on *Rom.* 2. 17. was then a word ſignificative of their Religion, rather than of their Nation; and denoted as much as a Worſhipper of the *one God*; or one who *confeſſed* and *acknowledged him*, as the word *Judah* is Explained by *Philo*, and Interpreted by the LXX, *Gen.* 29. 35.

[21] *Satan* ſignifies, according to the Original of the word, the Great *Adverſary*, the Devil; of whoſe Congregation, theſe Pretending pure Chriſtians are ſaid to be, and not of Chriſt's, becauſe, by their Blaſphemous or Idolatrous Practiſes, they did indeed, and in God's account, Worſhip him, and Propagate his Antichriſtian Kingdom. But this was at firſt the Fault only of a few *of them*, or of that Party that Valued themſelves, and Deſpiſed others, calling themſelves *Jews*, or the only True, or pure *Iſrael* of God; it having always happened ſo from the begining of God's Church, that according to the Allegory inſiſted on *Gal.* 4. 25, 29. the Corrupt Party hath ſtood moſt upon its Purity, Honour and Preheminence; and hath Perſecuted, and Deſpiſed the pure one.

Now the Church of *Smyrna*, comprehending that Succeſſion of the Church, in which the great Perſecutions happened; and in which a Crown of Life was at laſt given them at the Empires becoming Chriſtian: The Blaſphemy here reprehended, refers chiefly to the latter State of that Succeſſion, when Honours and Riches Flowing into the Church, corrupted the purity of their former poor and ſuffering condition; and the reverence at firſt innocently paid to Martyrs; and the introducing of *Pagan* Rites by degrees, under pretence of winning the *Heathens*, gave a great encreaſe to the growing *Apoſtaſy*; *iniquity* under the covert of a Myſtery, *i. e.* of *Piety*, *Religion* and well meaning *Zeal*, making daily progreſs in the Church, until it aroſe to an Antichriſtian *Synagogue*

nagogue or *Congregation* of a prevailing party amongst them. Which phraſe is made uſe of, in oppoſition to the Title given the *Jews* in the *Old Teſtament*; who are called *Numb.* 31. 16. *The Congregation or Synagogue of the Lord:* which the corrupt party of this Succeſſion had forfeited, by its Antichriſtian or Satanical Innovations; as the *Jews* alſo did upon their Apoſtaſy under *Jeroboam*, 2 *Chron.* 11. 15. who are thereupon ſaid to have Sacrificed unto *Devils* or *Satan.* And it is worth Obſervation, that the laſt degeneracy of the *Jewiſh* Church, when, as it appears from the Goſpels, it became a *Satanical Synagogue*, conſiſted chiefly, in vain *Traditions*, in Affecting Titles, Honours and Prehemency, in neglecting the Spiritual Service of God, and in expecting a *preſent Worldly Kingdom* of the *Meſſias*, inſtead of a *Future*, *Heavenly State* of it, and of the *Kingdom* of *God within us*, conſiſting in *inward Righteouſneſs* and *Peace*; and laſtly in *Cruelty* and *Perſecution*, and in caſting out of the *Synagogue* of the *Lord*, the true and faithful *Servants* of *Chriſt*. Now in whatſoever *Age* of the *Church* there may be found ſuch a *Temper* and *Spirit Prevailing*; ſo much may it be ſaid to have of the *Synagogue* of *Satan* in it: Much of which was viſible, in this ſucceſſion, in the ſtrifes amongſt *Biſhops*, about the *Superiority* and the *Prehemenency* of their *Sees*; in their raſh *Cenſuring* and *Excommunicating* one another for ſlight Matters, as appears evidently in the Behaviour of *Pope Victor*; in the Oppoſitions made in this period to the *Doctrine* of the Antient *Chiliaſts*; and in the introducing a great number of Ceremonies, Rites and Cuſtoms into the *Church*, to bring over the *Jews* and *Pagans* to the *Chriſtian Religion.*

10 *Fear none of thoſe things which thou ſhalt ſuffer:* [For] *behold the Devil* [22], *ſhall* [by evil Men, as his Inſtruments,] *caſt ſome* [23] *of you* [who have the courage not to deny me] *into priſon* [*i. e.* various and grievous Tortures and Perſecutions;] *that ye may be tryed* [fully, whether ye be perfect and entire, *James* 1. 2, 3. 1 *Pet.* 1. 7.] *and ye ſhall have Tribulation* [that is, one moſt notable Perſecution;] [24] *ten*

[24] *ten days* [of years:] Be *thou faithful unto* [the ſuffering of] *death, and I will give thee a crown* [25] *of Life* [*i. e.* Freedom from Perſecution, Rewards and Honours.]

[22] *Perſecutors* do the *Devils Work*, Eph. 2. 2. and to him *Juſtin Martyr* frequently attributes the *Pagan Perſecutions*, becauſe they were *promoted* and *ſet on* by his *Inſtigation.*

[23] For many fell away in the *Times of perſecution.*

[24] *Days*, in Prophetick account, are frequently put for *Years*; as is evident from *Numb.* 14. 34. *Ezek.* 4. 6. and *Dan.* 9. 24. where the *Days* of the *Seventy Weeks*, are underſtood by moſt *Interpreters* of *Years*. For a *Day* being the *Firſt*, and moſt *Natural Meaſure* of *Time*, depending upon the conſtant and moſt known *Revolution* of the *Sun*; is put in all *Languages*, and particularly in the *Hebrew*, to expreſs *indefinitely*, a length or continuance of *Time*; as *the Days of Herod* ſignifie in *Scripture*, the *Time* of his *Reign*; and is limited to *ſome certain* continuance, by circumſtances; or according to the *Will* of *Him* who makes uſe of it: as it is by God in *Scripture* reſtrained to ſignifie a *Prophetical Year*, as is evident from the places I have quoted: againſt which, *Grotius* has Objected nothing material, as Dr. *Moor* has fully proved in his *Myſtery of Godlineſs*, Book 5. Chap. 15. Now the laſt and greateſt *Perſecution* of the *Church* under *Diocletian*, laſting, according to *all Chronologers*, exactly *ten Years*; It is evident that this place muſt refer unto it: eſpecially if we conſider that the *Viſion* of the *Souls* under the *Altar*, which is *Contemporary* with this *Succeſſion*; immediately preceeds the great *Earthquake*, or change of *Things* under *Conſtantine*; and that no *Example* could be brought by *Grotius*, or Dr. *Hammond* of a *ten days Perſecution*, in the *Times* to which they limit this *paſſage*; and that *Ten*, does not denote in *Scripture* a ſhort time when put indefinitely, but is always put for one of a long continuance, (it being, as it were, the *plentitude* of *ſimple Numbers*) as is evident from *Numb.* 14. 22. *Job.* 19. 3. 1 *Sam.* 1. 8. *Eccleſ.* 7. 19.

Further

Furthermore, ſeeing that the things referred to in this *Prophecy*, being for the uſe of the whole *Church*, ought to be illuſtrious parts of *Hiſtory*, and not References to ſomething not Tranſmitted unto us (with which ſhift *Grotius* puts off his *Reader*) what more Notable part of *Hiſtory* could be referred to, than that of the *ten Years Perſecution*, which gave Date to the *Æra Martyrum*, and is a moſt famous *Character* of *Time*; exactly anſwering in its *ten Years* Duration, to the *Prophetical* way of Accounting *a Day for a Year*, and fit to be made uſe of by the *Holy Ghoſt*, in Tranſmitting ſo remarkable a *Period* of the *Church* down to after Ages.

[25] A *Crown* denotes Regal and Triumphal Honours, and a *Crown of Life* is oppoſed to the *Deaths* and *Martyrdoms* they had before Suffered: And hereby is plainly ſet forth the Freedom from *Perſecution* they Enjoyed under *Conſtantine*, at the end of the *Tenth Perſecution*; which, according to the Accurate Computation of Mr. *Pagi*, in his *Critical Annotations* upon *Baronius*, began *Feb.* 23. *A.D.*303. and ended *June* 13th, *A. D.* 313. when the famous *Epocha* was Inſtituted of the *Churches Freedom from Perſecution*; mentioned by *Euſebius* in his *Chronicon*, and by the Author of the *Alexandrian Chronicon*.

From which Time we may date *their Crown of Life*; *Conſtantine* daily proceeding to advance and ſecure the *Church*; which enjoyed great Freedom (bating only ſome ſhort *Perſecutions*, particularly that under *Julian*), until it came to its higheſt pitch of *External Peace and Honour*, under *Theodoſius the Great*, who died at *Milan* A. D. 395. on *Jan.* 17. or *Feb.* 24. after he had given *Paganiſm* its deadly Blow, by his Famous Defeat of *Argobaſtes* and *Eugenius*, A. D. 394.

11 *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches*: [Verſe 7.] [And] *He* [*i. e.* that perſon] *who overcometh*, [the Perſecutions, and Evils of this Church-State, and perſeveres unto the End, in the Precepts of the Goſpel,] *ſhall not be hurt of the ſecond death*, [but ſhall eſcape it, *Rev.* 20. 6.]

12 *And*

12 *And to the Angel of the Church in* Pergamos [26], *write*, *Theſe things, ſaith he who hath the ſharp* [27] *Sword*, [of the Word and the Spirit,] *with two edges*, [to inflict ſevere and ſharp Judgments, *chap.* 1. 16.].

[26] *Pergamos* is diſtant from *Smyrna*, *Northwards*, about *five hundred and Forty Furlongs*; and there are in it now but a few Families of *miſerable Chriſtians*, and but one *Church*; although it was anciently the moſt *Famous* and *Chief City of Aſia the Leſs*, having been the Seat of the *Attalidæ*, who were *rich* and *potent Kings*; and of the *Roman* Proconſuls: For which Reaſon, as well as in Alluſion to its *Name*, it may be put to denote here, *The exalted State of the Church*; *High* and *Lofty Fabricks*, and *Things*, being called, Τὰ πέργαμα, by the *Aſiaticks*: And becauſe of its (*a*) *exceſſive Idolatry*, it is a fit *Type* of the *Apoſtate State* of this *Succeſſion*, in which the *Apoſtaſy* was exalted to a Throne.

[27] *Corruptions* daily encreaſing under this State, the Style is here changed, and *Chriſt* is repreſented with a *ſharp ſword in his Hand.*

13 *I know thy* [good] *works, and where thou dwelleſt, even where* Satan's [28] *Seat* [or Throne] *is*, [*i. e.* under the Dominion of the Antichriſtian Apoſtaſy;] *and* [I know that nevertheleſs] *thou holdeſt faſt* [or retaineſt the profeſſion of] *my Name* [and haſt not renounced it, by becoming Antichriſtian;] *and haſt not denied my Faith* [or Goſpel; no not] *even in thoſe days* [or Times of Darkneſs and Cruelty,] *wherein* Antipas [29] [*i. e.* the Oppoſers of Popery] *was my faithful Martyr* [or Witneſs,] *who was ſlain* [by Decrees, Anathemas, and frequent Deaths] *among you* [or under your Juriſdiction,] *where Satan* [or Antichriſt] *dwelleth* [or has his conſtant Reſidence, in great State and Power, 2 *Theſ.* 2. 4, 9.]

(*a*) Andr. Cæſar. in locum.

[28] The

[28] The *Apoſtaſy* is now called *Satan's Seat*, or *Throne*; becauſe that upon the *Churches Exaltation*, under the *Chriſtian* Emperors, a Worldly Kingdom, and a *Paganizing Chriſtianity*, aroſe by *degrees*, eſpecially at *Rome*, to ſuch an heighth, that it became at laſt to have a *Supremacy*, or a *Throne* in it; to which *Satan's power* in this World is likened in Scripture, *viz. Iſa.* 14. 12--14. *Luke* 10. 18. *John* 12. 31. With which the Hiſtory of thoſe Times agrees; it being evident, that from about the year 400. and odd (the preciſe year I ſhall endeavour to determine hereafter), when *Satan's Synagogue* ſeems to have arrived to its maturity; that the Apoſtaſy daily increaſed, chiefly upon the *Growth of the Papacy*, which came to have a *Throne* about the year 606, when *Boniface* the Third Uſurped the Title of *Univerſal Biſhop*.

[29] There might have been perhaps a Martyr of this *Name* at *Pergamus*; although the Story of him related in the *Greek Menologies*, is vehemently to be ſuſpected, as *Grotius* has well noted; a *Brazen Bull* being not a *Puniſhment* amongſt the *Romans*, whoſe Laws were then obſerved at *Pergamus*; and the Relations of thoſe *early Martyrdoms*, being juſtly called in queſtion by ſome of the Learneſt Men of the *Romiſh Church*. But howſoever, the Names made uſe of in this Book, having conſtantly a myſtical ſignification, this alſo muſt be underſtood after the ſame manner; and it will then plainly denote, *The Oppoſer of the Pope*; that is, (by a Figure uſual in this *Prophecy*) the *whole Body*, or *ſucceſſion* of thoſe, who during this period, witneſſed againſt the Apoſtaſy of that See; a Catalogue of whom you may find in *Illyricus*, *Uſher*, and other Authors. For ἀντι ſignifies *againſt*, or *contrary*; and πᾶς is the Old Word for *Father*; from whence, by a Reduplication of Letters comes πάπας, or παπποας; that is, *Pope*, or *Holy Father*; for which conſult what is ſaid by the *Etymologiſts* out of *Euſtathius*.

And

And the Word *Antipas*, is made uſe of, and not Ἀντιπάτρας, or Ἀντιπάππας, becauſe this was a *Common Name*, which the others were not: And becauſe thoſe *Names* would have given a *too open intimation* of the *Myſtery* deſigned by them; contrary to the *Holy Secrecy* and *Reſerve* uſually obſerved in this *Prophecy*.

14 *But* [yet] *I have a few* [or ſome little, ſmall] *things* [to object] *againſt thee, becauſe thou haſt* [30] *there* [where thou dwelleſt, and amongſt you,] *them* [or a prevailing Party] *that hold* [profeſs and practiſe] *the Doctrine* [Precept and Counſel] *of* [31] Balaam, [*i. e.* the Falſe Antichriſtian Prophet,] *who taught* Balack [*i. e.* the Princes ſubject to Antichriſt,] *to caſt a ſtumbling-block* [or an Occaſion to commit Sin] *before the Children of* Iſrael [that is, the Chriſtians of that Age, the Spiritual *Iſrael*] *to* * *eat things ſacrificed unto Idols, and to commit* [Spiritual] *Fornication* [which is Idolatry.]

[30] Although the *Apoſtate Church* had the *Throne*; that is, the *Antichriſtian Power*, and *Preheminence*; yet the pure Church State is here blamed for *having them*, or that *prevailing party amongſt them*, although they could not help it; becauſe, that it had not arrived to that *perfection of Gifts and Graces*, as muſt neceſſarily have *caſt out* the *corrupt party* by its *power* and *efficacy*. Thus the *Apoſtle* blames the *Corinthians*, 1 *Cor.* 5. and 2 *Cor.* 7. that they had not *mourned*, that the *inceſtuous perſon might be caſt out from among them*; and, for want of *vehement Affections* of *godly Sorrow*, *Deſire*, *Revenge*, &c. by which alone they could approve, and clear themſelves in that matter.

[31] Concerning this *wicked advice* of *Balaam*, who counſelled *Balack* to draw the *Iſraelites* to *Idolatry*, by enticing them with the *Converſation of ſtrange Women*, you may read the 22*d*, 23*d*, 24*th*, 25*th* *Chapters* of *Numbers*, and the 16*th*

[28] The *Apoſtaſy* is now called *Satan's Seat*, or *Throne*; becauſe that upon the *Churches Exaltation*, under the *Chriſtian* Emperors, a Worldly Kingdom, and a *Paganizing Chriſtianity*, aroſe by *degrees*, eſpecially at *Rome*, to ſuch an heighth, that it became at laſt to have a *Supremacy*, or a *Throne* in it; to which *Satan's power* in this World is likened in Scripture, *viz. Iſa.* 14. 12--14. *Luke* 10. 18. *John* 12. 31. With which the Hiſtory of thoſe Times agrees; it being evident, that from about the year 400. and odd (the preciſe year I ſhall endeavour to determine hereafter), when *Satan's Synagogue* ſeems to have arrived to its maturity; that the Apoſtaſy daily increaſed, chiefly upon the *Growth of the Papacy*, which came to have a *Throne* about the year 606, when *Boniface* the Third Uſurped the Title of *Univerſal Biſhop*.

[29] There might have been perhaps a Martyr of this *Name* at *Pergamus*; although the Story of him related in the *Greek Menologies*, is vehemently to be ſuſpected, as *Grotius* has well noted; a *Brazen Bull* being not a *Puniſhment* amongſt the *Romans*, whoſe Laws were then obſerved at *Pergamus*; and the Relations of thoſe *early Martyrdoms*, being juſtly called in queſtion by ſome of the Learneſt Men of the *Romiſh Church*. But howſoever, the Names made uſe of in this Book, having conſtantly a myſtical ſignification, this alſo muſt be underſtood after the ſame manner; and it will then plainly denote, *The Oppoſer of the Pope*; that is, (by a Figure uſual in this *Prophecy*) the *whole Body*, or *ſucceſſion* of thoſe, who during this period, witneſſed againſt the Apoſtaſy of that See; a Catalogue of whom you may find in *Illyricus*, *Uſher*, and other Authors. For ἀντὶ ſignifies *againſt*, or *contrary*; and πᾶς is the Old Word for *Father*; from whence, by a Reduplication of Letters comes πάπας, or παπποας; that is, *Pope*, or *Holy Father*; for which conſult what is ſaid by the *Etymologiſts* out of *Euſtathius*.

And

And the Word *Antipas*, is made uſe of, and not ΑΝΤΙΠΑ-ΤΟΣ, or ΑΝΤΙΠΑΤΟΠΑΣ, becauſe this was a *Common Name*, which the others were not: And becauſe thoſe *Names* would have given a *too open intimation* of the *Myſtery* deſigned by them; contrary to the *Holy Secrecy* and *Reſerve* uſually obſerved in this *Prophecy*.

14 *But* [yet] *I have a few* [or ſome little, ſmall] *things* [to object] *againſt thee, becauſe thou haſt* [30] *there* [where thou dwelleſt, and amongſt you,] *them* [or a prevailing Party] *that hold* [profeſs and practiſe] *the Doctrine* [Precept and Counſel] *of* [31] Balaam, [*i. e.* the Falſe Antichriſtian Prophet,] *who taught* Balack [*i. e.* the Princes ſubject to Antichriſt,] *to caſt a ſtumbling-block* [or an Occaſion to commit Sin] *before the Children of* Iſrael [that is, the Chriſtians of that Age, the Spiritual *Iſrael*] *to* * *eat things ſacrificed unto Idols, and to commit* [Spiritual] *Fornication* [which is Idolatry.]

[30] Although the *Apoſtate Church* had the *Throne*; that is, the *Antichriſtian Power*, and *Preheminence*; yet the pure Church State is here blamed for *having them*, or that *prevailing party amongſt them*, although they could not help it; becauſe, that it had not arrived to that *perfection of Gifts and Graces*, as muſt neceſſarily have *caſt out* the *corrupt party* by its *power* and *efficacy*. Thus the *Apoſtle* blames the *Corinthians*, 1 *Cor.* 5. and 2 *Cor.* 7. that they had not *mourned*, that the *inceſtuous perſon might be caſt out from among them*; and, for want of *vehement Affections* of *godly Sorrow*, *Deſire*, *Revenge*, &c. by which alone they could approve, and clear themſelves in that matter.

[31] Concerning this *wicked advice* of *Balaam*, who counſelled *Balack* to draw the *Iſraelites* to *Idolatry*, by enticing them with the *Converſation of ſtrange Women*, you may read the 22*d*, 23*d*, 24*th*, 25*th* *Chapters* of *Numbers*, and the 16*th*

Verſe of the 31*ſt*. as alſo *Micah* 6. 5. 2 *Pet.* 2. 15. and *Jude* 11. together with the *Expoſitors* on thoſe places. Whereby is plainly ſignified the *wicked Counſel of the Antichriſtian Party*, eſpecially of the *Papacy*, (which, like *Balaam*, pretends to *Prophecy and Infallibility*) whereby the *Secular Powers*, Repreſented by King *Balack*, were perſwaded to entice the people to *Idolatry*; by worſhipping *Bread*, and *Saints*, and *Images*. So that this *Period* comprehends the *Times* in which theſe *Doctrines* were *controverted*, and at laſt *impoſed*; and ſeems to reach until about the year 1100. when *Antipas*, or *the faithful Witneſſes* againſt theſe, and other *Errors*, which had been before *ſlain* by the *Anathemas* of ſeveral *Councils*; and lay moſtly concealed and hid within the *Apoſtate Church*; began to unite into an open and viſible Body, and to appear under the Name of the *Waldenſes* and *Albigenſes*, in a more direct Oppoſition to that *Satanical*, or *Antichriſtian Authority*, which had hitherto over-powered them. Upon which, as *Hiſtory* teſtifies, vaſt Numbers of all Ranks and Qualities united themſelves unto them.

* To *eat things-ſacrificed unto Idols* (as appears from the *Apoſtles* Diſcourſe, 1 *Cor.* 8. and 12.) was accounted by the *Corinthians* no fault, and was defended by them (as *Grotius* notes upon the place) by very ſubtile Diſtinctions, not unlike thoſe uſed by the *Papiſts*, in defence of their *Idolatry*; and therefore by it may be here meant, ſome leſſer degrees, and plauſible *Entrances of Idolatry*, ſuch as the *Honours* given to *Martyrs*, their *Relicks*, and the like; which they were more guilty of in this *Succeſſion*, than of *downright Idolatry*; and is therefore placed firſt here, before *Fornication*; but is placed after it, in the next Succeſſion (*Verſe* 2.) becauſe *flat Idolatry* was then predominant, in reſpect of which, the other was but of a leſſer Account, and is therefore put after it.

15 *So*

15 *So haſt thou alſo* [in which thou art not wholly inexcuſable, although it be againſt thy Will, *Verſ.* 14. *num.* 30.] *them that hold the Doctrine of the* Nicolaitans [32] [*i. e.* thoſe who countenance and practiſe filthy Luſts,] *which thing I hate* [and which therefore ought to have been caſt out by thee, though not by Power, which thou hadſt not, yet by Mourning, and Prayer, and Eminence in Goſpel-Graces.]

[32] Theſe Deeds which were abhorred by the *Epheſine Succeſſion* of *the Apoſtolical Church*, had by this *Period* gained *many Teachers and Approvers*. And hereby is very probably meant, thoſe *Encouragements* which were given to *Luſt* by *corrupt Doctrines*, about *Celibacy and Virginity*; and by *Indulgences and Pardons* for all manner of *Sins*; which being at firſt, only a *prudent Relaxation of Diſcipline*, were in proceſs of time, ſo far corrupted, firſt by the *Martyrs and Confeſſors*, who granted them (as *Cyprian* frequently complains) to the *Lapſi*, before *Pennance* performed, or upon very eaſy ones; and afterwards by the *Negligence* of following Ages, ſtill growing worſe and worſe; that at laſt, about the year 1100. they became *Scandalous Diſpenſations* for all ſorts of *Wickedneſs*, and *Encouragements* for Men to take up Arms againſt the *Enemies* of the *Papacy*, and *Chriſt's faithful Antipas*, or *Oppoſers* of it.

16 *Repent* [33] [therefore, even of the few and ſmall Faults thou haſt; and mourn, and ſorrow after the moſt earneſt and fervent manner, that theſe Offenders may be taken away from amongſt you, 1 *Cor.* 5. 2 *Cor.* 2. *and* 7.] *or elſe I will come unto thee* [34] [in Judgment, indeed, for theſe thy ſmaller Faults; but ſo as not to [35] fight againſt, and deſtroy thee:] *quickly* [and on a ſudden:] *and will fight againſt* [and deſtroy] *them* [amongſt you, who hold theſe Doctrines] *with the Sword of my Mouth* [*i. e.* by my Goſpel Threats, and Judgments effectually denounced, and executed, even to utter Exciſion; whilſt thou ſhalt be viſited with a Fatherly Correction, and that only in caſe thou repenteſt not.]

[33] The

[33] The *True Church* is commanded to *repent*; that is, of its want of such an intense Zeal, *extraordinary Humiliations*, *Fervent Prayers* and *Supplications*, as might have prevailed with God to cast those *Errors and abominations* out of the *Church*; which *Discipline* is also called *Mourning and Repentance*, by the Apostle, in the places I have quoted: and for want of this (which is its *small*, or *few things*), Christ saith that he will come *unto them in Judgment* indeed, but *not in anger*, and with a *Fatherly Correction*, to bring them to a thorough *Reformation and Repentance*.

[34] Christ speaks only to the *pure Church*, because *pure Churches* are only accounted *Churches* in his Esteem; although it has the same Name with the *corrupt*; because that alone was visible.

[35] Here is an *allusion* to the *slaughter of the idolatrous Israelites*, at the Command (*or by the mouth*) of God, for joyning themselves to *Baal-Peor*, upon the instigation of *Balaam*, *Numb.* 25. 4, 5.

17 *He that hath an ear, let him hear what the Spirit saith unto the Churches*, [Verse 7.] [And] *To him that overcometh* [the Corruptions of this Church-State,] *will I give to eat of* [or to partake of, and be nourished by] *the hidden*[36] *Manna* [*i. e.* the secret Consolations of God's Spirit.] *And I will give him a*[37] *white stone* [that is, a Reward for his Victory, and Absolution from the Censures and Excommunications he lies under,] *and in the stone a new Name*, [chap. 3, 12. 19, 16.] *written*, [importing, that they are Members of Christ's Kingdom, Children of God, and Heirs of Heaven, *Isa.* 62. 2. and 65. 15. *Rom.* 8. 16. 1 *John* 3. 1.] *which no* [Natural or Carnal, 1 *Cor.* 2. 9—11.] *man* [of this Church-State] *knoweth* [the true Value of, 1 *John* 3. 2.] *saving he that receiveth it* [from me, and hath experienced the Consolations of the Divine Mercy and Absolution, *Rom.* 8. 16]

[36] By *Manna* is meant the *sweet Consolations* which arise from the *Knowledge of God*, and his *Will in Christ* the *True Manna*, *John* 6. Which is called *hidden*, in allusion to the *Manna*

Manna which was *laid up in a Golden Pot*, and put in *the Ark*, and kept in the most *secret part of God's Temple*, the *Holy of Holies*, *Exod.* 16. 33, 34. *Heb.* 9. 4. Whereby *inward and spiritual Comforts* are signified, enjoyed by the *Saints in secret*, during their retired Worship at the Altar of *Incense*, whilst they were under the Power of the *Antichristian Supremacy*: So that the *True Pergamus* seems plainly to be the *Type of the True Church*, under the Power of the *Apostasy*; and of those *faithful Christians*, who are *in that Church*, but not *of it*; wishing and expecting the Coming of *Christ's Kingdom*, that they might be delivered from this their *Sackcloath* and *mournful Condition*; in which they are fed indeed with *pleasant Food*, but as the *Jews* were with *Manna in the Wilderness*; the *Type* of *a desolate State*.

[37] This is thought to be an *Allusion* to the Ancient Custom of *acquitting Criminals* by a *White Stone*; and of giving *Conquerors in the Games* (to which *Paul* frequently alludes) a *White Stone*, with their *Names*, and the *Value of the Prizes* written on it; which none was to look upon, and know, but those who won it: Whereby may be meant the *publick Acquittal*, *Justification*, and *Rewards* which the *faithful Christians* of this *Succession* should receive in *Christ's Kingdom*. But because the *Allusions* in this *Prophecy* are generally taken from the *Jewish Customs*, and the *Old Testament*; therefore it may not be altogether a *groundless conjecture*, that here may be an *Allusion* to the *Stones* on the *Oracular Breast-plate* of *the High-Priest*, which had *the Names* of *the Children of Israel* engraven upon them, for a *Memorial*; to signifie, that *Christ*, our *High-Priest*, is always mindful of us; and to put God in remembrance of his People: to which End it is here said, *that Christ will give them a White Stone, with their New Name*, of being *Members of Christ's Kingdom*, the *New Jerusalem* written in it; that thereby they might be in his remembrance, and he might *behold their purity* (denoted

ted by a *White Colour*) and *ſhew mercy upon them* ; and openly acknowledge and reward them in *his Kingdom.*

18 *And unto the Angel of the Church in* [38] Thyatira, *theſe things ſaith the* [39] *Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine Braſs* [*Chap.* 1. 14, 15. *i. e.* whoſe Providence is quick and penetrating, and whoſe Judgments are pure and terrible, to try the Pretences, and puniſh the Faults of this Succeſſion, and to purge and purifie it.]

[38] *Thyatira* is diſtant from *Pergamus* about *Forty Eight* Miles, and there is not now ſo much as *One Chriſtian Church* in it. *Stephanus*, the *Geographer*, tells us, that *this City*, which was before called *Pelopea*, and *Semiramis*, was named Θυγάτειρα, (and afterwards *Thyatira*), by *Seleucus Nicanor*, upon the News he received there of *the Birth of a Daughter* ; Which Name may therefore denote (according to the *Alluſion* obſerved in the other Names) *An idolatrous Daughter of an idolatrous Mother Jezebel*, who was, as the Scripture Notes, 1 *Kings* 16. 31. *The Daughter of* Ethbaal, the *King of the* Zidonians; and therefore fit to repreſent the Woman deſcribed, *Chap.* 17. of this Prophecy, who was the *Idolatrous Mother* of the *Apoſtate Daughter*, or *Church of this Succeſſion* ; and the *Daughter* of *Paganiſm*, as *Jezebel* was of *Ethbaal* the *Zidonian.*

[39] *Chriſt* here makes himſelf more plainly known than he had hitherto done, and that by his *Supreme Title, the Son of God* ; becauſe that his Kingdom was now to ariſe more viſibly out of *the Apoſtaſy*, and therefore to be owned and protected by him their Supreme Sovereign, who was to deſtroy their *Enemies*, and give them power over *the Nations.*

19 *I know thy Wooks* [in order to the propagating of my Kingdom,] *and Charity* [or Love aud Zeal towards me, which thou haſt not left or abated, *Verſe* 4.] *and Service* [in thy Miniſtry, and towards the poor Saints, *Rom.* 15. 25, 31. 2 *Cor.* 8. 4.] *and Faith, and*

and Patience, [during the Corruptions and Perſecutions of the Apoſtaſy,] *and* [40] *thy Works, and the laſt* [works of the Church typified by this State, to be performed by them at Chriſt's coming to his Kingdom, *Verſe* 25, 26.] *to be more* [in Number, and Quality] *then the firſt* [Works at their firſt remarkable Riſing out of the Apoſtaſy.]

[40] Here their *Works* are twice mentioned; and their laſt are ſaid to be more than their firſt ; whereby is ſignified, the *the Faithful of this Succeſſion* (whom we have ſuppoſed to be the *Waldenſes* and *Albigenſes*) ſhould, towards the approach of *Chriſt's Kingdom*, do things ſurpaſſing *their firſt Works* ; which yet were very great, they having at firſt proſelyted an incredible Number of all *Ranks* and *Nations* ; as appears from *Hiſtory*, and even the Confeſſion of *their Enemies* ; for which ſee *Uſher*, *Thuanus*, and a late *Engliſh Treatiſe.*

20 *Notwithſtanding I have a few* [or ſome little] *things againſt thee, becauſe thou ſuffereſt* [41] *that* [Notorious, Curſed] *woman* [2 *Kings* 9. 34.] Jezebel [42] [*i. e.* the Papal Apoſtaſy,] *which calleth her ſelf a Propheteſs*, [*i. e.* pretendeth to, and boaſteth of Infallihility[43], and miraculous Gifts,] *to teach, and to ſeduce* [by her cunning Devices, 2 *Kings* 9. 22.] *my Servants*, [profeſſing Chriſtianity,] *to commit* [Spiritual] *Fornication* [by Idolatry,] *and to eat things ſacrificed unto Idols.* [See *Verſe* 14.]

[41] The *True Church* is blamed for *ſuffering the Apoſtaſy*, although they were kept under by its *Power and Dominion* ; becauſe it was as yet ſo *imperfect* in its *Gifts and Graces*, as not to be able *utterly to caſt out thoſe Corruptions* ; which cannot ſtand againſt the *power of God's Word*, when it appears in its *utmoſt Efficacy.*

[42] A fit *Type* of *the Romiſh Apoſtaſy*, (1.) for *Idolatry*, 1 *Kings* 16. 31, 32. 2 *Kings* 9. 22. (2.) for *Cruelty*, and *perſecuting of God's Prophets*, or *Witneſſes*, that proteſted againſt *Idolatry*, 1 *Kings* 18, 4. 19, 2, 10. 2 *Kings* 9. 7.

(3.) for ſtirring up *Ahab* or the *Secular Magiſtrate*, to *perſecute God's Servants*, and to draw them to *Idolatry*, by *falſe witneſſing againſt them*, 1 *Kings* 21. 8, 9, 10, 25, 26. (4.) for *her Paint, and Whoriſh Attire* and *her Witchcraft*, or *ſubtile Allurements*, to *entice to Idolatry*, and keep Men in her *Communion*; and her *impudent impenitence*, 2 *Kings* 9. 22, 30. and *laſtly*, for *the manner of her Deſtruction*; which was ſo *entire*, (as that of *the Apoſtaſy* will be, *Verſ.* 27.) that *nothing remained of her*, but ſo much as might ſerve for *a Monument* of her *Deſtruction*, 2 *Kings* 9. 35---37.

[43] Which *Doctrine* began to be advanced in this Succeſſion of the *Church*, by the *Schoolmen*, who appeared *A.D.* 1200. And perhaps *Jezebel* might have been one of the *Propheteſſes* of *Baal*; for we read, 1 *Kings* 18. 19. that *an hundred of them eat at her Table*, it being probably their Office to provide for, and Miniſter to the *Prophets*; which may alſo be further conjectured from her converſing with them; it being uſual for the *Diſciples of the True Prophets*, to be ſeized with *their Enthuſiaſms*; as *Saul* was, when he was amongſt the Prophets; which might be imitated by the evil *Spirits* in the *idolatrous Prophets*.

22 *And I gave her ſpace* [44] *to repent of her Fornications* [*i. e.* her Idolatry,] *and ſhe repented not.*

[44] Which may be dated from the time of the more publick Appearance of the *Witneſſes*, under the General Name of *Waldenſes*, about *A. D.* 1100. or rather, (if we compare this place with its parallel, *Chap.* 9. 20, 21.) from the Inroads of the *Turks*, into the *Eaſtern Empire*, ending in the taking *Conſtantinople*, A.D. 1453, until the *Reformation*, A.D. 1517. when the *Sardian* State began at the appearing of *Luther*; which great puniſhment of God upon the *Eaſtern Empire*, for its *Idolatry*, having not its due influence upon the *Weſtern*; God was pleaſed to raiſe up Princes, who threw off the *Romiſh*

miſh Uſurpations and *Corruptions*, and openly owned and protected the *Reformation*; which is the *Sardian* State of the *Church*, as it is favoured by Proteſtant Princes; as that of *Thyatira* is the *Type* of the *True Church*, under the Oppreſſion of Popiſh ones; that being the *Church-State* immediately following the foregoing *Pergamenian State*, which was under the power of *Satan's Throne*, in a *hidden condition*; having in it *Idolaters*, which it could not caſt out, becauſe of the power of the prevailing part of *the Church*. For *Thyatira's ſuffering* of the *Woman*, was not a willing connivance, but one ariſing from a neceſſity of the great Oppreſſion ſhe was under, and the imperfectneſs of their Church-State; for if it had been a voluntary connivance at *Idolatry*, *Chriſt* would not have ſaid, that he had only a *few*, or *ſome ſmall things againſt them*; Neither would this State have been approved by him ſo far, as to bid them hold faſt *that which they had already*. And this *ſpace* is typified by the time of *Repentance* which God gave *Jezebel*, which was from *Elijah's* denouncing *Judgment* againſt her, 1 *Kings* 21. 23. until her *Death*, accompanied with an *impudent impenitence*, 2 *Kings* 9. 30--37.

22 *Behold, I will caſt her into a Bed* [45] [of languiſhing, *Pſalm* 41. 3.] *and them that commit Adultery with her* [by being Partakers with her in Idolatry, *Chap.* 17. 2.] *into great tribulation*, [at the pouring out of the Vials, *chap.* 16.] *except they repent* [46] *of their deeds.*

[45] Inſtead of the *Beds of her Whoredom* and *Idolatry*; alluding to *Jezebel's Adultery*. And it is apparent, that the *Romiſh Church* hath been in a languiſhing and decaying Condition ever ſince the appearing of the *Witneſſes*, eſpecially at the *Reformation*, 1517.

[46] This refers to ſome *ſecond ſpace of Repentance* afforded the Apoſtaſie, before the *pouring out of the Vials*; which may be probably the time allotted to the uttering of the *Voices*, Chap. 14. by which *Babylon* was called to *Repentance*.

23 *And I will kill her* [Idolatrous] *Children* [47] [*i. e.* her Proselytes and Followers,] *with death* [*i. e.* I will certainly, and utterly destroy them;] *and* [by the greatness of the Punishment] *all the Churches* [of the World] *shall know, that I am he which* [48] *searcheth the Reins* [*i. e.* the Desires] *and Hearts* [*i. e.* the Thoughts, and] can discern the Sincerity of them:] *and I will give unto every one of you according to your works* [and not according to your subtile and fair pretences.]

[47] As the *Disciples of the Prophets* are called, the *Sons of the Prophets*; and as *Timothy* and *Mark* are called *Paul's Sons* in Scripture, because they were his *Disciples*, and were converted by him; so are the Proselytes of *Jezebel* called here the Children of her *spiritual Whoredom*, as being brought over to the Apostasie by her subtile *Enticements*, and by the power of those Kings and Princes especially, who were of her Communion, and thereby had committed *Adultery* with her.

[48] From whence it appears, that the *Apostasie* made use of *plausible Insinuations* to seduce Men to their *Communion*; and an appearance of Piety and Religion.

24 *But unto you I say, and* [49] *to the rest in* Thyatyra [that is, the Remnant of this Succession, which shall continue until I come in my Kingdom, *Verse* 25, 26.] *as many* [of you I mean,] *as have not* [held and approved] *this* [Idolatrous] [50] *Doctrine* [of the Apostasie before-mentioned, *Verse* 20.] *and which have not known* [so as to hold, and approve] *the depths* [51] *of Satan* [*i. e.* the Antichristian Mysteries and Policies] *as* [52] *they* [of the pure Church of *Thyatira*,] *speak* [or call them;] *I will put upon you no other burthen* [53] [of Command.]

[49] The *Church* of *Thyatira* is distinguished into Two Intervals, *viz.* one before, and at the *Reformation*; the other after it, which is to last until *Christ's Coming in his Kingdom*, when upon the appearance of that Succession, *their last works shall be greater than their former.* The first *Interval* is denoted here by *You*; that is, *you who are now in being*: the second by τοῖς λοιποῖς, the *Rest*, or the *Remnant*. See *Chap.* 3, 2. 11, 13.

[50] By Διδαχαὶ are meant in Scripture, *Sentences*, or *Parables*; and *Precepts*, or *Discourses* tending to *Doctrine* and *Manners*; for so the Word is frequently used in the *New Testament*: of which sort there were many false and erroneous ones amongst the *Jews*, as appears from *Heb.* 13.9. and amongst the Primitive *Christians*, falsly attributed to the *Apostles*, and *Apostolical Men.*

[51] The profound Mysteries, such as *Transubstantiation*, and *Infallibity*, and the deep Politick Devices of the *Apostasie* are called here *Satanical Depths:* in opposition to the Mysteries of *Christianity*, called *deep things of God*, and *the Depth*, *Rom.* 11. 33. 1 *Cor.* 2. 10.

[52] It was the chief Accusation of the *Waldenses*, the pure *Christians of this Succession*, that they called *the Papacy*, *Babylon*, and *Antichrist*; and adapted the Prophecies of this Book to *that Church*, as may be seen in a Treatise put forth by them, *A. D.* 1120. and printed in *Perrin's* History of them.

[53] A Phrase taken from *Acts* 15. 28. Where *Ordinances*, or *Commandments* are called *Burthens*; as they are also *Matth.* 23. 4. And *Christ* here assures them, that he would not charge them with any *Injunctions of doing their first Works*, or *repenting*, as he had done *the other Churches*; but bids them only *stick close* to what they *held*, *and maintained*; approving thereby their *Integrity* and *Purity.*

25 *But that* [or those necessary things, *Acts* 15. 28.] *which ye have already* [believed and held] *hold fast till I come* [in my Kingdom.]

26 *And he* [*i. e.* that Body of Men, or those Persons] *that overcometh* [the Corruptions of this State,] *and keepeth my* [54] *Works* [or the Precepts and Commandments, which I have given them, and en-

enabled them to perform] *unto the end* [of time when Christ's Kingdom shall come, *Rev.* 10. 6, 7.] *to him will I* [then] *give power over the* [55] *Nations* [or *Gentiles*, that is, *the Apostasie*, and their Abettors.]

[54] They are called *Christ's Works*, in opposition to the *Depths of Satan*; which are the *Works of the Devil*. *John* 8. 41, 44. And by *his Works* are meant *Holy Worship and Practice*, and the most vigorous Opposition of the Apostasie.

[55] As being no better than *meer Gentiles*, by reason of their *Idolatry*.

27 (*And he* [or the Saints of this Church-State] *shall rule them* [the Antichristian Party, and their Abettors] *with a Rod of Iron*, [that is, with just Severity] *and as the Vessels of a Potter, shall they be broken to shivers*) [*i. e.* their Church-State shall be dissolved easily and irreparably; and I will give him power over the Nations,] *even as I received* [Power] *of my Father* [*Psalm* 2. 9. for they shall reign with me.]

28 *And I will give him the* [56] *Morning-Star*; [*i. e.* these Witnesses shall first arise, and give early Notice of the approaching glorious State of Christ's Kingdom.]

[56] A Phrase made use of by the *Holy Ghost*, in 2 *Pet.* 1. 19. with reference to this very matter; where *Prophetical Scripture* is likened unto *a light shining in a dark place*, which yet notwithstanding its Obscurity, was a more sure word then *a Private Voice from Heaven*, and which might be understood notwithstanding *the dark state we are in*, provided they be not interpreted according to our own *Natural Understanding*, called there, *the Will of Man*; nor according to *a Private Interpretation*; but according to the *Will of God*, speaking *in*, and *by the Holy Penmen*; which is *a Publick Interpretation*; because it is taken from the *Common Analogy* of *Scripture*, (*Rom.* 12. 6.) and

and is agreeable to the *Writings* of *All* the *Holy Men of God*; whose *Spiritual Things* are to be compared one with another, that so we may have a *Publick Standard of Interpretation in the Church*; and because it proceeds (although in an *ordinary* manner) from the *same* (*a*) *Spirit* (which alone knows the things of God) which at *first moved the Holy Prophets*; which is *One*, and agreeable to it self in all its *Gifts and Operations*; and which, when it incited them to *speak* and *write*, gave them not *Prophecies* of a *private Sense*, as relating only to *private and particular persons*; but which were to be understood in a *Publick Sense*, concerning *Christ*, *his Church*, *and Kingdom*. But although they may be understood by us, yet the *Apostle* tells us, that it *will not be without great difficulty*, until the *Day shall dawn*, and the *Day Star arise in our Hearts*; by which the appearance of *Christ in his Kingdom* is meant, who is called, *Rev.* 22. 16. *the bright and Morning Star*; the *first Dawnings and Approachings* of whose *Kingdom* may be meant by the *Morning Star*; as the *Kingdom* in its *full Glory*, may be understood by the *Bright Morning-Star*. And therefore by the *Morning-Star* in this place is understood *the Remnant* (or *the rest*) *of this Succession*, which shall last until the Succession of Christ's Kingdom begins; and who shall (as the *Morning-Star* riseth before the *Sun*) give notice of his Approach, by some *more than ordinary works* and *Manifestations* of it: Which we hope and pray, that the Lord will *soon accomplish* (and if he has vouchsafed to his Servants any Knowledge of Times and Seasons, it cannot be far off) by raising the poor oppressed *Churches* of the *Valleys*; who were the *Morning-Star*, or the first Visible Body of Witnesses, before the Reformation; and we hope will arise, and that speedily, before Christ's Appearance in his Glorious Kingdom; for they have hitherto shined (according to their

(*a*) 1 *Cor.* 6—16. 12, 4.

own

own *Myſterious* (a) *Device*, which is *a lighted Taper*, in a Candleſtick, environed with Seven Stars, in a dark place, with this Motto, *Lux lucet in Tenebris*) amidſt the Darkneſs of the Apoſtaſie; And may Chriſt give unto them, and that quickly, the Morning-Star of his Glorious Preſence. *Amen, Amen, come, Lord Jeſus, come quickly.*

29 *He that hath an Ear, let him hear what the Spirit ſaith to the Churches* [*i. e.* this is a Myſterious Truth, worthy the utmoſt Conſideration.]

(a) Mr. *Leger Hiſtoir. des Vaudois.*

CHAP.

Ephej. *ly dead,* *&c.*

CHAP. III.

The Text.

1 AND *unto the Angel of the Church in*[x] Sardis, *write, Theſe things ſaith he that*[z] *hath the Seven Spirits of God,* [ſee *Chap.* 1. 4.] *and the Seven Stars,* [*Chap.* 1. 16. and 2, 1.] *I know* [and obſerve] *thy Works, that thou haſt a Name*[3] [or a more than ordinary Repute,] *that thou liveſt* [according to Chriſt's Doctrine, and art zealous in the Outward Profeſſion of it;] [4]*and* [or, but] *art* [indeed] *dead*[5] [as to the perfect Purity of Religion, and its Life and Power, over thy Faith and Manners, *Eph.* 2, 1. 1 *Tim.* 5. 6. 2 *Tim.* 3. 5. *James* 2. 20.]

Annotations on CHAP. III.

[x] *Sardes*, or *Sardis*, is diſtant about *Thirty Three* Miles from *Thyatira*, *Southward*; It was antiently, as appears by its *Ruines*, a *Magnificent*, *Splendid*, and *Proud City*, as being the *Seat* of King *Cræſus*; for which Reaſon, (as well as from an Alluſion to the *Precious Stones* of that Name, which (a) *Pliny* aſſerts were called ſo from this Place, as being firſt found there) it may typifie, a *ſplendid* and *ſtately Church-ſucceſſion, which has a Name*, or a *Repute in the World.* It is now (as the Learned *Doctor* (b) *Smith*, an *Eye-witneſs*, teſtifies, (who could not but weep at the ſight of it) a moſt miſerable Village, inhabited only by *Shepherds and Herdſmen*, and a few *ignorant Chriſtians*, without *Church* or *Prieſt*;

(a) *Hiſt. Lib.* 37. 8.
(b) *Notit. Septem* Aſiæ Eccleſ. pag. 133.

whereby may be providentially set forth the *Real Deadness* of this *Church-state*, and the *Desolation* it is to suffer.

[2] *Sardis* is thought to be the *Type* of the *Chur* *he* *Reformation*, under the *Favour* and *Protect* *ted* *Princes*, in a condition of *External Splendor* . (1.) It succeeds that of *Thyatira*, which is the *Ty* *Reformed* *Churches*, under the Tyranny of *Popish Princes*; to which State *the Reformation* succeeded, begun by *Luther*, *A. D.* 1517. (2.) Because there is no mention made of *Balaam*, or *Jezebel*, or *Nicolaitism*, in this *Succession*; which shews, that they had escaped from under the power of the *Apostasy*, typified by them. (3.) Because the same *Title* is given to *Christ* here, as is made use of in the *Ephesine Succession*, the *Type of the Apostolical Church*; whereby seems to be intimated, that the *Church* began now to be *Reformed* according to the *First Primitive* and *Apostolical Pattern*: only it is here Remarkable, that it is not said, that *Christ holdeth the Seven Stars in his Right Hand*, but barely, that *he hath them*; to shew, perhaps, by the Omission of those Remarkable Words, that they had departed from the *True Apostolical Model*, which Christ had or held in his *Right Hand*; that is, *had in great Honour*. Neither is this to be taken for a groundless, and a loose *Interpretation*; or a *Licentious Fancy* (as Dr. *Hammond* calls the like Conjectures of Mr. *Brightman*,) seeing, that in such a *Concise Prophecy*, God (*whose Glory it is to conceal a thing*, Prov. 25. 2.) hath given us sometimes but *slender hints*, or *intimations of great Truths*; and that the *Addition*, or *taking away* of but a *Letter* in a *Name*, (as in the Names of *Abraham*, *Sarah*, and *Jeconiah*; for which see *Grotius* on *Jerem.* 22. 24.) is of *great import* in *Scripture*. And of how much greater *signification* then, may be *the leaving out* so material a part of *Christ's Title*, in a Prophecy so *brief* and *mysterious*?

[3] From

[3] From whence it appears, that *this Church* has a *Reputation* in the World for its *outward profession*; but is very much wanting in *inward Life*, *Truth and Holiness*.

[4] So *And* frequently signifies in Scripture.

[5] *Ephesus* had only *lost its First Love*; but this *Church* was *really dead*, as to the *True Spirit* and *Power of the Gospel*, and the *perfect purity* and *purity of it*.

2 *Be watchful* [in observing the Times and Seasons of Christ's coming, *Dan.* 12. 12. *Matth.* 24. 42—51. *Rev.* 16. 15.] *and strengthen* [or uphold, and sustain,] *the things* [6] *which remain* [*i. e.* the necessary Truths which shall remain until Christ's coming; and which thou hast kept entire; but] *that are ready to die* [as to the Power and Life of them:] *for I have not found thy works* [of Reformation, according to the Gospel,] [7] *perfect before God* [so as to be able to stand before the Glory of his Kingdom, when it shall begin to appear; or to endure the Severity of his Tryal, whatsoever Esteem they may have amongst Men, *Luke* 16. 15.]

[6] By Τὰ λοιπὰ, or *the rest*, seems to be meant those *Necessary Works*, and *Articles of Belief*, which they had kept alive, or entire; and were to remain, during the following Succession of the *Church*, until *Christ's Coming*, as being Necessary Truths, which would endure Tryal; and were essential to the being of it, as a *Church*: in which sense τὸ λοιπὸν, and τὰ λοιπὰ is taken in this Prophecy; as τὸ λοιπὸν τῆς ἡμέρας, signifies in Authors, *the remaining, or succeeding part of the Day*.

[7] Filled up, or compleated, as the *Rude Lineaments of a Picture*, are said to be *filled up by a Painter*, when he comes to *draw it to the Life*; *See* Hammond *on* Matth. 5. 17. Here this *Church* is blamed for not carrying on *the Reformation* to its *utmost perfection*; and for suffering *necessary Truths to decay*, and be *almost ready to die*.

3 *Remember*[8] *therefore how* [*i. e.* with what Sincerity and Zeal,] *thou haſt received, and heard* [the Doctrine of Truth, at the beginning of the Reformation;] *and hold faſt* [what thou didſt then receive,] *and repent* [of thy Deadneſs, *Verſe* 1. thy Negligence and Imperfections, *Verſe* 2. and thy Departure from the Principles thou haſt received and heard.] *If therefore thou ſhalt not watch*[9] [and wait for the Kingdom of God, *Mark* 15. *I will come on thee, as a Thief*[10] [*i. e.* unexpectedly,] *and thou ſhalt not know* [by reaſon of not watching over the Times and Seaſons which God has ſhewn unto his Servants,] *what hour I will come unto thee* [in my Kingdom, and diſcover thy Defects, and Unſuitableneſs to it.]

[8] Here they are called upon to look back upon the *Model* of their *Firſt Reformation*, which they had ſwerved from; and to hold faſt thoſe Principles, and to *repent* and *amend* what was faulty.

[9] Here is intimated, as alſo in the *ſecond Verſe*, that this *Church* was careleſs, and ſlow to believe, and expect *Chriſt's ſecond coming in his Kingdom*, before the *Day of Judgment*.

[10] This Phraſe ſignifies in Scripture, *a ſudden and a ſurpriſing Judgment*; as *Matth.* 24. 42, 43. *Luke* 22. 39, 40. 1 *Theſ.* 5. 2. And here is intimated the *ſudden coming of the Kingdom of Chriſt upon this Church*, to its *great ſurprize and amazement*; occaſioned by its *ignorance* of *the diſagreeableneſs* of its own State to it; or it's *not knowing* that it would have *come ſo ſoon*, or that ſhe ſhould have been ſo entirely removed by its *Firſt Appearances*.

4 *Thou haſt a few Names*[11] [or excellent Perſons, *Acts* 1. 15.] *even in* Sardis [although almoſt dead;] *which have not defiled* [no, not] *their Garments* [*Jude* 23: but have carefully avoided all the Corruptions of this State, and have had their Works perfect before God;] *and they ſhall walk with me in white*[12] [Garments; *i. e.* be favoured by me, and honoured in my Kingdom, and be juſtified,

ſied, and declared righteous:] *for they are* [in my ſight] *worthy* [of it; as having kept themſelves white, or undefiled.]

[11] *Excellent perſons*, and therefore known by *Name*, as *Exod.* 33. 12. God is ſaid to *know* Moſes *by Name*; that is, after a ſpecial and particular manner. Or it is a *Metaphor*, either from *Moſes* taking *the Names of the Children of* Iſrael, *Numb.* 3. 40, 43. 26, 53, 54. or from the *High prieſts bearing their Names* upon *the Stones on his Breaſt-plate*; which being the Foundation Stones of the *New Jeruſalem*, (*Chap.* 21.) the *Names* written on them, may be put to ſignifie *Excellent, Apoſtolical Members of the Church.*

But here we are to note, that theſe Excellent and *undefiled perſons*, were but a *few*; and therefore it is dangerous to follow the Majority, or Multitude of this *Church*, according to what is obſerved concerning the *Sardian* (*a*) Stone that it hath but a *very little* of a pale or white colour mixt with its red.

[12] Or *ſhining Garments*, (*Matth.* 17. 2.) which were ſuch as Kings uſed to wear, and beſtow upon their *Favourites*; whereby alſo *Chearfulneſs and Innocence* is ſignified, and *Purity* and *Righteouſneſs*, *Eccleſ.* 9. 8. *Rev.* 19. 8.

And from this Verſe we may obſerve, That this *Church* may be Communicated with without ſin; there being ſome of its Members (although a *few*) who remain in it, without being *defiled*: and that *the whole Church* is ſpoken to, and is ſaid to *have* thoſe *Exellent Names*, and the *undefiled Names* are not blamed for *having*, or *ſuffering the corrupt*, as in *Pergamus*, and *Thyatira*; which are manifeſt Indications, that *Sardis* is not an *Apoſtatical*, but a *True*, and a *Reformed Church.*

5 *He that overcometh* [the Corruptions of this State] *the ſame ſhall be clothed in white Raiment* [*Verſ.* 4. *Rev.* 19. 8.] *and I will not blot*[13] *out his Name out of the Book of Life* [*i. e.* he ſhall be enrolled amongſt the Members of my Kingdom, *Dan.* 12. 1. *Rev.* 13, 7. 17, 8. 20, 12, 15. 21, 27. 22, 19.] *but I will*[14] *confeſs his Name before*

(*a*) *Boet. de Gemmis.* 2. 80.

my

my Father, and before his Angels [*i. e.* I will make him be publickly acknowledged and commended at the last day.]

[13] This Phrase occurs, *Exod.* 32. 32. *Psalm* 69. 28. and seems to be taken from the Custom recorded, *Ezra* 2. 62, 63. where we read, *That the* Jews *kept Registers of the Genealogies of their* Priests; in which, *if a man were not found, he was put from the* Priesthood, *as polluted.* It was also an antient Custom (alluded to, as some think, in this place) of *Enrolling the Names of Citizens*, and *Blotting them out of the* Publick Registers, when they had forfeited that Priviledge; From whence also came the Custom of *blotting Names* out of the *Diptychs of the Church.* But from whatsoever Custom the Phrase is taken, it plainly relates to the Rewards which will be bestowed upon the Saints of this *Church-Interval* in Christ's Kingdom.

[14] Expressions taken from the *Day of Judgment*; noting the Gracious Requital Christ will afford them, for confessing *his Name* in *greatest purity*, *Matth.* 10. 32. *Luke* 12. 8.

6 *He that hath an Ear, let him hear what the Spirit saith unto the Churches.*

7 *And to the Angel of the Church in* [15] Philadelphia, *write, These things saith he that is holy,* [or the Holy, who will shortly erect a holy Church, and Kingdom,] *and he that is true* [or The True; who will bring to pass what he has promised concerning his Church;] *he that hath the Key* [16] *of* David [*i. e.* full power of disposing all things concerning his Kingdom;] *he that openeth* [a Door to his People;] *and no man shutteth* [against them;] *and shutteth* [against his Enemies] *and no man openeth* [*i. e.* hath Sovereign and irresistible Power; and will conduct his People through all Difficulties, to such a Church-State, as they shall never be deprived of by their Enemies.]

[15] *Sardis* represents *those Churches* of the Reformation, which have a *Repute*, or *Name* in the World, but want the *inward Life and Spirit of the Gospel*; and *Philadelphia* seems to be the *Type* of the *Reformed Churches* which are low in *Outward Strength and Esteem*, but very strict in observing *Christ's Word and Commands*; which *Characters* I shall not venture to adapt to any *particular Churches*; but leave them to the impartial consideration of all concerned, as they may be gathered from the Text it self. *Philadelphia* is distant about *Twenty seven Miles* from *Sardis*, a City (as *Strabo* notes) never very Populous and Famous, because it was subject to *Earthquakes*; which yet withstood the Fury of the (*a*) *Turks* with great Constancy and Gallantry, when all the rest of *Asia* had submitted; and has now (*b*) in it *Four Churches* of *Greeks*, and about *Two Thousand Christians*: which are no contemptible Remarks, as to our present purpose, and would induce a Man to think, that the Divine Wisdom has afforded us some faint Resemblances of the little *outward Strength* or *power of this Church-state*, and of its *strict adherence to the Truth*, and of the *Ample Reward* God will afford it; even in the Fate of the City from which it is denominated. And, (if any thing be to be gathered from the *Names* of *these Churches*) the *Nature* and *Qualities* of this State are plainly discovered in its *Name*; *Philadelphia* signifying *Brotherly Love*; as if this *Church-State* were to be established upon that Principle, and not upon *power outward Splendor and Superiority*, *Luke* 22. 24---30. See *Grotius* on that place, and on the parallel places in the Gospel.

[16] An Expression taken from *Isa.* 22. 22. where *Eliakim* (a *Type of Christ*, as his very Name imports, signifying *one raised, or setled by God*) has *the Key of the House of* David *given him*; whereby is denoted *Christ's Government over his Church*; a *Key* being an *Ensign of Government*; and *David's*

(*a*) Smith *de Statu Sept. Eccles.*
(*b*) Spoon's *Voyages.*

House,

House, *Family*, or *Court*, being a *Type of the Church*, especially as it shall be in the *New Jerusalem*, the City of *David*, or the *Messias*, who is the Great King of it.

8 *I know thy Works* [to be perfect before God:] *behold* [and [17] let it be noted and remarked,] *I have set before* ., [or, given thee,] *an open* [18] *door* [*i.e.* a hopeful occasion, and means, of freely and effectually propagating the Truth; and a prospect of better things, and greater Liberty;] *and no man* [although they shall often attempt it,] *can* [be able to] *shut it*, [or, hinder you of this Liberty; but it shall continue accompanied with great efficacy, notwithstanding your many Adversaries, until my coming;] *for thou hast a little* [outward [19], worldly] *strength* [Force and Power to protect and countenance thee;] *and* [yet for all that] *hast kept* [20] *my Word* [or Gospel; as to Faith and Practice purely and entirely; and hast discharged thy Office faithfully:] *and hast not denied my Name* [21] [by entertaining any degrees of Anti-Christian Corruptions, which bear not my Name, or were not instituted by me, but hast openly avowed and professed my Name, as sole King and Law-giver of my Church.]

[17] *Behold*, is a Particle denoting the importance of the thing to be delivered.

[18] This is the true Import of the Phrase: for which see and compare *Hosea* 2. 15. *Acts* 14. 27. 1 *Cor.* 16. 9. 2 *Cor.* 2. 12. *Colos.* 4. 3. And from this, and what follows, we may take notice, that *this Church*, although often denied Liberty of Preaching the Gospel (in which sense *Grotius* understands the *shutting of the Door* here mentioned,) should yet enjoy it, in despight of all opposition, and never have it wholly *shut* against them; and that this *open Door*, should afford them a Prospect, and a hope and confidence of enjoying a more perfect State of things.

[19] By *Strength* cannot here be understood *inward and spiritual strength*, or *Zeal* and *Courage* to propagate the Truth, with all *Boldness* and *Success*; for that was great in them, and they have a *high Character and Commendation* given them for it,

it, by our Saviour; But by *Strength* must be understood, *outward humane Strength*, *Advantages and Authority*, in respect of *Birth*, *Power*, *Reputation for Learning*, *Riches*, or the like; in which *the Might of this World* consists, 1 *Cor.* 1. 25—28. but especially *Countenance and Protection* from the *Secular Powers*; of which they had but little, as having been in a patient afflicted Condition, and under Restraints; as appears from *Vers.* 8, 10.

[20] To keep *Christ's word*, denotes *their faithful preaching*, and *professing the Gospel*, and *their strict adherence to it*, which is called, *keeping the Charge of the Lord*, in *the Old Testament*; which Ministers are to do in their own Persons; as appears from *Ezek.* 44. 8. where, in a *Vision* of the *New Jerusalem*, (when this *Philadelphian State* comes to its perfection) those *Priests* are reprehended by God, *who kept not the Charge of his holy things, but set keepers of them in his Sanctuary for themselves.*

[21] By *Name* here seems to be meant, *the Name written on his Vesture*, *Rev.* 19. 16. viz. *King of Kings, and Lord of Lords*; that is, *Supreme Disposer of all the Kingdoms of the World*, and *sole Governour of his Church*, which is *his Kingdom.* And this strict adherence of this *Church*, to the *Word* or *Commandments of God only*, is opposed to the departure of the *Sardian* and *Ephesine Succession*, from what they had received and heard.

9 *Behold I will* [22] *make them* [who are] *of the* [part of the] [23] *Synagogue of Satan*, [and by them, I mean those] *which say they are Jews* [or Pure, Primitive Christians] *and are not, but do lye* [by such false pretences:] *Behold I will make them* [by my providence and inward convictions] *to come and Worship before thy Feet* [*i.e.* to shew [24] the greatest honour and submission unto thee; learn of thee; and joyn in Communion with thee; although in an inferior degree of esteem,] *and to know* [*i.e.* be convinced, and acknowledg,] *that I have Loved thee* [as my pure and undefiled Church, *Cant.* 6. 4, 9.

4, 9. and have shewn it by preserving thee, notwithstanding all their endeavours to the contrary.]

[22] In the *Greek* it is, *I give*, the *Present* for the *Future* as is usual; and *them* is added as a necessary *Supplement*; and the Words supplied as they ought to be, may be very well rendred thus; *Behold, I will give unto thee them of the Synagague*; i. e. *I will bring them*, or *fetch them in, and present them unto thee.*

[23] By *the Synagogue of Satan*, is meant (as has been shewn on *Chap.* 2. 9.) those who in the *Smyrnæan* Succession, introduced *Blasphemous* or *Idolatrous Doctrines and Practices* into *the Church*, under pretence of *Judaism* or *Israelitism*; that is, *pure, and primitive Christianity*: and therefore by Consequence, here must be meant, some of the Reformation (that *Interval*, or *Succession* being here described), who *lie*, and *deceive others* by the same false pretence; not into Satanical, or Antichristian Blasphemy or Idolatry; but *Defilements*, (*Verse* 9.) that is, *Corrupt Additions to God's Worship*; which are called, *Defilements*, or *impure Mixtures*, by the Prophet *Ezekiel*, *Chap.* 43. 8. and *Lyes*, *Prov.* 30. 6. *Isa.* 29. 13. But yet we are to take notice, that they are not called, *The Synagogue of Satan*; but *They*, or *Them of the Synagogue*; to signifie, that only a *Prevailing Party* amongst them were defiled; and that their Errors were not Idolatrous (as theirs were who are reprehended in the *Epistle* to the Church of *Smyrna*, called therefore, *The Synagogue of Satan*) but *corrupt*, or *defiled*, and *false*, or *lying Additions*; which yet were not so much their *own Inventions*, as taken up by them from *Antiquity*; whence they are called, not *The Synagogue*, but *Of the Synagogue*; as being of their party, and Imitators of them, under pretext of Conformity to the *Ancient Synagogue* of the *Smyrnæan* Succession, which first introduced those *Corruptions*.

[24] All

[24] All which may be implied in this Phrase; to *lye prostrate at ones Feet*, being the highest Act of *Honour and Submission*, amongst the *Eastern Nations*; for so *Joseph's Brethren* (which may be no unfit *Type* of what is here foretold), *Gen.* 42, 6. 44. 14. who had been the *Authors of his Afflictions*, came and bowed down before him to the ground, when he was exalted to be the *Chief Governour* in *Ægypt*: and it being also a Custom for *Scholars* to sit at *the Feet of their Masters*; to *Worship at their Feet*, may denote *their learning of them*, and *joyning with them in their Worship*, but as in an *inferiour degree of Knowledge and Esteem*; according to the Expressions of the Prophet, *Isa.* 60. 14. from whence this place seems to be taken. And the words also may be interpreted thus, *to come and worship* [God] *before thy Feet*; according to a parallel place of the Apostle, 1 *Cor.* 14. 25.

10 *Because thou hast kept* [and observed] *the word* [25] [or precept] *of my patience* [*i. e.* of the Patience which I taught, and practised; especially in expecting, with me, the coming of my Kingdom; and that in a low and mean condition:] *I also will keep thee* [or this Church State entire] *from the hour* [or suddain and unexpected time] *of* [26] *Temptation* [or general Tryal;] *which shall come upon all the World to try them that dwell on the Earth* [whether their Church States are pure or no; and to purify some, and destroy others, *Dan.* 12. 1. *Malach.* 3. 2, 3. 2 *Pet.* 2. 9. 1 *Cor.* 3. 11.—15.]

[25] λόγ@. ὑμο μονῆς signifies a *Precept* or *Doctrine of Patience*; in the sense that λόγος, or *Word*, is taken, 1 *Cor.* 1. 18. and *to keep the Word* (as the Phrase is frequently used in *John's Gospel*) is *to observe that Precept*; and that chiefly with reference to a patient Expectation of *Christ's Coming*, as the Phrase is taken 2 *Thes.* 3. 5. and *Rev.* 1. 9.

[26] This, I suppose, is to be understood concerning the *pouring out* of the Vials; as shall be endeavoured to be shewn, when they come to be considered.

4, 9. and have ſhewn it by preſerving thee, notwithſtanding all their endeavours to the contrary.]

[22] In the *Greek* it is, *I give*, the *Preſent* for the *Future* as is uſual; and *them* is added as a neceſſary *Supplement*; and the Words ſupplied as they ought to be, may be very well rendred thus; *Behold, I will give unto thee them of the Synagague*; i. e. *I will bring them*, or *fetch them in, and preſent them unto thee.*

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[24] All

[24] All which may be implied in this Phraſe; to *lye proſtrate at ones Feet*, being the higheſt Act of *Honour and Submiſſion*, amongſt the *Eaſtern Nations*; for ſo *Joſeph's Brethren* (which may be no unfit *Type* of what is here foretold), *Gen.* 42, 6. 44. 14. who had been the *Authors of his Afflictions*, came and bowed down before him to the ground, when he was exalted to be the *Chief Governour* in *Ægypt:* and it being alſo a Cuſtom for *Scholars* to ſit at *the Feet of their Maſters*; to *Worſhip at their Feet*, may denote *their learning of them*, and *joyning with them in their Worſhip*, but as in an *inferiour degree of Knowledge and Eſteem*; according to the Expreſſions of the Prophet, *Iſa.* 60. 14. from whence this place ſeems to be taken. And the words alſo may be interpreted thus, *to come and worſhip* [God] *before thy Feet*; according to a parallel place of the Apoſtle, 1 *Cor.* 14. 25.

10 *Becauſe thou haſt kept* [and obſerved] *the word* [25] [or precept] *of my patience* [*i. e.* of the Patience which I taught, and practiſed; eſpecially in expecting, with me, the coming of my Kingdom; and that in a low and mean condition:] *I alſo will keep thee* [or this Church State entire] *from the hour* [or ſuddain and unexpected time] *of* [26] *Temptation* [or general Tryal;] *which ſhall come upon all the World to try them that dwell on the Earth* [whether their Church States are pure or no; and to purify ſome, and deſtroy others, *Dan.* 12. 1. *Malach.* 3. 2, 3. 2 *Pet.* 2. 9. 1 *Cor.* 3. 11.—15.]

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[26] This, I ſuppoſe, is to be underſtood concerning the *pouring out* of the Vials; as ſhall be endeavoured to be ſhewn, when they come to be conſidered.

11 *Behold I come* [to try and ju'g them,] *quickly* [or on a ſudden after this period of the Church begins to appear;] *hold that faſt which thou haſt* [received and kept,] *that no man take* [27] *thy Crown* [*i. e.* rob thee of that reward thou ſhalt have in my Kingdom.]

[27] No *Churches ſo perfect*, but that it is poſſible for them, if left to themſelves, to *be perverted*; and no Man ſo nigh the Goal, but he may loſe the Prize, if he be not, by the *Grace of God*, made *watchful*, and *careful*. And here we are to obſerve, that theſe *Promiſes* are taken from the *New Jeruſalem-ſtate* in *Chriſt's Kingdom*, and that they are made after the moſt *ample and plaineſt manner* to this *Church ſtate*; becauſe of its greateſt *purity*, and *patience*, in *expecting that Kingdom*, and *its fitneſs to receive it*, in the near approach of it in the *New Jeruſalem*.

12 [For] *Him that overcometh* [the temptations of this poor and deſpiſed Church State,] *will I make a* [28] *Pillar in the Temple of my God* [*i. e.* he ſhall be a Member of a ſtrong, fixt, and ſtable Church State,] *and he ſhall go no more out* [of it, for it ſhall not be changed.] *And I will write* [29] *upon him* [or, upon this Pillar] *the Name of my God* [Jehovah] *and the Name of the City of my God* [The Lord is there, *Ezek.* 48. 35.] *which is* [30] *new Jeruſalem* [*i. e.* the prefect Goſpel State in Chriſt's Kingdom, *Hebr.* 12. 22.] *which cometh down out of Heaven from my God* [*i. e.* ſhall be eſtabliſhed by God's more immediate Power, and by abundant Manifeſtations of Gifts and Graces, *Ezek.* 43. 4, 5, 6. 7, 8. *Gal.* 4. 26. ſee on *Rev.* 21. 2, 3.] *and I will write upon him my new Name* [*Rev.* 19. 16. 22, 4. *i. e.* he ſhall be [31] a Member of my Kingdom, who am King of Kings, and Lord of Lords. See before on verſe 8. and *Iſa.* 56. 5. *Rev.* 19. 12.]

[28] In alluſion to the Two Pillars before *Solomon's Temple*, called *Iachin* and *Booz*, from their ſtrength and ſtability, 1 *Kings* 7. 15, 21. The *Apoſtles* alſo are called *Pillars*, *Gal.* 2. 9. and *the Church*, the *Pillar of Truth*, 1 *Tim.* 3. 15. and *Chriſtians* are compared to a *Temple*, and its *Stones* or *Pillars*, *Eph.* 2. 21, 1 *Pet.* 2. 5.

[29] This may perhaps be an Alluſion to the Inſcriptions which were uſed to be put upon Pillars. Hence the Title of the *ſixteenth Pſalm* is in the *Greek* rendred, *An Inſcription upon a Pillar*; and *Abſalom's* Pillar, 2 *Sam.* 18. 18. might have probably his Name graven on it.

[30] *New* is often in Scripture put for *excellent*, or *perfect*. And this State may be called *New*, becauſe the viſible Glory of it did then *firſt* appear; and it was a *ſtrange*, or *new thing*, it being *known*, or *believed* before by few.

[31] For to be *called*, and to *be*, are of the ſame import in the *Hebrew* Phraſe.

13 *He that hath an ear, let him hear what the Spirit ſaith unto the Churches.*

14 *And unto the Angel of the Church of the* [32] *Laodiceans write; theſe things ſaith the Amen* [33] [*i. e.* The God of Truth, *Iſa.* 65. 16. who will perform what he has promiſed, 2 *Cor.* 1. 20. and will in this period put a final end to all things;] *the Faithful and True Witneſs* [who hath performed punctually, what hath been hitherto promiſed by the Father, and will go on to do ſo to the end; although the Truths he hath delivered may ſeem never ſo incredible, *Chap.* 1. 5.] *the beginning* [34] *of the Creation of God* [*i. e.* of the Firſt Creation of all things; and of the New Creation or Conſtitution of things after the Reſurrection, of which he was the firſt Born from the Dead, *Col.* 1. 18. *Rev.* 1, 5. 21, 1.]

[32] This State ſucceeds the *Philadelphian* State, and therefore muſt be after the *Thouſand Years Kingdom of Chriſt*, or the *New Jeruſalem*, of which *Philadelphia* is a *Type*, as appears from *Verſe* 12. It ſeems to be a State in which there was a great Remiſsneſs of the extraordinary Zeal which was ſhewn in the former Succeſſion, during Chriſt's Kingdom; and its Name denoting (as *Grotius* remarks) *The Judging of the People*, it may from thence be probably concluded, that it is that State, during which the great Judiciary Act of *Judging the People*, or *Nations*, is to be performed, *Rev.* 20. 8--15.

where

where occaſion will be given of diſcourſing more largely of this Matter. It was once a moſt Famous and Rich City, as this *Church-ſtate* is deſcribed to be at the *ſeventeenth Verſe*, but is now only a heap of *Ruines*, and inhabited by none but *wild Beaſts*; ſo that *Monſieur Spoon*, after all his ſearch, could not find out where its *Church* ſtood; Chriſt having ſpewed it utterly out of his Mouth.

[33] *Amen* ſignifies *Truth*; and denotes alſo the *End*, or *Concluſion*; and being put *before* what follows, concerning the *beginning of the Creation of God*, implies, that what concerns the *End* of *Church-States*, is the *chief thing* typified by this *Church*.

[34] Chriſt is ſaid to be the beginning of the *Creation of God*, (1.) Becauſe he was in the beginning with God, when all things were made by him, *John* 1. 1. as being the *firſt born of every Creature*; that is, being above, and before all Creatures whatſoever, and the *Cauſe* of them, *Col.* 1. 15---17. (2.) becauſe he was the *beginning of the New Creation*, or Conſtitution of things under the Goſpel, *Col.* 1. 18. 2 *Cor.* 5. 17. and the *Author of the New Heavens*, and *New Earth*; or the New and Excellent State of things in his Kingdom upon Earth. And (3.) becauſe he is the *Beginning*, the *Firſt Born* from the *dead*, *Coloſ.* 1. 18. which Title he here takes, becauſe this Church-Period extends until the *End* of all Earthly Things; when follows the beginning of the New Creation or Conſtitution of things in his Kingdom of Glory. But of this more on the Three laſt Chapters.

15 *I know thy works* [and thy whole ſtate and condition,] *that thou art neither cold* [*i. e.* neither void of all zeal for that Philadelphian glorious State of my Kindom, which is now withdrawn from the very new Earth, *Rev.* 20. 11.] *nor hot* [*i e.* nor fervently zealous for it, according to the extraordinary Love which that State requires:] *I* [35] *would* [that I may ſpeak after the manner of men,] *thou wert cold* [for then being deſtitute of all Love, which is the Life of a Chriſtian Church, thou wouldeſt be in a dead-

deadly ſtate, and fitted for deſtruction:] *or* [36] *hot* [for then the vehement flame of thy Love, would have been irreſiſtible, and unextinguiſhable; and all things here below, would have been utterly contemned, in reſpect of me; *Cant.* 8. 6, 7.]

[35] Chriſt does not wiſh that they were cold, *ſimply* and *abſolutely*, but *comparatively*, that they were *rather* ſo, than in ſuch a State of Indifferency, which was dangerous to themſelves, and more troubleſome and diſpleaſing, in ſome reſpects, unto himſelf. And the whole Expreſſion is taken from the manner in which Men are wont to expreſs themſelves, when any thing is diſpleaſing unto them; and is not to be too Rigorouſly inſiſted upon in every part of the Similitude.

[36] By *Heat* and *Fire* is meant *Divine Love* in Scripture; and by *Coldneſs*, on the contrary, is meant *the abſolute privation of it*, which is the *Death of the Soul*, whoſe Life conſiſts in the Love of God and Chriſt. This appears from ſeveral Expreſſions, eſpecially in the Book of *Canticles*; where (*Chap.* 8. 6, 7.) the *Spouſe*, which is Chriſt's Church, in its moſt lovely *Philadelphian* State, in his Kingdom; repreſents the Love it has for him, by a *ſtrong vehement flame*, or *heat*, ſuch a one as *can be kindled only from the Lord* (as the Words may be tranſlated), and which could not poſſibly be extinguiſhed; nor could be tranſlated from him to any other; but perfectly contemned and rejected all Earthly things, when they ſtood in competition with him. Now this being the Love which the *Spouſe* had for Chriſt, in its perfect State (which is elegantly ſet forth in that Book) the *Heat* which is here wanting in this *Laodicean* State, muſt be ſuch a fervent one, as that was, which was in the foregoing State; which was vehement, heavenly, overcoming all Difficulties, and preferring Chriſt, and things above, beyond all Earthly things whatſoever; yea, *counting them as droſs and dung*, when *compared with Chriſt*. See *Grotius*, and Dr. *Patrick* on *Canticles* 8. 6, 7.

16 So

16 *So then* [or therefore, after all this long debate within my self, what I should do with thee, which art so troublesome, and uneasy to me; this is the conclusion of the whole matter, that] *because thou art* [37] *luke-warm, and neither cold* [as some of the other Church-states were, which I have therefore destroyed,] *nor hot* [to the degrees of the state of the new *Jerusalem*, so that I cannot pitch my Tabernacle any longer with thee, nor take thee up unto me, except thou overcomest the evils of this State, by following my counsels, and hearkning to my rebukes, *Rev.* 20. 11. 21, 2, 3.] *I will* [I speak still after the manner of men, because of your infirmity,] *spew* [38] *thee out of my mouth* [*i. e.* I will wholly rid me of the uneasiness I have been under, and will have neither thee, nor any other Church-state any more upon Earth]

[37] By Lukewarmness is not meant an indifferency to all Religion; but an indifference to that higher, Heavenly State of Love and Glory, which *Philadelphia* was raised to. For it is plain, from a diligent compare of this Prophecy, that after the *Philadelphian* State of a *Thousand Years*, there is to be another *Church state*; which is called (*Rev.* 20. 9.) *The Camp of the Saints*, and *the Beloved City*; which must be this State of *Laodicea*, because it is the only one that remains after the *Philadelphian*; and therefore its *Lukewarmness* must be such as is consistent with the *Love of God* (for else the Members of it could not have been said to *be loved by Christ*, *Verse* 19.) and is only so in respect of the *higher Fervors* of the *Philadelphian* State, which is *the Holy* (*a*) *City*, *which comes down from Heaven*, *like a Bride*, with *a most vehement Flame of Love for Christ her Husband*; and after a *Thousand Years of True Glory*, was translated, or *fled away* with Christ into Heaven, into a Glorious State of Eternity; whereas this State is described, as being on *the Earth*, (*Rev.* 20. 9.) and as retaining too much Love to the *Glories* and *Enjoyments* of

(*a*) *Canticl.* 8 6, 7. *Rev.* 20, 11. 21, 2, 3.

that

their Earthly State; although the Lustre of the *Presence of Christ*, manifested, during the *Thousand Years*, was withdrawn; and as not having such a vehement Love for being with Christ, as to contemn all the Gold and Riches (which are mentioned in the next *Verse*) and all the Worldly substance of its Earthly State, for a Heavenly State with Christ; which it would have done, if it had had the Love of the *Spouse* in the *Canticles*.

[38] This is a *Metaphor* from *lukewarm Water*, which provokes Vomiting, and casts off from a sickly Stomach what loads it, and is nauseous or uneasie to it; and is used in Scripture (*a*) to signifie the utter *dispeopling of a Nation*: in which sense it seems here to be taken for the *total removal of this*, and *all other such like Church-States*; as being uneasie to Christ, because of their *imperfections*; who would now be no more contented with any State but *a Heavenly*, *Perfect*, and *Unchangeable one*; such a one, *as no Waters could quench*, *nor any Floods drown*, *and which was to be set*, *as a Seal upon his Heart*, Canticl. 8. 6, 7. And accordingly, *Christ* is here representented, as *uneasie under this State*, rather than *angry with it*; and as *deliberating*, and at last *resolving what to do with it*; which is intimated by οὕτως, an *Illative Particle*, noting a *Conclusion drawn from Premises deliberated of*, *and considered*; and the Result is, That he could not indeed destroy them in his *Anger*, by *Fire from Heaven*, as he would their *Enemies*, the *Nations*, (*Rev.* 20. 9.) because he had a *Love* for them, and they were not *cold* in their *Love to him*; neither could he take them in the State they were in, unto himself in Heaven; and therefore he was at last resolved to *spew all Earthly Church states* out of his Mouth, and have no more

(*a*) *Levit.* 18. 25, 28. 20, 22. *Jerem.* 9. 19. *Ezek.* 36. 13.

ſuch upon Earth, by reaſon of the *Imperfections and Corruptions* they were ſubject to, when left *to themſelves*, and his *more immediate preſence* was *withdrawn* from them.

17 [And this will I do] *becauſe* [39] *thou ſayeſt I am* [ſtill as] *rich*, [as I was before, and in the poſſeſſion of the ſame Glorious State;] *and* [not only ſo] *but I am encreaſed with Goods, and* [which is more,] *have need of nothing* [but am in a perfect, ſelf-ſufficient State;] *and knoweſt not* [ſuch is the ignorance of Man when left to himſelf,] *that thou art wretched* [or, The wretched, full of wants and defects;] *and miſerable* [or, The miſerable, in a helpleſs condition,] *and poor* [in grace, and glory] *and blind* [or ignorant, ſeeing not thy wants, nor the remedy of them,] *and naked* [or in a ſhameful condition; in reſpect of the former; now the Bride, and her Husband are retired, and God dwelleth not with thee, *Rev.* 20, 11. 21, 2, 3, 4.]

[39] Here is ſhewn the Ground of their Lukewarmneſs, and the Reaſon why Chriſt would *ſpew them out*; becauſe they thought that their preſent State was as Glorious as their former; and as much to be choſen, as that which had the full Glory of the *New Jeruſalem*.

18 [And therefore,] *I counſel thee* [out of my Love to thee, verſe 19.] *to buy* [or, obtain and procure] *of me* [what I will freely give thee, if thou will be ſenſible of thy own unworthineſs, and inability of thy ſelf to procure it, *Iſa.* 55. 1, 2.] *Gold tried in the fire* [*i. e.* the moſt precious and moſt pure Wiſdom of my Kingdom in Heaven above, *Prov.* 2, 4. 3, 14. *Zech.* 13. 9. *Math.* 13. 44, 45, 46. 1 *Pet.* 1. 7.] *that thou mayeſt be rich* [in good and perfect works before God, *Luke* 12. 21. 1 *Tim.* 6. 17, 18.] *and white raiment* [*i. e.* unſpotted and perfect Holineſs, ſuch as is required in my Kingdom;] *that thou mayeſt be Cloathed* [with my Righteouſneſs, *Rev.* 19. 8.] *and the ſhame of thy nakedneſs* [or thy ſhameful nakedneſs] *do not appear* [when I come to Judgment, *Rev.* 20. 12—15] *and anoint thy eyes with Eye-Salve* [*i. e.* with clear knowledg that thou mayſt ſee and diſcern betwixt the dark and imperfect ſtate thou art in, and the glorious entire light and perfection of the former, *Rev.* 21. 23, 24. 22, 5.]

19 [Thou art the Camp of my Saints upon Earth, and the beloved City, and therefore have *I* permitted the Nations to gather themſelves to Battel againſt thee, and to encompaſs thee, *Rev.* 20. 8, 9.] *for as many as I Love* [and whom *I* Love, *I* Love unto the end, *John* 13. 1.] *I rebuke* [as I have done thee for thy lukewarmneſs] *and chaſten* [by afflictions, as thou haſt been by the coming up of Gog and Magog againſt thee, *Rev.* 20. 8, 9.] *be zealous therefore* [after a higher, and a more glorious ſtate, and that in Heaven,] *and repent* [of thy lukewarmneſs, for to this end have I rebuked and chaſtened thee.]

20 [And to ſhew what Love I have for thee] *Behold* [and let it be taken ſpecial notice of,] *I ſtand* [waiting with an unwearied patience,] *at the door* [of the Heart and Conſcience of each perſon amongſt you,] *and* [40] *knock* [or uſe frequent and loud importunities, by the motions of my Holy Spirit, *Cant.* 5. 2. *Prov.* 1. 20—] *if any* [41] *man* [or any one of the Saints of this beloved City; for to them, and concerning them, I now ſpeak, and not of their Church State, which I will certainly ſpew out of my Mouth;] *hear* [and obey] *my* [40] *voice* [and all that I have loved will do ſo, *John* 10. 27, 28, 29. 13, 1.] *and open the door* [of his Heart, by removing all wilful impediments;] *I* [who have now withdrawn my glorious preſence,] *will come unto him, and will ſup with him, and he with me* [*i. e.* I will dwell with him, poſſeſſing his Soul with my Gifts and Graces, and will communicate my ſelf after a friendly and a familiar manner unto him in my Heavenly Kingdom, *Luke* 14. 15. *John* 14. 20, 23. *Rev.* 19, 9. 21, 3.]

[40] [41] It was the antient cuſtom to knock, and call aloud at the ſame time.

[41] Chriſt before ſpoke to the *Church* of *Laodicea*; here he ſpeaks to the *Members* of it; to whom he promiſes higher, and more intimate communications of himſelf; altho he had reſolved to eaſe himſelf of their imperfect Church State.

21 *To him* [or that perſon,] *that overcometh* [the evils of this State, by hearing and obeying my voice, and opening unto me,] *will I grant to ſit with* [42] *me in my Throne* [in my Kingdom, whilſt I judg the Nations, Satan, Death and Hell; and then to reign with me to all Eternity; *John* 17. 22—24. *Rev.* 20. 8—15.] *even as I alſo overcame* [Temptations, Sin, Death and Hell,] *and am* [43] *ſet down with my Father in his Throne* [in Heaven *John* 17. 5.]

[42] Here *Chriſt* and his *Saints* are repreſented as ſitting in one and the ſame Throne; in alluſion to the Thrones of the antient *Eaſtern Kings*, which were very large, and in the form of a *Bed* or *Couch*, ſo that many perſons might ſit in them at once, *Cant.* 3. 7.

[43] Mr. *Mede* (*a*) obſerves on this verſe, that although the glorified Saints are ſaid to ſit here with *Chriſt* on his *Throne*; that yet none but *Chriſt God-Man* is ſaid to ſit with the *Father* on his *Throne*; becauſe no Creature is capable of the priviledge of ſitting on *God* the *Father*'s *Right Hand* in his *Throne*; that being a *Godlike Royalty* altogether incommunicable.

22 *He that hath an ear to hear, let him hear, what the Spirit ſaith unto the Churches.*

(*a*) Pag. 905.

CHAP.

CHAP. IV.

The Text.

1 AFter *this* * [firſt Prophetick Viſion of the Seven Churches,] *I looked* [or, I was ſeeing in a Prophetical Viſion, *Dan.* 4 10] *and behold a door was opened in Heaven* [*i. e.* a Diſcovery was made of Divine ſecrets;] *and the firſt voice* [or, the former voice of Chriſt which I heard at firſt, Chap. 1. 10.] *was as of a Trumpet* [*i. e.* full of Power and Authority, *Chap.* 1. 10.] *talking with me, which ſaid* [come up hither unto me to have a nearer acceſs to, and participation of Heavenly Secrets;] *and I* [for none elſe can;] *will ſhew thee* [in Symbols and repreſentations,] *things which muſt be hereafter* [in a Succeſſion, one after another.]

Annotations on CHAP. IV.

* The foregoing Viſion contained in the Second and Third Chapters, may be called, *The Church Prophecy*, becauſe that in it the ſeveral ſucceſſive States and Periods of the *Church*, from the beginning of it, at *Chriſt's Reſurrection*, until the *Kingdom of Chriſt*, and the *End of all things*, are repreſented under the *Types of Churches*, the moſt proper *Emblems* of them: and that the following Viſion (which may be called the *Book-Prophecy*, from its *Events* being repreſented in a *Book with Seals*), to which this, and the next *Chapter* are a *Preface*, is of the *ſame ſignification and extent*, ſhall be argued hereafter, as occaſion ſhall require; and may at preſent be gathered from ſome *Congruities* obſervable in the *Prefaces* to each of them; as that *John* is ſpoken to here by a *Trumpet*, as he was in the former *Preface* in the firſt Chapter; and is in the like *Spiritual Extaſie* as he was then in;

which

which being *Circumstances* peculiar to these Two Visions, may argue them to be of the like Nature and Import. And here it is not improper to observe, that in this, and the following *Chapter* is chiefly contained,

(1.) A *Representation* of the *Throne, Divine Consistory*, or *Court of Judicature of Almighty God*, which is to pass *Judgment* upon the State of things throughout the whole *Prophecy*.

(2.) The *setling and appointing* of *Christ, the Lamb*, newly risen from the Dead, to be the Supreme Governour, and Director of all the *Events* which were to come to pass, by giving him power to open the *Book*, and loose the *Seals* of it.

(3.) We have here a *Pre-representation* (as there is upon all suitable occasions) of the *Thousand Years Kingdom of Christ*, the chief *End* of all the Visions, given us in *Two Doxologies*; sung by *Angels*, and the *Representatives* of the *Christian* and *Jewish Church*; who are, as it were, a *Chorus* to this *Divine Drama*; as the *Virgins, Companions, Watchmen*, and *Shepherds* are in the Book of *Canticles*; which is a *Sacred Dramatick Poem*, relating to *Christ's Kingdom*. See *Dr.* Patrick's *Preface on the Song of* Solomon, and Dr. *Beverley's Exposition of it*.

[1] From whence Prophecies are called *Visions*, and Prophets *Seers* in Scripture. *Hammond*.

[2] πρῶτος is put for πρότερος here, and in other places of Scripture; as *John* 1, 15. 15, 18. 1 *John* 4. 19. and this is the same with the *first Voice* of a *Trumpet*, cap. 1. 10.

2 *And immediately I was in the Spirit* [Chap. 1. 10.] *and behold, a Throne was set in Heaven* [*i. e.* God appeared as King and Judg, *Isa.* 6. 1. *Ezek.* 1. 26. *Dan.* 7. 9.] *and one* [*i. e.* God the Father, *Chap.* 5. 7.] *sat on the Throne* [*i.e.* appeared in Majesty, and as in Judgment.]

3 *And he that sat, was, to look upon* [or was in appearance and resemblance,] *like a Jasper* [*i. e.* Glorious, *Rev.* 20. 11.] *and a Sar-*

dine stone [*i. e.* Glorious but Terrible, *Exod.* 24. 10. *Ezek.* 1. 27] *and there was a Rain-bow* [*i. e.* his covenant of mercy and peace, and his mindfulness of it, *Gen.* 9. 11—16. *Isa.* 54. 8—10. *Ezek.* 1. 28.] *round about the Throne* [so that it might always be in his remembrance,] *in sight like unto an Emerald* [5] [denoting the never failing mercies of his Covenant; and the most pleasant, and precious promises of it, and of his Kingdom.]

[3] For he saw not *God*, but only his *Glory*; and such Appearances as denote his *Attributes* and *Perfections*, *Ezekiel* 1. 28.

[4] It is a *Blood-coloured*, or *Red Stone*, like *Fire*; and therefore fit to denote *the Justice*, and *fiery Indignation* of God, *Heb.* 10. 27.

[5] A *Smaragd*, or *Emerauld*, is a most precious Stone, of a very pleasant, and never fading Greenness; the chief Colour in the *Rainbow*.

4 *And*[6] *round about the Throne, were four and twenty Seats* [or, Thrones] *and upon the Seats I saw* [the] *four and twenty*[7] *Elders* [*i.e* the representatives of the Jewish Church, 1 *Chron.* 24. *Isa.* 24. 23.] *sitting* [on Thrones; as participating in Judgment and Government, *Dan.* 7. 9, 22, 26, 27. *Rev.* 20. 4.] *cloathed in white*[8] *raiment* [*i. e.* Priest's Vestments,] *and they had on their Heads*[8] *Crowns of Gold* [*i. e.* Regal Ornaments, *Chap.* 1, 6. 5, 10. 20, 6.]

[6] They encompass the *Throne*, as *faithful Ministers and Servants*, to receive *God's Commands*; and to shew their Nearness and Access unto him, who was in the midst of them, to protect, assist, aud give his *Commands* unto them, *Matth.* 18. 20.

[7] The *Church* of *Israel*, as it shall be advanced by *Christ* in his *Kingdom*, being plainly called, *God's Antients*, or *Elders*, by *Isaiah*, Chap. 24. 23. it seems evident to me, that the *four and Twenty Elders* are here put for the *Representatives* of it, in allusion to the *Four and Twenty Heads of the Courses of the Priests*,

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inſtituted by *David*, 1 *Chron.* 24. *Elder*, in its General Notion, ſignifying a *Head*, or *Governour* amongſt the *Jews*, as appears from *Gen.* 50. 7.

And this Word *Elder*, being by this time become familiar in the *Church*, to ſignifie the *Paſtors* or *Governours* of it; why may not a Title uſed in the *Chriſtian Church*, be put to denote the *Governours* of the *Jewiſh*; as on the contrary, the *Jewiſh Types* are all along in this Prophecy, put to denote the *Chriſtian Antitypes*?

[8 8] The *Jewiſh Church* ſeems here to be repreſented, (1.) by *their white Veſtments*, which was the *Habit* of the *Jewiſh* Prieſts, *Exod.* 28. 39, 40. 39, 27. and (2.) by their *Crowns*; whereby is denoted, that they were a *Royal Prieſthood*, as they are called, *Exod.* 19. 6. and that they, together with the *Chriſtian Church*, ſhould reign with *Chriſt*.

5 *And out of the Throne* [of God the Father.] *proceeded* 9 *lightnings, and thunderings, and voices* [denoting the Majeſty of God, and the Terror of his Laws and Judgments, and of the appearance of his Kingdom;] *and there were ſeven Lamps of Fire burning before the Throne which are* [the Symbols, or Hieroglyphicks of] *the ſeven Spirits of God* [*i. e.* of the perfect, warming and enlightning influences and operations of the Holy Ghoſt towards the Church, *Exod.* 37. 23. *Ezek.* 4. 2. See the Notes on *Rev.* 1. 4, 12, 20.]

9 Theſe Words are taken from the Dreadful Appearance of God upon *Mount Sinai*, at the Delivery of the Law, *Exod.* 19. and 20. 18, 20. and ſignifie God's *Judgments*, in behalf of, and upon his *Church*; and eſpecially the extraordinary *breakings forth*, and *ſignal comings of Chriſt's Kingdom*, whereby he ſhakes not the *Earth* only, but the *Heaven*; as they are ſet forth in Scripture by *Metaphors*, primarily taken (according to the Opinion of the Learned *Theoriſt* of the *Earth*) from the laſt general Conflagration. See, and diligently com-

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6 *And before the Throne there was a* [10] *Sea* [*i. e.* a large Veſſel o receptacle, 1 *Kings* 7. 23.] *of Glaſs like unto Chriſtal* [*i. e.* pure and tranſparent, as that of the Tabernacle was, *Exod.* 38. 8. denoting Baptiſm and the purity it requires; and the Blood of Chriſt by which we are waſhed and cleanſed from our ſins, *Rev.* 7. 14] *and in the midſt* [11] *of the Throne* [or, juſt before it, *Ezek.* 1. 5.] *and round* [11] *about the Throne* [Numb. 2. 2.] *were four Beaſts* [or living [12] Creatures, repreſenting the pure Apoſtolical Church of Chriſt in all parts of the World;] *full of Eyes before and behind* [*i. e.* very circumſpect and vigilant; and skilled in the paſt and future ſtate of Chriſt's Kingdom.]

[10] The *Laver*, or *Brazen Veſſel* in the *Temple*, for the *Prieſts* to waſh in, is called a *Sea* in Scripture; as all Receptacles of Waters are: of which ſee *Exod.* 30, 18. 38, 8. by which is aptly repreſented the κολυμβήθρα, or *Baptiſmal Lavers* of the *Antients*, which were very large.

[11 11] One of the *Beaſts* might be probably placed before the *Throne*, or *in the midſt of it*; and the other *Three* in juſt diſtances round about it; probably *one behind*, and *two on each ſide of it*; in correſpondence to the *Deſcription* of *Solomon's Throne*, 1 *Kings* 10. 19. or according to the pitching of the *Tents of the Iſraelites*, which are deſcribed, *Numb.* 2. 2. as being *over againſt, and round about the Tabernacle*; that is, encompaſſing it in a Square Figure, (as *the Learned* generally agree) each of the *Four Diviſions* being placed at the *Four Points* of it, looking towards the *Four Cardinal Points of Heaven.*

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Miniſtration of God's Providence, as appears from their Deſcription given by *Ezekiel*. Now the *Repreſentations* here given, figuring ſomething *analogous* to them in the *Church*; they cannot be ſuppoſed to ſignifie any thing more properly than the pure *Chriſtian Church*, repreſented by the *Apoſtles*; who were ſo extraordinarily *active* in the propagating of *the Goſpel* into the *Four Quarters of the World*; and were *Twelve*, making up *Four Ternaries of Living Creatures*, or *Zealous Active Miniſters of Chriſt*; according to the Number of the *Four Ternaries* of the *Twelve Tribes*, under the *Four Standards in the Wilderneſs*. For we are to take notice, that this *Repreſentation* of the *Throne of the Majeſty of God*; or this *Theatre, or Stage of the Apocalyptick Viſions* (as Mr. *Mede* calls it,) exactly anſwers the Encampments of the *Iſraelites*; *God's Throne* being here placed *in the middle*, as the *Tabernacle* was there; the *Four and Twenty Elders* next, to anſwer the Station of the *Prieſts* and *Levites*; and the *Four Beaſts* at each *Angle*, Diametrically oppoſite to each other, againſt the *Four Cardinal Points of the Wind*, repreſenting *Chriſtians* in the *Four Quarters* of the *World*, in *analogy* to the *Four Standards of the Camp* of the *Iſraelites*, having in them Figures of theſe *Four Living Creatures*, taken from the *Cherubims* of the *Chariot*, or *Glorious Throne* of *Almighty God*, 1 *Chron.* 28. 18. For which, ſee Mr. * *Mede*, Dr. *Hammond* on the Place, *Grotius* on *Numb.* 10. 15. and Mr. *Ainſworth* on *Numb.* 2. where he has given us the *Figure of the Encampments*, and has diſcourſed largely on them; and Dr. ‖ *Spencer*.

7 *And the firſt Beaſt* [or living creature.] *was like a Lion* [13] [denoteing the Power and ſtrength of the Goſpel and Apoſtolical Miniſtry, *Gen.* 49. 9. *Pſal.* 103. 24.] *and the ſecond Beaſt like a Calf* [14]

* Pag. 437, 594, 917.
‖ De legibus Hebræorum, lib. 3. Diſſertat. 5.

[or

[or Ox; denoting their Laborioufneſs and Uſefulneſs, *Prov.* 14. 4.] *and the third Beaſt had the face of a Man* [15] [ſignifying Reaſon and Prudence;] *and the fourth Beaſt was like a flying Eagle* [16] [noteing their activity, and quick-ſightedneſs into the Myſteries of the Goſpel.]

[13] This was the *Standard* of *Judah*, on the *Eaſt ſide*, compared to a *Lyon*, *Gen.* 49. 9. And the Qualities of theſe *Living Creatures*, do denote the like Gifts and Graces, required in the Miniſtry, which were after an extraordinary manner eminent in the *Apoſtles*, the *Repreſentatives* of the *Chriſtian Church*, and of its State in the *Kingdom of Chriſt*; to which this appearance relates.

[14] The *Standard* of *Ephraim*, on the *Weſt ſide* of the *Camp*; who is reſembled to an *Ox*, *Deut.* 33. 17.

[15] *Reuben's Standard* on the *South ſide*.

[16] The *Standard* of *Dan* on the *North ſide*.

8 *And the four Beaſts had each of them ſix* [17] *Wings*, [noteing their ſpeed, their Reverence in God's Preſence, and their humble ſenſe of themſelves, *Iſa.* 6. 2.] *about* [18] *him*; *and they were full of Eyes within* [19] [to obſerve themſelves as well as to be vigilant over others;] *and they* [20] *reſt not day and night* [but are conſtant and inceſſant in the Worſhip and Service of God, *Iſa.* 60, 11. 62, 6. [*ſaying*, *Holy*, [21] *Holy*, *Holy*, [*i. e.* infinitely and ſuperlatively Holy, *Iſa.* 6. 3.] *Lord God Almighty*, *which was*, *and is*, *and is to come* [Rev. 1. 4.]

[17] With *Two* they covered their *Faces*, out of *Reverence*; with *Two* their *Feet*, or *Nakedneſs*, out of a ſenſe of *their own ſhame and impurity*; and with *Two* they *flew*, to execute *God's Commands*, *Iſa.* 6. 2.

[18] Κυκλόθεν, *round about them*; that is, perhaps at ſeveral Diſtances on each ſide; as the *Iſraelites* are ſaid to *encamp* κύκλῳ, or *round about the Tabernacle*; that is, at diſtant Points of the ſeveral ſides of the Square, encompaſſing it. So here each of the *Living Creatures* is ſaid to have *Six Wings*, κυκλόθεν; that is, on each ſide *Three*, one againſt another;

one

one pair on their *Shoulders*, with which they *flew*; another on each of their *Breasts*, stretched upwards, to cover their *Faces*; and the *Third* about their *Hips*, to cover their less *honourable parts*, or *appearances*. *Andreas Cæsariensis*, reads, as our *common Copies* do; but if κυκλόθεν be to be joyned to ἔσωθεν, as *Grotius*, and Dr. *Hammond* think; then their *Exposition* may be consulted, as more commmodious.

[19] The *inward Eyes* of these Creatures were represented unto *John*; the *Figure*, or *Appearance* (which was perhaps *diaphanous*) being contrived accordingly.

[20] This was the Practice of *the Apostolical Church*; as appears from *Acts* 2. 42, 46. 20, 31. *Luke* 2. 37. 2 *Tim.* 4. 2.

[22] Here it is acknowledged by the *Apostolical Church*, with the *Joynt Consent* of the *Israelitish Church*; that God is a *Supereminent Being*; and that he is to be worshipped incommunicably, according to his most eminent and unparallell'd *Holiness*; and perhaps the *Divine Being*, in *Father*, *Word*, *and Spirit*, may be intimated in the *Threefold Repetition* of the Word *Holy*. But howsoever, in this *First Doxology*, the *Lord God Almighty* (who is, *Father*, *Son and Holy Ghost*, *God blessed for ever*,) is only mentioned, and not *the Lamb*; to shew, that the *Belief* of *One God*, who created all things, is the *First Fundamental Principle of Religion*; *Christ*, as *Redeemer*, the *Lamb slain*, being not acknowledged and worshipped, until the *Second Doxology*, after he had appeared before *the Throne of the Father*, and had received his *Kingdom*; acccording to the *Original Model* of these *Visions*, in the Book of *Daniel*; where (*Chap.* 7.) the *Son of Man* is brought near to the *Father*, and then had *Dominion and Glory* given him.

9 *And when* [soever] *these Beasts* [22] [or, representatives of the Apostolical pure Church,] *give* [or shall, and are wont to give] *glory* [*i.e.* acknowledgment of God's glorious Majesty, and Excellency;] *and Honour* [to God's Authority and Preheminence;] *and thanks* [for

[for his bounty, and gracious gifts to his Church;] *to him that sat on the Throne, who liveth for ever and ever* [*i. e.* to the Eternal and Living God, not a dead Idol; who will open his Kingdom of Eternal Life to all true Christians.]

[22] At the *fourth Verse*, the *Twenty four Elders* are placed *before* the *Living Creatures*, to signifie the *Primogeniture* of the *Jewish Church*; Here they are placed *after them*, to signifie that the *Truths* here acknowledged, were *first* clearly made known to the *Christian Church*; and shall be at *last* communicated by them to the *Jewish*; which shall be excited, and provoked to *Jealousie* by them; and shall at their *Conversion* joyn with them, in an acknowledgment of these, and all other *Truths of Christianity*.

10 *The four and twenty Elders* [or Heads of the pure *Jewish* Church testifying their agreement with the *Christian* Church, do] *fall down* [in great humility and submission,] *before him that sat on the Throne, and worship him that liveth for ever and ever; and cast their Crowns before the Throne* [in token of Subjection and Homage,] *saying*,

11 *Thou art worthy* [and thou only,] *O Lord, to receive* [the Acknowledgement of] *Glory, and Honour, and Power*; *for thou hast created all things* [by thy Power,] *and for thy pleasure* [or Will, the only Motive to it,] *they are* [preserved in their Being,] *and were* [at first] *created* [Nehem. 9, 6.]

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CHAP. V.

The Text.

1 AND *I saw in the Right*[1] *Hand of him that sate on the Throne,* [*i. e.* of God the Father,] *a*[2] *Book* [or Roll, *Ezek.* 2.9,10.] *written within, and on the back-side* [*i. e.* containing a long Series of Events;][3] *sealed with*[4] *Seven Seals* [to denote the Obscurity of the Prophecy, and the Delay of its Accomplishment, *Dan.* 12. 4.]

Annotations on CHAP. V.

[1] God *held* the Book in his *Right Hand*, to shew his *Power*, and his *Readiness* to deliver it.

[2] This *Book* seems to have consisted of *seven several Rolls*, rolled up into *one*, in the Form of a *Cylinder* (*a*), according to the *Custom of the Antients*; having *seven Labels*, sealed with *seven Seals*; which being opened in order, there appeared in each of them, the *Sculptures*, or *Hieroglyphicks* hereafter mentioned; and the *back-side* of the *last Roll*, which is the *outermost* in rolling, *was written upon*, to shew, that there was *a long series of Events* contained in this *Book*; it being not the *Custom of the Ancients*, to write on the *back-side* of the *Roll*, but when the *inside* could not contain all their Writing. We may divide, for Order, and Memories sake, the whole Prophecy of this Book, into *Two Tomes* (as Mr. *Mede* calls them) the first of which, contained in the foregoing *Chapters*, may be called, *The* (*b*) *Church-Prophecy*; wherein

(*a*) Poli Synopſ. *Hammond* on *Luke* 4. 17. and on the place. *Mede*, pag. 789,790,791. *Mori Oper. Theol.* pag. 21. *ubi formam libri videas.*
(*b*) See on *Chap.* 4. 1.

Sym-

Symbols of *Churches* then in being are used; the *Second* (which begins here) may be called, *The Book-Prophecy*, because its *Events* are represented by *Hieroglyphicks* in a *Book*: And both *Prophecies* are of the same Extent; this latter reaching to *the End of Time*, and determining and distinguishing *Church-Successions* and *Affairs* as well as the former; only with this *difference*, that they are represented in the latter by *future Occurrences* and *Circumstances* of the *Civil State* and *Empire*; that so the Times of their Accomplishment might be the better known, and taken notice of, by the illustrious *Events* represented in them. For as it pleased God to describe and foretel by his Prophets the Fall of *Babylon*, and other *Events*, under *several Symbols and Representations*, for the greater assurance of the Prediction (as in *Pharaoh's Dream*, *Gen.* 41.32.) and that the thing might be the more *deeply imprinted* on *Mens Minds*, by the *Variety* of the Figures by which they are described; so hath *the Divine Spirit*, upon the same account, given *divers Emblems* of *one and the same thing* in this Prophecy.

[3] I shall here, once for all, endeavour to give the *true import* of *Sealing*; which seems to have these several Acceptations in Scripture.

(1.) It denotes a *secret*, or *an hidden Condition*; as we *seal* up things which we would keep secret.

(2.) It denotes *Security*; Thus the Stone at the mouth of *Daniel's* Den, and our Saviour's Sepulchre, were *sealed with Seals*.

(3.) It signifies *Hindrance* and *Restraint*: Thus God, *Job* 37.7. is said *to seal up the Hand of every man*; *i. e.* to hinder their Work by Storms and wet weather; and to *seal up the Stars*, *Job* 9.7. *i. e.* to *restrain* their Influences, as Satan is said, *Rev.* 20. 3. to be *shut up*, and *to have a Seal set upon him*, to restrain him.

(4.) Pro-

(4.) *Propriety* is ſignified by *ſealing* in Scripture; from the Cuſtom of *ſealing* Goods and Servants when they were bought; thereby to denote their *propriety* in them, and to diſtinguiſh them from other Mens Servants; *Hammond* on *Eph.* 4. 30.

(5.) *Laſtly*, From theſe, and other Metaphors, it often in Prophetical Scripture ſignifies *the Obſcurity of a Prophecy*, and *the concealing* of it, in dark terms, from the Generality of the People, *Iſa.* 8. 16. and the ſtopping or hindring the *Events* foretold by it: ſo that *ſealing* and *writing*, and *ſealing and opening*, are oppoſed in *prophetical Language* to one another, and ſignifie as much as *concealing and revealing*, *delaying* the Accompliſhment of a Prophecy, and *bringing* it *into effect*. See the Notes on *Chap.* 7. 2, 3, 4.

[4] With reference to the *ſeven States* of Chriſt's *Church*, which were hindred from coming into *event*, whilſt the *Book* was *ſealed*; and were to be by degrees accompliſhed, and diſcovered upon the gradual opening of each of them.

2 *And I ſaw a ſtrong* [1] *Angel* [or a mighty one, *Pſalm* 103. 20] *proclaiming with a loud* [5] *voice* [after the manner of a Herald, *Dan.* 3. 4.] *who is worthy* [for Authority, and Ability,] *to open* [6] *the* Book, *and to looſe the Seals thereof* [*i. e.* to bring into event the things there delivered.]

[5] To ſhew the *Weight and Concern* of the thing to be delivered, as worthy to be heard of all Creatures.

[6] To open it by *unſealing* it, or when it is *unſealed*.

3 *And no* [7] *man* [or no creature, *Iſa* 41. 28.] *in Heaven* [*i. e.* neither Saint nor Angel,] *nor in Earth, nor under the Earth* [*i. e.* in the State of departed Souls, from whence Chriſt was juſt come,] *was able to open the Book* [*i. e.* to bring to paſs the Events of it;] *neither* [ſo much as] *to look thereon* [if it were opened; that is of himſelf to underſtand, foreſee, and govern the courſe of the Prophecy, and conduct it into Event.]

[7] Here

[7] Here by a *Hebraiſm*, (conſiſting in deſcribing the *whole* by an *enumeration of its parts*) is ſignified, that no Creature whatſoever, was able to open the *Book*, or ſo much as to underſtand it of himſelf.

4 *And I wept* * *much, becauſe no man was found worthy to open, and to read the Book, neither to look thereon,* [as fearing that I ſhould not be ſhewn thoſe things that were promiſed me, *Chap.* 4. 1.]

* This *weeping* ſeems to be rather from a *Deſpair*, that things would not be carried on to the *great Kingdom of Redemption*; as the *Two Apoſtles* (*Luke* 24. 21.) were *ſorrowful*, leaſt Chriſt was not *he which ſhould have redeemed Iſrael*; and were *aſtoniſhed*, as *Mary* alſo was (*John* 20. 13, 15.) becauſe *the Lord could not be found*, for which ſhe *wept*. For *Chriſt* is repreſented at the *ſixth Verſe*, as juſt riſen from the dead, and therefore in congruity to that *appearance*, what is here ſaid, muſt relate to *the time before he appeared*, as *riſen*; which is alſo a Circumſtance that confirms the fixing of the *Epocha* of this *Book* at the *Reſurrection*.

5 *And one* [or the [8] firſt, and chief] *of the* [9] *Elders* [or Repreſentatives of the Jewiſh Church, *Chap.* 4. 4.] *ſaith unto me, Weep not* [for thy own ſake, or the ſake of the Church, which thou feareſt will be deprived of what is contained in this Book; for] *behold the Lyon* [10] *of the Tribe of* Judah [*i. e.* Chriſt, *Gen.* 49. 9. *Heb.* 7. 13, 14. who is alſo] *the root of David* [Iſa. 11. 1, 10. *Rom.* 15. 12.] *hath prevailed* [with the Father, by his Blood and Merits], *to open the Book, and to looſe the ſeven Seals thereof* [Verſ. 2, 4. [*i. e.* to declare what is in it, and to accompliſh it.]

[8] For ſo *One* ſeems to ſignifie in this Prophecy; as alſo it does, *Dan.* 10. 13. *Gen.* 1. 4. *Matth.* 28. 1.

[9] The *Jewiſh Church* having been entruſted with the *Oracles* and *Prophecies* of the *Old Teſtament*, concerning the *Kingdom of Chriſt*; it is very proper, that their *Miniſtry* ſhould be here made uſe of, to declare unto *John*, the im-

port of what had been delivered therein, concerning the Merits and Power of Christ, in revealing and erecting his Kingdom: and therefore Christ is here described by Titles taken from what relates to the *Jews*; as *the Lyon of the Tribe of* Judah; because he came from that Tribe which is resembled to a *Lyon* in Scripture; and *the Root of David*, because he proceeded from his *Stock*, as from a *Root*.

[10] No *Creature* whatsoever (as *Man* signifies, *Verse* 7. and *Isa.* 41. 28.) was *able to open this Book*, or *look into it*, but only *Christ*, by Vertue of his Merits; whereby that extravagant *Knowledge*, which is ascribed unto *Angels* and *Saints* in the *Romish Church*, and their *Mediatorship*, is plainly exploded, as appears also from the *11th*, *12th*, *13th*, *and* *14th Verses*.

6 *And I beheld* [with great concern and expectation,] *and lo* [on a sudden] *in the midst of the Throne*, [*i. e.* just before it, and next unto it,] *and of the Four Beasts*, *and in the midst of the Elders* [*i. e.* betwixt God the Father, and his Church;] *stood*[11] [in a posture of Defence, as Mediator and Advocate, and in a readiness to receive his Kingdom, *Dan.* 7. 13; 14.] *a Lamb* [*i. e.* Christ, *John* 1. 29. 36.] *as it had been* [newly] *slain* [and just risen from the dead;] *having seven Horns*[12] [*i. e.* perfect Regal Authority, especially over the sevenfold State of the Church;] *and seven Eyes* [signifying perfection of Knowledge, and Providential Administrations, *Zech.* 3. 9] *which are* [or represent] *the seven Spirits of God* [*i. e.* the perfect Operations of Gods Spirit, *Zech.* 4. 6, 10. See on, *Rev.* 1. 4.] *sent forth into all the Earth* [to superintend, dispose, and conduct all things, 2 *Chron.* 46. 9. *Isa.* 11. 2.]

[11] From Christ's being here represented, as just risen from the dead, with the Signs of his Sufferings, fresh and bleeding; it may be gathered, that the *Epocha* of these *Visions*, is to be taken from *Christ's Resurrection*, and *Ascension* into *Heaven*; as we have observed before on *Chap.* 1. 10.

And

And he is represented as *Standing*, to denote, that he was not as yet in possession of his Kingdom, which was due to him at his *Resurrection* (as the *Psalmist* plainly affirms, *Psalm* 2, 7, 8.) but that he stood ready to receive it; to which end he was brought unto the Father, as appears plainly from *Dan.* 7. 13, 14.

[12] *Horns* being the Weapons of Beasts, they are put to signifie *Strength* and *Power*, in Scripture, as *Psalm* 75. 5, 10. and in *Daniel*, and this Prophecy, they denote *Kings*, and their *Regal Power*; as the Scripture interprets it self, *Dan.* 8. 20, 21. *Rev.* 17. 12.

7 *And he* [*i. e.* Christ being now entring upon his Kingly Office] *came* [to the Father, being brought near before him, to receive his Kingdom, *Dan.* 7. 13, 14] *and took the Book* * *out of the Right Hand of him that sate upon the Throne* [*i. e.* received his Kingdom from the Father, and power to reveal and execute what was contained in that Book concerning it.]

* This answers to *Dan.* 7. 14. where, upon his being brought to *the Father*, a *Kingdom is given him*, of which this Book is a *Symbol*, as being the *Book of the Kingdom of Christ*: only we are to take notice, that *the Book is sealed*; the *Kingdom* being not to appear, but by *steps and degrees*, according to *the opening of the Seals*, until the *seventh Trumpet* of the *seventh Seal*; during which time Christ was to sit in the patience and expectation of his *Kingdom*, at the *Right Hand of God*, until his *Father made his Foes his Footstool*; according to *Psalm* 110. 1. and 1 *Cor.* 15. 25, 27.

8 *And when he had taken the Book, the four Beasts, and four and twenty Elders* [*i. e.* the Christian, and the Jewish Church, perceiving that all Power was now given unto him, of the Father,] *fell down before the Lamb*, [to worship him] *bearing every one of them Harps* [to praise him;] *and golden Vials* [or Bowls to hold Incense in, 2 *Chron.* 4. 22.] *full of*[13] *Odours*, *which are* [*i. e.* signi-

 fie]

fie] *the Prayers* [Pſalm 141. 2.] *of Saints* [*i. e.* of the living Creatures, and Elders, and all Saints and Members of the pure Church in his Kingdom, *Rev.* 20. 4.]

[13] The Aſcent of the Incenſe ſignifies the Aſcent of Prayers to Heaven; and the Odour of it their Acceptableneſs with God; for which ſee Dr. *Hammond* on the place, and on *Luke* 1. 10. And here Chriſt appearing for his *Saints*, as in his Kingdom, makes them *Prieſts to God*, by giving them *Incenſe*. See *Chap.* 8. 3, 4. 20, 6.]

9 *And they ſung a new Song* [of [14] ſingular Love and Gratitude, upon the occaſion of Chriſt's Redemption, and Kingdom,] *ſaying, Thou art worthy* [and thou alone, *Verſe* 23.] *to take the Book, and to open the Seals thereof: for thou waſt ſlain, and haſt redeemed us to God* [*i. e.* to be his Servants and Worſhippers; *by thy Blood, out of every Kindred, and Tongue, and People, and Nation* [to be a Catholick Church and Kingdom.]

[14] In this ſenſe this Word is taken, *Pſalm* 33.3. *Iſa.* 42.9, 10. But it is rather called a *New Song* here, becauſe it will have been for a long time out of uſe, during the *Apoſtacy*, which will have perverted the Doctrine of *Redemption*, and *Kingdom of Chriſt* therein celebrated: of which *Kingdom* there is here given an *Appearance* and *Repreſentation*, ſignified by *Muſick* and *Harps*, which are the Attendants of it in this Prophecy: *Songs* and *Muſick* being not made uſe of in it, but upon ſome ſuch *Pre-appearance*, until the *Apoſtaſie* is at an end; as if during the *Abſence of the Bridegroom*, *Mourning* were more ſuitable for the *Church*.

10 *And haſt made us unto* [the Service and Glory of] *our God, Kings and Prieſts* [*i. e.* a Prieſtly Kingdom, *Chap.* 1. 6.] *and we ſhall reign* [15] *in the Earth* [in thy Kingdom, *Rev.* 20. 4.]

[15] From hence it is plain, that Chriſt's *Kingdom* is to be upon *Earth*, *Rev.* 20. 4.

11 *And*

11 *And I beheld* [or, was ſtill in Viſion,] *and I heard the Voice of many Angels round about the Throne, and* [round about] *the Beaſts, and the Elders,* [*i. e.* the whole Church conſiſting of Angels, and Men, Chriſtians and Jews, *Heb.* 12. 22, 23, 24.] *and the number of them* [*i. e.* of the Angels,] *was ten thouſand times ten thouſand, and thouſands of thouſands* [*i. e.* innumerale, *Heb.* 12. 22.]

12 *Saying with a loud Voice* [and ſuitable affection,] *worthy is the Lamb that was ſlain, to receive* [the Acknowledgment and Poſſeſſion of] *power* [and Authority over all things, eſpecially his Church, *Matth.* 11. 27. 28, 18. *John* 17. 2.] *and of Riches* [*i. e.* the inheritance of all things, *Heb.* 1. 2.] *and of Wiſdom* [to govern his Church, as being the Eternal Wiſdom of his Father, *Prov.* 3. 16.] *and* [of] *ſtrength* [to conquer his Enemies;] *and honour* [from all Creatures] *and glory* [from his Father, *John* 17. 1, 5.] *and bleſſing* [from Angels and Saints, and all creatures, *Pſalm* 145. 10, 11. *Pſalm* 148.]

13 *And every* [16] *Creature* [Phil. 2. 10.] *which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I ſaying, Bleſſing and Honour and Glory, and Power, be unto him that ſitteth upon the Throne, and unto the Lamb* [*i. e.* to God the Father, and his Son Chriſt,] *for ever and ever.*

[16] Even *inanimate Creatures* are frequently in Scripture called upon to praiſe *God*, by a common Figure uſual to all Authors and Nations; that becauſe they would praiſe him, if they could; and are the *Objects* and *Occaſions* of *Praiſe* to *Angels* and *Men*; and are under the command of God, and ſubſervient to his *Glory*, and his *Churches good*; and becauſe the very *Order* and *Beauty* of the Creatures, eſpecially as they ſhall be in the Reſtitution of all things, is a Real, and Virtual Praiſing of God. And all Creatures, *Saints* and *Angels* themſelves, are here brought as making this Acknowledgment; to ſignifie, that *God* and *Chriſt* are the *alone Objects of Worſhip*; and not any Creature whatſoever, *Exod.* 20. 4, 5.

17 *And*

fie] *the Prayers* [Pſalm 141. 2.] *of Saints* [*i. e.* of the living Creatures, and Elders, and all Saints and Members of the pure Church in his Kingdom, *Rev.* 20. 4.]

[13] The Aſcent of the Incenſe ſignifies the Aſcent of Prayers to Heaven; and the Odour of it their Acceptableneſs with God; for which ſee Dr. *Hammond* on the place, and on *Luke* 1. 10. And here Chriſt appearing for his *Saints*, as in his Kingdom, makes them *Prieſts to God*, by giving them *Incenſe*. See *Chap.* 8. 3, 4. 20, 6.]

9 *And they ſung a new Song* [of [14] ſingular Love and Gratitude, upon the occaſion of Chriſt's Redemption, and Kingdom,] *ſaying, Thou art worthy* [and thou alone, *Verſe* 23.] *to take the Book, and to open the Seals thereof: for thou waſt ſlain, and haſt redeemed us to God* [*i. e.* to be his Servants and Worſhippers; *by thy Blood, out of every Kindred, and Tongue, and People, and Nation* [to be a Catholick Church and Kingdom.]

[14] In this ſenſe this Word is taken, *Pſalm* 33.3. *Iſa.* 42.9, 10 But it is rather called a *New Song* here, becauſe it will have been for a long time out of uſe, during the *Apoſtacy*, which will have perverted the Doctrine of *Redemption*, and *Kingdom of Chriſt* therein celebrated: of which *Kingdom* there is here given an *Appearance* and *Repreſentation*, ſignified by *Muſick* and *Harps*, which are the Attendants of it in this Prophecy: *Songs* and *Muſick* being not made uſe of in it, but upon ſome ſuch *Pre-appearance*, until the *Apoſtaſie* is at an end; as if during the *Abſence of the Bridegroom*, *Mourning* were more ſuitable for the *Church*.

10 *And haſt made us unto* [the Service and Glory of] *our God, Kings and Prieſts* [*i. e.* a Prieſtly Kingdom, *Chap.* 1. 6.] *and we ſhall reign* [15] *in the Earth* [in thy Kingdom, *Rev.* 20. 4.]

[15] From hence it is plain, that Chriſt's *Kingdom* is to be upon *Earth*, *Rev.* 20. 4.

11 *And*

11 *And I beheld* [or, was ſtill in Viſion,] *and I heard the Voice of many Angels round about the Throne, and* [round about] *the Beaſts, and the Elders,* [*i. e.* the whole Church conſiſting of Angels, and Men, Chriſtians and Jews, *Heb.* 12. 22, 23, 24.] *and the number of them* [*i. e.* of the Angels,] *was ten thouſand times ten thouſand, and thouſands of thouſands* [*i. e.* innumerale, *Heb.* 12. 22.]

12 *Saying with a loud Voice* [and ſuitable affection,] *worthy is the Lamb that was ſlain, to receive* [the Acknowledgment and Poſſeſſion of] *power* [and Authority over all things, eſpecially his Church, *Matth.* 11. 27. 28, 18. *John* 17. 2.] *and of Riches* [*i. e.* the inheritance of all things, *Heb.* 1. 2.] *and of Wiſdom* [to govern his Church, as being the Eternal Wiſdom of his Father, *Prov.* 3. 16.] *and* [of] *ſtrength* [to conquer his Enemies;] *and honour* [from all Creatures] *and glory* [from his Father, *John* 17. 1, 5.] *and bleſſing* [from Angels and Saints, and all creatures, *Pſalm* 145. 10, 11. *Pſalm* 148.]

13 *And every* [16] *Creature* [Phil. 2. 10.] *which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I ſaying, Bleſſing and Honour and Glory, and Power, be unto him that ſitteth upon the Throne, and unto the Lamb* [*i. e.* to God the Father, and his Son Chriſt,] *for ever and ever.*

[16] Even *inanimate Creatures* are frequently in Scripture called upon to praiſe *God*, by a common Figure uſual to all Authors and Nations; that becauſe they would praiſe him, if they could; and are the *Objects* and *Occaſions* of *Praiſe* to *Angels* and *Men*; and are under the command of God, and ſubſervient to his *Glory*, and his *Churches good*; and becauſe the very *Order* and *Beauty* of the Creatures, eſpecially as they ſhall be in the Reſtitution of all things, is a Real, and Virtual Praiſing of God. And all Creatures, *Saints* and *Angels* themſelves, are here brought as making this Acknowledgment; to ſignifie, that *God* and *Chriſt* are the *alone Objects of Worſhip*; and not any Creature whatſoever, *Exod.* 20. 4, 5.

17 *And*

14 *And the four Beasts* [*i. e.* the Christian Church] *said, Amen* [to this new Song; *i. e.* consented, and approved of it] *And* [after the Christian Church, to shew that they received the clear and explicit Knowledge of Christ, from the Christian Church, and to testifie the Agreement there is betwixt the Old and New Testament] *the Four and Twenty Elders* [*i. e.* the Jewish Church] *fell down and worshipped him* [17] *that liveth for ever* [*i. e.* God the Father.]

[17] Here it is to be observed, that as the *Christian Church began* (*Chap.* 4. 8, 9.) with *Hymns*, and *Worship to God the Father*; so the *Jewish Church* here *Ends*, (after they had joyned with the *Christian Church* in *Praises* and *Acts of Worship to Christ*, who has the same Worship here given him with the *Father*) with an *Act of Worship to the Father*; to shew, that as all things are *Of Him*, so are they also *To Him*; and *His Glory*; and that the Kingdom is to be *delivered up unto him*, and that all things *are to be subject unto him, who is All in All*, (1 *Cor.* 15. 24--28.) which is signified by their *falling down, and worshipping him*, in token of their *Obedience*, and of the *Subjection* of *all things unto him*; *all Creatures* also are as *themselves, bowing*, or *being subject* unto him, in the sense that they praise him, *Psal.* 2. 10, 11.

CHAP.

CHAP. VI.

The Text.

1 AND Christ being now possessed of the Right to his Kingdom, and his sole and absolute Power and Dominion, having been acknowledged by all Creatures in the former Chapter,] *I saw* [or was in a Vision,] *when the Lamb* [*i. e.* Christ having now the Right, and Administration of the Affairs of his Kingdom] *opened* [1] *one* [*i. e.* the first, *Chap.* 5. 5. *of the Seals* [*i. e.* he revealed what was before hid, and accomplished what was represented under each Seal;] *and I heard as it were the noise* [or a Clap] *of* [2] *Thunder*, [*i. e.* a powerful, and a terrible Voice; and efficaciously productive of its Effects. See on *Chap.* 1. 10.] [3] *one* [*i. e.* the first] *of the four Beasts* [or the Apostolical Ministry] *saying, Come and see* [and consider the Mysterious Sculpture, which is to be seen in the first Roll of the Book, and the great Event represented by it.]

Annotations on CHAP. VI.

[1] The *Seals* are as so many *Stops* and *Delays* to *Christ's Kingdom*; and the *opening of them* signifies, not only the making of the *Visions known*, which before were concealed; whereupon *Prophecy* is called, *a sealed Book*; but also the *Effect of every Vision*, as the Prophet *Ezekiel*, Chap. 12. 23. Phrases it; or the several *Steps* and *Advances* made towards the *Kingdom of Christ*; this being the *Book of Christ's Kingdom*, which he opened, as *King*, with Power and Authority, and by actually effecting the things signified in their due and proper times.

[2] Here-

[2] Hereby is ſignified the great Power and Efficacy which accompanied the firſt *preaching of the Goſpel*, whence *Mark* 3. 17. *James* and *John* are called the *Sons of Thunder*; and the utmoſt Force of *God's Power*, is called, *the Thunder of God's Power*, *Job* 26. 14.

[3] *One*, as is uſual in this Prophecy, ſignifies the *firſt of the Beaſts*, like a *Lyon*, whoſe Station being in the *Eaſtern* part of the *Jewiſh Camp*; hereby is ſignified the coming forth of the Goſpel from *Jeruſalem*, which is in the *Eaſtern* parts of the World; whence the Goſpel was firſt preached, and the firſt Apoſtolical *Church* gathered, according to the Prediction of the Prophets, *Iſa.* 28. 16. *Micah* 4. 2. *Acts* 2. 41——

2 *And I ſaw, and behold* [*I* perceiv'd engraven on the firſt Roll,] *a white* [4] *Horſe* [ſignifying the pure and merciful power and conqueſt of the Goſpel Diſpenſation, *Pſal.* 45. 4.] and he [5] [*i. e.* [Chriſt] *that ſat on him* [*i. e.* who had the Power, and management of that Diſpenſation;] *had a Bow* [6] [*i. e.* the Goſpel, *Pſal.* 45. 5.] *and a Crown was given unto him* [as King and Conqueror] *and he went forth* [from *Jeruſalem Mic* 4. 2.] *conquering* [7] [by the efficacy of his Goſpel, and his Miniſters;] *and to conquer* [by degrees, untill the completion of his Kingdom, *Pſal.* 2. 6.—8.]

[4] *Horſes* being a ſwift and warlike Creature (according to the admirable Deſcription of them given in *Job*, Chap. 39.) the Scripture does ſignifie by them, ſome active and powerful Diſpenſation of his Providence, brought to paſs by his *Angels* and *Miniſters*; the Nature and Quality of which is denoted by the divers Colours attributed to thoſe *Horſes*; as appears plainly from *Zach.* 1. 8, 10. 6. 2, 3. 10, 3. Now the *Diſpenſation* here pointed at, being that of *Chriſt's Kingdom*, a (*a*) *white Horſe* is attributed unto him,

(*a*) *Bochart, Hieroſ.* 2. 7.

(1.) To

(1.) to denote his *Power*; *Princes* and *Honourable Perſons* being uſed to *Ride*, and that on *White Beaſts*; whilſt *Inferiours went on Foot*, as appears from *Judg.* 5. 10. *Eccleſ.* 10. 7. (2.) To ſignifie *the Mercifulneſs of his Conqueſt*, *Pſalm* 45. 4. *Zech.* 9, 9. 10, 3. it being uſual for *Conquerors* to ride on *white Horſes* on the *Days of Triumph*, *Rev.* 19. 11, 14.

[5] That *Chriſt* is hereby ſignified, is evident from *Rev.* 19. 11, 12, 13. compared with *Pſalm* 2. and 45. from whence theſe *Symbols* are taken.

[6] As an *Archer with his Bow* (according to the Deſcription given by the *Pſalmiſt* 7, 12. 11, 2.) firſt *menaces* and *threatens* at a diſtance, before he *ſhoots*; ſo *Chriſt* firſt appeared with a *peaceable Meſſage* of *Salvation* to all who would come in unto him; before he threatned, and executed his *Judgments* upon the Rebellious *Jews* and *Romans*; according to the Deſcription of his Kingdom, *Pſalm* 2. and 45.

[7] This refers to the Great *Conqueſts* the *Goſpel* gained by the *Miniſtry* of the *Apoſtles*; and this firſt *Seal* ſeems to be plainly contemporary with the *Epheſine* Succeſſion, in its *firſt* State, when their *Works* and *Love was great*, and *their Preaching powerful* as *Thunder*; which is to be dated from *Chriſt's Reſurrection*, A. D. 33. when he gave *Commiſſion* to his *Diſciples* to *conquer*, by *teaching and baptizing all Nations*, Matth. 28. 18, 19, 20.

3 *And when he* [*i. e.* Chriſt] *had opened the ſecond Seal*, *I* [8] *heard the ſecond* [9] *Beaſt* [or Goſpel-Miniſtry, as yet Apoſtolical,] [8] *ſay*, *Come and ſee* [what Deſolations are coming upon the Earth.]

[8 8] This *living Creature* ſpeaks not in *Thunder*, as the other did, to ſhew, that the *Goſpel's Power* and *Purity* was now ſomething abated; *Epheſus* having ſoon left its *firſt fervent* and *intenſe Love*.

9 The *Ox*, whose *Station* was in the *Weſtern* Quarter of the *Camp*.

4 *And* [the Enemies of Chriſt, the *Jews* and *Gentiles*, having refuſed to ſubmit entirely to his Kingdom, *Pſalm* 2. and 45.] *there went out* [from the *Weſtern* Quarter,] *another Horſe that was red* [denoting Wars and Effuſion of Blood;] *and power was given* [by Chriſt,] *to him* [10] *that ſate thereon* [*i. e.* who had the Execution of this Bloody Diſpenſation;] *to take Peace from the* [11] *Earth* [*i. e.* to engage the Men of the World, eſpecially in the *Roman* Empire, in Wars;] *and that they* [both *Jews* and *Gentiles*;] *ſhould kill one another*; *and there was given unto him a great Sword* [ſignifying great ſlaughter in War, *Jerem.* 16. 4. *Ezek.* 14. 21.]

[10] Here the *Deſolations* of the *Jews* foretold by *Daniel*, Chap. 9. and by our Saviour in the *Goſpel*, ſeem plainly to be deſcribed: For,

(1.) They were finally compleated by one *coming forth from the Weſt*; that is, by *Trajan* and *Hadrian*, who were *Spaniards*, under whom they were miſerably ſlaughtered, and almoſt utterly extirpated. And,

(2.) Thoſe Times were very remarkable for their mutual Slaughters one of another; the *Romans* killing vaſt Numbers of the *Jews*; and the *Jews*, on the contrary, almoſt diſpeopling ſome of their Provinces; and fighting ſo obſtinately againſt *Hadrian*, that the *Conquerour* could not boaſt of the *Triumph*, his Loſs was ſo great; which is a thing ſo plain from all Hiſtory, that we need not quote *Authors* to teſtifie it.

This *Seal* may reach from *A. D.* 66. when theſe *Deſolations* began in the *War* againſt the *Jews*, under *Nero*, by *Veſpaſian* and *Titus*; until the fatal *Slaughter* and *Diſperſion* of that Nation under *Hadrian*, who *ended* his *War* againſt them, *A. D.* 134. and *died*, *A. D.* 138. on the *Kalends* of *January*; as Mr. *Pagi* has accurately ſtated this Account.

[11] By

[11] By *Earth* here is meant the *Kings of the Earth*, who were *Enemies* to *Chriſt*, the *Jews* and *Gentiles*, as *Peter* has explained *David*, *Acts* 4. 25---27.

5 *And when he had opened the third Seal*, *I heard the third* [12] *Beaſt* [or Apoſtolical Miniſtry,] [13] *ſay*, *Come and ſee*, [and mark diligently what you ſee and hear, *Verſe* 6.] *And I beheld*, *and lo*, *a black* [14] *Horſe* [*i. e.* a ſad, and a ſevere Diſpenſation:] *and he* [14] *that ſate on him* [or had the Execution of that Diſpenſation;] *had a pair of* [14] *Ballances in his hand* [to ſignifie ſtrict, and impartial Juſtice.]

[12] Like a *Man*, whoſe Station was in the *South*.

[13] Here is no mention of *Thunder*, for the Reaſon given before, *Numb.* 8. 8.

[14] [14] [14] A *pair of Ballances* is the common and moſt appoſite Emblem of *Juſtice*; and by a *Black Horſe* cannot be ſignified a *Famine*, as is evident from what will be ſaid on the following Verſe; although *Blackneſs* be reckoned as the *Effect of it*, *Lament.* 5. 10. And therefore it is moſt agreeable, that ſome *ſad Diſpenſation*, and *ſevere* ſtate of things ſhould be ſignified by it; according to the *Acceptation of Blackneſs*, *Job* 30. 30. *Pſalm* 119. 83. With which *Emblems* the *Hiſtory of the Times* ſucceeding the *Deſolations* of the *Jews* under *Hadrian*, does wonderfully conſpire; which reach from *A. D.* 138. when *Hadrian* died, in whom the *former Seal* ended, unto *A. D* 235. when *Alexander Severus* was killed on the 14*th* of *March*, which ſeems to be the Extent of this *Seal*.

For (1.) *Septimius Severus* was an *African*; whoſe Countrey lay to the *South*; the Station of the *Third Living Creature*, which ſpake at the *opening of this Seal*. And he being the *firſt* and *only Emperour*, that ever came from that Countrey; why may not that unuſual Choice be more particularly hinted at by *the Black Horſe* he rod on; Horſes of that co-

lour being extremely valued by the *Africans* (as *Bochartus* (*a*) has obſerved) out of their Reſemblance to their own *ſwarthy Complexion*; and becauſe of their *ſtrength and firmneſs?* And of this kind, perhaps, was that *Great and Couragious Horſe*, which ſtoopt to take him up, and carried him into the *Forum*, after he had thrown his Predeceſſor *Pertinax*, in an *Ominous Dream*; related by * *Herodian*. Which Obſervation, howſoever, may ſerve to illuſtrate the *Apocalyptical Symbol* here made uſe of; it being taken for granted by *the Expoſitors of Dreams* at that time, that *a Horſe* ſignifies *Imperatorial Power*.

(2.) There happened in his time, *viz. A. D.* 202. a *bloody* and a *long* (*b*) *perſecution*, continuing until after his Death, which was on the 4*th* of *Feb. A. D.* 211. of which a *Black Horſe* is a fit Emblem; *Blackneſs* being the *Symbol of Perſecutions*, and *Calamitous* Diſpenſations in Scripture; as *Cantic.* 1. 5. *Zech.* 6. 2, 6.

3. This *Emperour* was very Cruel, and a *Great* and a *Terrible Conquerour*, of a very Rigid and Rough Diſpoſition; and very ſtrict and impartial in Adminiſtration of Juſtice, and Puniſhment of *Delinquents*; which are Qualities very properly repreſented by *Blackneſs*, and a *pair of Ballances*; eſpecially if we conſider that this Age was *the Age of Lawyers*, in which *Papinian* and *Ulpian* flouriſhed, and were advanced to the higheſt Dignities, under *Septimius Severus*, and *Alexander Severus*, the Son of *Mamæa*, whoſe ſtrict Juſtice, and Severity againſt *Offenders*, and excellent *Laws*, are Famous in *all Hiſtory*: So that the *Symbols of a Ballance*, and the *Voice* from the *midſt of the Beaſts*, cannot but belong alſo unto him, in a moſt particular manner, who was alſo a great

(*a*) Hierozoic. 2. 7.
* *Lib.* 2. 34.
(*b*) See *Pagi* in *Baronium*.

great Warriour. And the *Beaſt* appearing at the *opening of this Seal*, having the *Reſemblance of a Man*, which ſignifies *Humanity*, *Reaſon*, and *Prudence*; the excellent Race of the *Antonines*, famous for thoſe Qualities, may be very well included in the Period of this *Seal*; there having been an admirable *Succeſſion of Emperours* (excepting *Commodus*, and *Heliogabalus*, whoſe Reign was ſhort,) from *Hadrian*, in whom the *former Seal* ended, unto *Alexander Severus*, of whom the *Ballance* was a proper *Emblem*, his *Motto* being that Epitome of Juſtice, *Do as you would be done by*; and who was alſo very *favourable to the Chriſtians*.

6. *And I heard a Voice* [15] *in the midſt of the Four Beaſts* [*i. e.* from Chriſt in his Apoſtolical Church, *Chap.* 5. 6.] *ſay, A* [15] *Meaſure of Wheat for a penny, and Three Meaſures of Barley for a penny* [*i. e.* let exact care be obſerved about neceſſary Food for eating;] *and ſee thou hurt* [or diminiſh] *not the Oil and the Wine* [*i. e.* let no Fraud be uſed in Drinks and [16] Medicines].

[15] A *Famine* cannot be here deſcribed; becauſe, *that ſcarcity* could not be *great*, where *Barley* and *Wheat* were not wanting; nor even *Wine* and *Oyl*, which are rather the *Comforts of Life*, than the *Neceſſaries*: And therefore this Verſe refers to the *ſtrict Juſtice*, and *diligent Care* obſerved by *Severus* and *Alexander*, about *publick Proviſions*; for which they are ſignally remarkable in Hiſtory.

But this *Voice* being *heard* ſo *remarkably*, *amongſt* the *Four Beaſts*; that is, as ſpoken by *Chriſt*, who is repreſented as in the *midſt of them*, *Chap.* 5. 6. ſeems to intimate ſomething relating to *Chriſt's Church*, and that *very remarkable*; which I ſhall endeavour to *explain*, by what is offered by Dr. *Beverley*, a Perſon of *deep thought*, and of *great inſight in theſe matters*.

He thinks then, that by the *Ballances* in the *Rider's hand*, is figured *Chriſt's weighing* the *Churches Purity* in the *exact Ballances* of the *Sanctuary*; according to what is propheſied.

ed of him, by *Ezekiel, Chap.* 25. 9, 10--25. that *he* (the *Prince*) ſhall take care in the *New Jeruſalem State* there prefigured, that *their Oblations*, or *Worſhip*, ſhall be *exact*, according to the *Old Standard* of *the Sanctuary*, from which they had ſwerved; of which *Worſhip*, or *Daily Service*, *Wheat, Oyl and Wine* are the Symbols, they being the *conſtant Attendants* of the *Daily Sacrifice*; as appears from *Exod.* 29.40. *Numb.* 28. 7. *Barley* alſo denoting the *Chriſtian Oblation* in the *Sacrament*, and their *Praiſes* and *Thankſgivings*; becauſe *Barley* was uſed in no *Oblation*, (except in that of the *ſuſpected Wife*, *Numb.* 5. 15.) but in the *Oblation* of *the Firſt Fruits of their Harveſt*, *Lev.* 23. 9. which was a *Type* of the *Chriſtian Euchariſtical Oblations*, as Mr. * *Mede* has ſhewn.

And (2*dly*,) He thinks, that the *whole Time* of the *Seals*, is, as it were, weighed in the *Two Scales* of this *Ballance*; the one half of it, being run out at the time when theſe *Ballances appeared*, to wit, *A. D.* 235. when *Alexander Severus*'s *Death* put an End to this *Seal*; for the *firſt Seal* beginning at the *Reſurrection*, *A. D.* 33. if you add to that 202 years, the Moyety of the whole Seals, the firſt *half Time* will fall upon the year 235. the other *half* extending to 437. where he dates the *beginning* of the 1260 *Years* of the *Apoſtaſie*; which will be made out more fully in the Proceſs of theſe *Annotations*.

[16] *Wine and Oyl* were alſo uſed in the *curing of Wounds*, and for *Medicines*, *Iſa.* 1. 6. *Luke* 10. 34.

7 *And when he had opened the fourth Seal, I heard the Voice of the fourth Beaſt,* [17] *ſay come and ſee* [what Judgments God will bring upon the Heathen Empire for their impenitence.]

* *Book* 1. *Diſc.* 51. and in his *Chriſtian Sacrifice.*

[17] The

[17] The *Church* continues ſtill *Apoſtolical*, becauſe the *Living Creature* ſtill ſpeaks; although the *Thunder*, or *mighty Power* and *Efficacy* of the *Goſpel* was *departed* from it. And the *Apoſtolical Miniſtry* here calls upon him to conſider, the *Obſtinacy* and *Impenitency* of the *Pagan Empire*, notwithſtanding the Goſpel had been preached amongſt them for ſo long a time, and that therefore God had reſolved utterly to deſtroy them, after he had tried, whether he could reclaim them by his ſevere Judgments; amongſt whom yet he preſerved a Remnant of *Chriſtians* to be a Holy Seed; according to God's Denunciations in a parallel Caſe, *Ezek.* 14. 12--23.

Now the voices of the living Creatures, or of the Apoſtolical Repreſentatives of the *Chriſtian Church* ſtill continuing, we may reaſonably conclude that the *Epheſine* or *Apoſtolical Succeſſion* laſted during theſe four firſt Seals: amongſt the *Apoſtolical Miniſtry* of which *Succeſſion* we may juſtly reckon, not only the *Apoſtles* and *Apoſtolical Men*; but the *Primitive Writers* and *Witneſſes* of theſe times, from *Juſtin Martyr*, to *Origen*; who by their Apologies, exemplary Lives and Deaths, and Learned Writings, Juſtified the Chriſtian Religion, confuted *Judaiſm* and *Paganiſm*, and called upon the Empire to Repent; many of them foretelling its fall, and the riſe of *Antichriſtianiſm* upon it, and ſpeaking plainly concerning the Thouſand Years Kingdom of *Chriſt*; for which, *ſee Mr.* Mede, *Dr.* Burnet's *Theory of the Earth, and Dr.* Creſſener.

8 *And I looked and beheld a* [18] *pale Horſe* [*i. e.* great ſlaughter and mortality,] *and his Name that ſat thereon was* Death; *and Hell* [or, the grave] *followed with him* [as his Attendant;] *and power was given unto them over the fourth* [19] *part of the Earth* [*i. e.* the Roman Empire;] *to kill with the Sword* [*i. e.* by War] *and with Hunger* [*i e.* by Famine] *and with Death* [*i. e.* by the Peſtilence, *Jer.* 9. 21.] *and with the Beaſts of the Earth.*

[18] The

[18] The State of the Empire, from *Maximin* to *Diocletian*; that is, from A. D. 235. to A. D. 284. is here plainly Characteriſed.

For (1.) *Maximin* was a *Thracian*, whoſe Countrey lay *Northward*, according to the Station of the *Fourth Beaſt*, the *Eagle*.

(2.) In that ſmall ſpace of time, there were above *Twenty Emperours* (not reckoning the *Thirty Tyrants* under *Gallienus*,) moſt of them very ſhort-lived, and coming to untimely Ends; which is very appoſitely repreſented by *Death's ſitting upon a pale Horſe*, inſtead of a *Rider*.

(3.) Beſides the *perſecution of the Chriſtians*, the whole *Roman* Empire was then grievouſly harraſs'd by Cruel and Barbarous Emperours, by *Civil Wars*, and *Forreign Invaſions*; the *Perſians* and *Aſiatick Scythians* breaking in upon the *Eaſtern part* of the Empire; and the *Goths* about the ſame time invading the *Weſtern*, after a moſt terrible manner; about the beginning of the Reign of *Gallus* A. D. 251. (*a*) or 252. as *Zozimus* obſerves.

(4.) In this Period there was a dreadful Plague, that laſted for Fifteen Years together; which beginning in *Æthiopia*, went through moſt of the Provinces of the *Roman* Empire: upon the occaſion of which *Cyprian* wrote his Books *de Mortalitate*, and againſt *Demetrian*, where that Holy Goſpel-Witneſs, attributes that *Mortality* to the *impiety* and *perſecution* of the *Pagans*, and not to the *Innocent Religion* of the *Chriſtians*; and ſeriouſly exhorts the *Heathens* to a *ſpeedy Repentance*. And there was *a Famine* alſo, as *Dionyſius* (*b*) *Alexandrinus* teſtifies, who lived at that time: After which Deſolations, it was a frequent thing in thoſe Countries for the Wild Beaſts to ravage, and to break in into their very Cities, and commit great

(*a*) *Pagi* in *Baron.*
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great Slaughters; which is a Judgment threatned in Scripture, *Lev.* 26. 22. *Deut.* 32. 24. *Ezek.* 14. 15.

[19] The *Roman* Empire ſeems to be called the τὸ τέταρτον τῆς γῆς, *The Fourth of the Earth*, becauſe it was the *Fourth Earthly Monarchy* propheſied of by *Daniel*; after which, the *Heavenly Kingdom* was to be ſet up. See on, *Chap.* 8. 7.

9 *And when he* [*i. e.* the Lamb Chriſt.] *had opened* [20] *the fifth Seal; I ſaw under the Altar* [21] [of ſacrifice, *Lev.* 4. 7. *i. e.* under the Power, in the preſence of, and in Communion with God and Chriſt;] *the Souls of them* [ſee on Chap. 20. 4.] *that were ſlain for the word of God, and for the Teſtimony which they held* [*i. e.* the Chriſtian Martyrs, eſpecially under *Diocletian*. Chap. 2, 10. 20, 4.]

[20] The *Beaſts Voice*, or the *Apoſtolick Miniſtry* here ceaſes; to ſhew, that *Satan's Synagogue* was now riſing in the *Smyrnæan* Succeſſion; upon the Honours paid to Martyrs under this Seal.

[21] When *Altar* is put indefinitely, the *Altar of Sacrifice* is uſually underſtood; where the *Blood of the Sacrifice* was wont to be *poured out*: and by being under the *Altar*, is ſignified the *happy ſtate of Martyrs under the protection*, and *in the preſence of God and Chriſt*, as appears from *Heb.* 13. 10. *Coloſ.* 3. 3, 4. compared with 2 *Maccab.* 7. 36. *Pſalm* 27. 5. *Phil.* 2. 17. And here is given a plain Character of this Seal; from the *Voice of the Blood of the Martyrs*, and from the *change of Things* immediately following it in the next Seal; whereby is evidently ſignified the *great Perſecution* under *Diocletian*, whereupon the *Æra Martyrum* was inſtituted; and the *overthrow* of *Paganiſm* under *Conſtantine*; from whence alſo it is very manifeſt, that the *Smyrnæan* Succeſſion is contemporary with this Seal, from the like appearances, *Chap.* 2. 10.

10 *And they* [22] *cryed* [inſtead of the Apoſtolical Voices;] *with a loud Voice* [thereby ſhewing their Number, their Zeal, and the importance of their Complaint;] *ſaying, How long, O Lord* [Chriſt,] *holy* [and therefore hateing Cruelty and Bloodſhed;]

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and true [to thy promises of avenging thy people, *Luke* 18. 7,8.] *dost thou not judge and avenge our Blood* [to vindicate thy Honour and thy Truth,] *on them that dwell on the Earth* [*i. e.* the *Pagan* Empire; for our Persecution has been long and cruel, *Revel.* 2. 10.]

[22] As *Abel's* Blood did, *Gen.* 2. 10. *Heb.* 12. 24.

11 *And white Robes* [denoting Reward, Honour and Purity, *Chap.* 3. 4.] *were given unto every one of them; and it was said unto them, that they should rest yet* [in quiet, patiently expecting the time of God's Vengeance;] *for a little season, until their Fellow Servants also, and their Brethren* [in Christ] *that should be killed, as they were, should be fullfilled* [23] [*i. e.* until the Times, and the Number of Martyrs determined by God, should be compleated.]

[23] Hereby is signified the *Martyrdoms* which were to follow under *Licinius*, *Julian*, the *Arrians*, and the *Apostasie*, until God's signal and last Vengeance, upon the *Antichristian Tyranny*, under the *Vials*.

12 *And I beheld, when he had opened the Sixth Seal, and lo there was a great Earth-quake* [24] [*i. e.* a great commotion, and a strange change of Affairs, *Hag.* 2, 6, 7. *Heb.* 12. 26] *and the Sun* [25] [*i. e.* the chief God of the *Pagans*, and the Heathen Emperour the chief Magistrate;] *became black* [26] *as sackcloath of hair* [Isa. 50. 3.] *and the Moon* [*i. e.* the next in dignity,] *became as* [27] *Blood* [*i. e.* were Eclypsed, and lost their former Glory.]

[24] It will not be altogether unseasonable to remark in this place, what * *Socrates*, the *Ecclesiastical Historian*, notes from frequent Observation, *that Earthquakes are the Signs and Forerunners of Changes, and Commotions in the Church.*

[25] Here by Metaphors taken from the Prophetical Descriptions of the Day of Judgment, and the last Conflagration of the World, (to which several of them seem plainly to refer, as Dr. *Burnet* has observed in his ingenious *Theory of the Earth*; and when the things described here by several Prophetical

* *Histor.* 4. 11.

phetical Accumulations, shall be fully verified.) God's Judgments under *Constantine*, and his Successors, upon the *Heathen Religion*, and *Empire*, are set out unto us: Although the *Political World* being described in Scripture by *Metaphors* taken from the *Natural*, (as appears from *Isa.* 51. 16. *Dan.* 8. 10.) the Heavens here may denote what is *superiour* in it, and the *Earth* what is *inferiour*: and the *Sun* may be taken for the *Supreme* in the State, the *Moon* for the next, and the *Stars* for those which are next in order unto them; according to the Ancient *Symbolical*, and *Hieroglyphical* Learning of the *Eastern* Nations, of which we have an Example, *Gen.* 37. 9, 10. Where *Joseph's* Dream concerning the *Sun*, *Moon*, and *Stars*, is interpreted by *Jacob*, of himself, as Father, and Chief of the Family; of his Wife as next, and of his Children as subject unto them. And *Sun*, *Moon* and *Stars*, *Hills* and *Mountains*, being the Objects, and Places of Idolatry; Hereby may be also signified the final *Overthrow* of *Pagan Idolatry*; as well as of the *Pagan Civil Powers.*

[26] A Metaphor taken from an *Eclipse*, in which the Sun appears *black*; and the Moon of a *dark Red*, like black Blood.

13 *And the Stars of Heaven* [*i. e.* the inferiour Deities, and Magistrates;] *fell unto the Earth* [*i. e.* were cast out, and displaced by the mighty Power of God;] *even as a Figtree casteth her untimely Figs* [Nahum. 3. 12.] *when she is shaken of a mighty wind* [*e. e.* as easily, and in as great abundance, *Isa.* 34. 4.]

14 *And the Heaven* [*i. e.* the whole superior State of the Heathen World Civil and Religious,] *departed* [27] [out of sight] *as a scroll that is rolled together* [so that they could not be seen;] *i. e.* they had no Authority, nor Esteem,] *and every Mountain* [*i. e.* all the places of Idolatry, and of great strength and security, *Isa.* 2. 14—18. *Jerem.* 51. 25. *Zech.* 4. 7.] *and Island,* [28] [*i. e.* all their Provinces and Places beyond the Seas;] *were moved out of their places* [*i. e.* the Government and Religion of them was changed and overturned.]

[27] A Metaphor from the Ancient Manner of Writing upon

on one long Scroll; which being rolled up, according to their Cuſtom, what was written in it could not be ſeen.

[28] The *Jews* called all Maritime Places *Iſlands*; and all places beyond the *Mediterranean*. Conſult the Interpreters on *Gen.* 10. 5. and Mr.* *Mede*. And hereby is meant, that no places eſcaped, altho never ſo ſtrong or remote.

15 *And the Kings* [29] *of the Earth* [*i. e.* the ſupreme Powers ſubject to the Roman Empire, *Iſa.* 10. 8. *Acts* 4. 26.] *and the great men* [or Nobles, *Dan.* 4. 36. *Mark* 6. 21.] *and the rich men, and the chief Captains, and the mighty men,* [or Soldiers, *Judg.* 5. 22] *and every bond man, and every free man* [*i. e.* all of every rank and quality] *hid themſelves* [for fear, *Iſa.* 2. 19.] *in the dens and rocks of the* Mountains [*i. e.* the moſt ſecret, and moſt inacceſſible places, *Judg.* 6. 2.]

[29] Here, by an enumeration of the ſeveral Ranks and Degrees of Men (according to the Scripture-Phraſe), all the Members of the *Roman Empire* are reckoned up.

From a due conſideration of theſe Six *Seals*, it will be manifeſt that they are *Synchronous* with the two firſt *Churches*, ending in that of *Smyrna*; when that Period received a Crown of Life under *Conſtantine* and his *Succeſſors*.

16 *And ſaid to the mountains and rocks fall on us, and hide us* [altho by cruſhing us in pieces, *Iſa.* 2. 19.—21. *Hoſ.* 10. 8.] *from the face* [or anger] *of him that ſitteth on the Throne* [*i. e.* God] *and from the wrath of the Lamb,* [*i. e.* Chriſt; that we may not ſee and feel the miſery which is coming upon us.]

17 *For the great* [30] *day of his wrath* [*i. e.* the appointed time of his Judgments] *is come; and who ſhall be able to ſtand* [againſt it, oppoſe, or endure it.]

[30] This *immediately* refers to the overthrow of the *Pagan* Powers by the Chriſtian Empire; and has alſo a relation to the final Judgments upon Antichriſt; when the *Martyrs*, who

* *Book* 1. *Diſc.* 49.

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CHAP. VII.

The Text.

1 *And after theſe things, I ſaw four Angels* [1] [*i. e.* Miniſters of God's Providence;] *ſtanding* [in a readineſs to execute God's Commands] *upon the four corners* [*i. e.* Angles or Cardinal Points, *Ezek.* 7. 2. *Matth.* 24. 31. *Zech.* 2. 6.] *of the Earth; holding* [back or reſtraining,] *the four winds* [or Inſtruments of trouble and commotion, *Jerem.* 49. 36. *Dan.* 7. 2. *Zech.* 6. 5.] *of the Earth; that the Wind* [2] *ſhould not blow upon the Earth* [3] [*i. e.* that the Roman Empire ſhould not be diſturbed;] *nor on the* [3] *Sea* [*i. e.* the common People, *Chap.* 17. 15.] *nor on any Tree* [3] [*i. e.* the great ones, *Iſa.* 2. 13. *Zech.* 11. 2.]

Annotations on CHAP. VII.

[1] The *Living Creatures* do not appear, but *Angels* in their ſtead; and they ſtanding on the *Angles* of the *Earth*, and not on the *Angles* of the *Throne*, as the living Creatures did; whereby is ſignified that the *ſtrict Apoſtolical Purity* was abated, as I have often remarked; as the Glory of God, and the living Creatures in *Ezekiel* remove by degrees from the *Temple*, as it grew more and more polluted, until they departed totally from it. *Read, and diligently Conſider, Exek.* 8. 4, 6. 9, 3. 10, 15···19. 11, 23.

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[1] Here-

[2] Hereby is signified the Quiet which the *Christian Empire* enjoyed from *Constantine* to *Theodosius*, in respect of what Commotions were before in the Empire, whilst it was *Pagan*; and should be afterwards upon the *Death* of *Theodosius*; when its Ruin soon ensued, upon the Winds blowing by the Trumpets, *Chap.* 8. For by the *Winds not blowing*, is not meant, that they should have no Troubles and Commotions, but (according to the usual import of such Hyperbolical Expressions in Scripture) that they should be so little, or short (as the Tempest under *Julian* was) that they should be, *in comparison*, nothing at all: especially in respect of those *Commotions* the *Empire* was to undergo within a short season; which would produce great Changes in it; by introducing a New *Antichristian Supremacy* with *Ten Kings*; whereby the *Monarchick Power* of the Empire (according to its Representation in *Daniel*), shifted from its Iron Legs into its Feet and Toes, part of *Iron*, part of *Clay*; and the Idolatrous *Beastian* Power was to pass into the *Little Horn*, and the *Ten Horns*; all which being to be brought to pass by great *Concussions* in the Empire; its present State under Christian Emperours is accounted a *Calm*, in respect of what was to ensue; the *Pagan Beast* being then subdued; and the *Antichristian Man of Sin* being withheld; so that *Christianity* was then, as it were, in a quiet and prosperous condition.

[3 3 3] The whole Body of the *Roman Empire*, is here represented by apt Metaphors taken from those things which are most subject to be disturbed with Winds.

2 *And I saw another Angel,* [4] *ascending from the East* [*i. e.* Christ] *having the* [5] *Seal of the Living God* [*i. e.* a Commission from him, *Ezek.* 9. 4.] *and he cried with a loud voice* [to testify his Love and Affection to his chosen ones;] *to the four Angels, to whom it was given* [by God, who had determined great changes in the Empire;] *to hurt* [by executing of Judgments] *the Earth and the Sea* [vers. 1.]

[4] Christ

[4] *Christ* is called, the *Angel* of the *Covenant*, *Malach.* 3. 1. and the *Sun of Righteousness*, *Malach* 4. 2. and *the Day-spring*, or *rising Sun from the East*, *Luke* 1. 78. and *Ezek.* 44. 2, 3. the *Prince of the Church*; that is, *Christ*, and only he, has Power to enter in at the *Eastern Gate* of that *Mystical Temple*; from whence it is clear, that Christ is here to be understood; called so, because he enlightens and comforts his Church; and, like the *Rising Sun*, discovers Works of Darkness, and the good from the bad. See Dr. *Hammond* on *Luke* 1. 78. *Gregory's Observations*, pag. 73. and Dr. *Pocock* on *Malachi.*

[5] A *Seal* signifies a *Command*, or a *Commission*, from its being sealed with the King's Seal, 1 *Kings* 21. 8. *Esth.* 3, 12. 8, 8, 10.

3 *Saying, hurt not the Earth, neither the Sea or the Trees,* [*i. e.* the Empire, and its Inhabitants] *till we have* [6] *sealed* [or shall seal *i. e* preserve and secure in secret, Ezek. 9. 1.—4.] *the servants of* [7] *our God* [*i. e.* those who serve God purely and sincerely, *Nehem.* 1, 11.] *in their* [8] *foreheads* [*i. e.* very closely and securely.]

[6] Men use to Seal those things, which they would have concealed, and preserved (as we have before hinted on Chap. 5. 1.) especially in times of danger; so God commanded the *Israelites* to sprinkle Blood upon their Posts, when he would save them; whereby, as with a Seal, he concealed and preserved them, *Exod.* 12. and the *Scarlet Thread*, *Josh.* 2. 18. was a *Sign* or *Seal* to distinguish *Rahab* from those that perished; and *Ezek.* 9. a Mark or Seal of Distinction, Security and Preservation is put upon the *Foreheads* of those that were to be saved in that common Destruction.

And the prime and great import of *Sealing*, is to signifie, that the True Glory which shall appear in Christ's *Kingdom*, the *New Jerusalem*; was to be covered, and secured, while the false, and worldly Splendor and Glory of the Antichri-

stian

ſtian Apoſtaſie, was cheifly viſible and predominant; the *True Worſhippers* being now in *the Temple*, the *Witneſſes* in *Sackcloath*, and the *Woman* in the *Wilderneſs*; which are all equivalent with theſe *ſealed ones*.

[7] Chriſt as *Mediator*, and *Head of the Church*, has a joynt Relation to God with his faithful Servants, *John* 20. 17.

[8] In alluſion to the Cuſtom of the *Eaſtern Nations*, who marked their Servants on the *Forehead*: And hereby is ſignified a *cloſe concealment and ſecurity*, when the *Foreheads*, or *Faces* of his Servants are ſealed, or hid; ſo that they could not be known.

4 *And I heard* [and therefore am certain of what I relate;] *the number of them which were ſealed* [or concealed, and ſecured] *and there were ſealed, an* [9] *hundred forty and four thouſand, of all the Tribes of* Iſrael, [*i. e.* a pure, Apoſtolical Church was preſerved, but in a hidden and ſecret condition; the glorious appearance of Chriſt's Kingdom being ſtopped and hindred.]

[9] *Iſrael*, in this Book (as hath been before obſerved, on *Chap.* 2. 9.) is put for the *pure Chriſtian Church*, propagated from the *Twelve* Apoſtles; as the *Iſraelitiſh Church* was from the *Twelve* Patriarchs. And the Number 144000. is a *ſquare* Number, ariſing out of *Twelve*, the *ſquare Root* of it, denoting the Apoſtolical Doctrine to be the *Root* (Twelve times Twelve Thouſand amounting to One Hundred and Forty Four Thouſand) and Foundation of the Church; and that the *pure Church* is a ſquare Body; becauſe,

(1.) It can admit of no other Foundation than that of the *Apoſtles*; as this ſquare Number can admit of no other Root than *Twelve*: that is, it can be produced by no other Number multiplied into it ſelf; which is what is meant by *a ſquare Root* in Arithmetick.

(2.) Becauſe the Church is to be built in all After-Ages, upon this Doctrine, multiplied by it ſelf only; as the ſquare Number ariſes from the Root multiplied into it ſelf. And this

this is not to be accounted a groundleſs Fancy; but is no ſmall part of the Knowledge of the *Eaſtern Nations*, in which *Solomon*, and *Moſes* were skilled; who were wont to wrap up *Myſteries* in *Hieroglyphicks*, and *Numbers*, that they might be hid from the Vulgar, and known only by Perſons fitted and capacitated for them; and at ſuitable Times and Opportunities; it not being convenient that ſome Truths ſhould lie expoſed to all, and at all Seaſons. And accordingly it hath pleaſed God, for the ſame Reaſons; and that Humane Search and Diligence might be exerciſed and encouraged; to make uſe of the ſame way of Concealment; to ſhew that all Humane Knowledge is to be ſubſervient to Divine, and to his Church: Whereupon he hath made frequent uſe of the *Number Twelve*, in things pertaining to his People and the Church; the Patriarchs being *Twelve*, the *Tribes Twelve*, the *Gates of Jeruſalem Twelve*, and *the Apoſtles Twelve*; and the Meaſures of the *New Jeruſalem* being adapted to this *Number*; for the Reaſons before hinted, and for others, which we ſhall have a fitter occaſion to mention hereafter. See the Notes on *Chap.* 1. 20. and 20, 4.

By theſe ſealed ones, are meant a pure Apoſtolical Church, preſerved from the time of *Conſtantine*, under the Calamities of the Empire; and during the continuance of the Apoſtaſy; ſo as to be Witneſſes againſt it, but in a hidden and concealed Condition.

For (1.) They are ſaid to be ſealed; that is, preſerved, (as we have ſhewn) but in a hidden Condition; as the Law is commanded to *be bound up*, and *ſealed*, *Iſa.* 8. 16. and the *Words of Prophecy* to be *cloſed up, and ſealed*, *Dan.* 12. 4, 9. And the *Church* is ſaid to be a *Spring ſhut up*, and a *Fountain ſealed*, *Cantic.* 4. 12. of which the *Seven Thouſand*, which God had reſerved to himſelf in ſecret, and had preſerved from the Idolatry of *Baal*, 1 *Kings* 19. 18. are a *Type*.

(2.) This *ſealing* immediately follows the Downfall of *Paganiſm* under *Conſtantine*, at the opening of the Sixth Seal in the former *Chapter*; whereby is ſignified, that ſome great danger was then near, that Chriſt ſhould ſeal and ſecure his *True Church*, ſo ſoon after their Delivery from Perſecution. And the Hiſtory of thoſe Times clearly teſtifie, that the True Spirit of Chriſtianity ſoon decayed, upon the Peace, Honours, Priviledges, and Proſperity which the *Church* then enjoyed; and that the exceſſive Veneration they had for *Saints and Martyrs*, gave Riſe to the Apoſtaſie; upon which the *pure Church* became *ſealed*; that is, *ſhut up and concealed*; and a ſtop was put to its appearance in that true ſpiritual Glory, which it ſhall have under Chriſt's Kingdom; for its degenerating by degrees into a *Satanical Synagogue*. For *ſealing* denotes alſo the Hindrances and Lets which Chriſt's Kingdom has met with, by its being over-powered by the *Apoſtaſie*; which at laſt advancing to a *Throne*, wholly covered and hid it in an obſcure and ſealed State, no Church being at laſt viſible, but the Apoſtatized one.

(3.) It appears from the *Third Verſe*, that the time of this *ſealing* laſted from *Conſtantine*, until the ſounding of the *firſt Trumpet*; *i.e.* until the *Irruptions* of the barbarous Nations after the Death of *Theodoſius* the Great; during which time the Apoſtolical Church was under a continual *ſealing*; *i. e.* its *Viſible* State was daily obſcured and covered; until at laſt by the deſtruction of the Empire; and the riſe of the Apoſtaſy upon it; it was cloſely ſealed up in an *inviſible* State.

5 *Of the* [10] *Tribe of* Judah [11] *were ſealed twelve thouſand. Of the Tribe* of Reuben [12] *were ſealed twelve thouſand. Of the Tribe of* Gad [13] *were ſealed twelve thouſand.*

[10] The *Number* of each *Tribe* is particulariſed, and determined; to ſhew, that the *Members*, of *God's pure Church*, are not

not choſen caſually, and at all Adventures; but are determined by God, and that out of every Tribe, or part of the *Catholick Church*. And the Numbers of each *Tribe* are *equal*; *viz. Twelve Thouſand* to each; to ſhew, that each particular Church is to be *Apoſtolical* in the profeſſion of the entire and perfect Doctrine delivered to them; and that they are to be firm and ſtable in themſelves; which is the (*a*) Myſtical ſignification of a *Cubical* (*b*) *Number*, ſuch as the *Chiliads*, or *Thouſands* are, out of which each Tribe conſiſts.

[11] It is the Opinion of Mr. *Mede*, that the *Nature*, *Qualities*, and *Circumſtances* of the *pure Church*, are included in the true Scripture-import, and myſtical meaning of the *Names* of the ſeveral *Tribes*; which I ſhall therefore, in ſubmiſſion to his Opinion, inſiſt upon more particularly; becauſe there is good ground in (*c*) Scripture for ſuch *Myſtical Alluſions*, taken from Names. *Judah* is placed firſt; becauſe the Government was given to him in *David*; and *Chriſt* came of that *Tribe*; which, for the Generality, kept to the publick Worſhip of God, and the Rightful Kingly Succeſſion, when the others had caſt it of, *Hoſ.* 11. 12. 1 *Chron.* 5. 2. *Heb.* 7. 14.

His *Name* ſignifies *Confeſſion*, or *Praiſe*, (*Gen.* 29, 35. 49, 8.) whereby is ſignified, that the *pure Church* ought to pay a *Euchariſtical Service* of *Praiſe* and *Thanksgiving to God*; and *confeſs* him openly and publickly in his Worſhip.

[12] *Reuben* is the next, becauſe although he loſt his Birthright for defiling his Father's Bed (*Gen.* 49. 4. 1 *Chron.* 5. 1.) yet he ſhewed great Courage, together with *Gad*, in that

(*a*) *See the Notes on Chap.* 20. 4.
(*b*) Dr. Moor's *Cabbala. Nicom: Geraſen: Arithmet. Theolo. apud Photii Biblioth. pag.* 459.
(*c*) *Micah* 1. 14. *Matth.* 2. 23. *Rom.* 2. 29.

Noble Resolution they made of passing over *Jordan*, ready Armed before their Brethren, *Numb.* 32. The Name signifies, *See the Son, whom God out of his* (a) *Mercy sent, when he saw, and had a respect unto our Afflictions*, *Gen.* 29. 32. Whereby is intimated, that the Church ought to look up unto Christ in their afflicted State, as God did upon them, in their desperate Condition, when he sent his Son to redeem them.

[13] *Gad* signifies a *Troop*, as is plain from *Gen.* 30. 11. compared with *Gen.* 49. 19. called so, because that being situated on the Borders of the Countrey, it was to be always ready in Arms; and so should sometimes be overcome by its Enmies; but should at last overcome them: whereby the State of the *Church Militant*, and of the Future Victorious State of the Kingdom of Christ, notwithstanding its many seeming Foils and Delays of Conquest, is fitly typified.

6 *Of the Tribe of* [14] Aser *were sealed twelve Thousand, of the Tribe of* [15] Nepthali *were sealed twelve Thousand, of the Tribe of* [16] Manasses *were sealed twelve Thousand.*

[14] *Asher* signifies *blessed*, because he was the cause that his Mother was accounted happy and blessed, *Gen.* 30. 13. and because he lived in a fruitful and happy Soil, *Gen.* 49. 20. *Deut.* 33. 24. Whereby is signified the *Delight* which Christ has in his *Church*; the *Fruitfulness* of it; and the *Blessing* which they enjoy, who have God for their Lord, *Psalm* 144. 12---15.

[15] This is the *Tribe* in which our Saviour was very conversant, his constant Residence being in *Galilee*, and most frequently in *Capernaum*, a City of *Galilee*, in the *Tribe* of *Nepthali*, as Mr. *Mede* has ingeniously observed; upon which account

(a) *Joseph. Antiq.* 1. 19.

count *Nepthali* is placed before his *Seniors*, and has received so great an *Encomium* from *Moses*, *Deut.* 33. 23. The Word signifies, *Gen.* 30. 8. very *great and vehement wrestlings*, or *Endeavours*, joyned with (a) *Skill* and *Cunning*; or *Fair Words*, *Gen.* 49. 21. By which may be signified the frequent *Wrestlings* of the *Church* with God in Prayer (*Gen.* 32. 24---32. *Hos.* 12. 3, 4) and their *wrestling against Flesh and Blood*, and *resisting the Wiles of the Devil*, and *the Powers of Darkness*, with a prudent Simplicity, joyning the *Wisdom of the Serpent* with the *Harmlesness of the Dove.*

[16] *Manasseh* signifies *forgetting*; whereby is intimated, that God makes all true Christians *forget* all their former Toil, when he gives them Comfort and Joy in the Holy Ghost; and that whosoever would follow him, must *forget* and *forsake all his Father's House, and worldly Relations*; which seems to be the Gospel-import of the Words of *Joseph*, *Gen.* 41. 51. and the thing for which *Levi* is praised, *Deut.* 33. 9.

7 *Of the Tribe of* Simeon [17] *were sealed Twelve Thousand, of the Tribe of* [18] Levi *were sealed Twelve Thousand, of the Tribe of* [19] Issachar *were sealed Twelve Thousand.*

[17] *Simeon* signifies *Hearing*; whereby is noted, that God *hears* the Prayers of his *Church*; and the *Hatred* with which their Enemies hate them, *Gen.* 29. 33.

[18] *Levi* indeed had no portion in the Division of the Land (as Dr. *Hammond* notes), yet in Christ their Portion was as good as any. *Levi* signifies *joyned*; for the *Church*, *Christ's Spouse*, is to be joyned unto the *Lord*, in *Spirit and Fervent Affection*, and not unto *Idolatrous Harlots*; which is the Spiritual meaning of the Book of *Canticles*. Read *Gen.* 29. 34. 1 *Cor.* 6. 16, 17. *Eph.* 5. 25---33. *Deut.* 33. 9.

(a) Josepho ἀμηχάνητος.

[19] *Issachar*

[19] *Iſſachar* ſignifies, *Gen.* 30 17, 18. a *Hire, or Reward given by God*; as appears from the Context; from whence (*a*) *Philo*, makes him to be the *Type* of One whoſe Labours are *Crowned* and *Rewarded* by God; and that (as (*b*) *Jerome* remarks) with a great Compenſation for ſlight and ſmall Performances, of no greater Value than *Mandrakes*: by which the Rich Rewards which God beſtows upon his *Church*, for their imperfect Services, may be not unfitly ſet forth.

8 *Of the Tribe of* [20] Zabulon *were ſealed Twelve Thouſand, of the Tribe of* [21] Joſeph *were ſealed Twelve Thouſand, of the Tribe of* [22] Benjamin *were ſealed Twelve Thouſand.*

[20] *Zabulon* ſignifies *Dwelling*, *Gen.* 30. 20. which was the Tribe upon the Borders of which our Saviour himſelf dwelt, *Matth.* 4. 13. from which place, diligently compared with *Iſa.* 9. 1. it may be gathered, that they ſhall have the greateſt ſhare of Chriſt's Preſence, who have undergone the greateſt Miſery and Afflictions; and that he will come and *dwell* with the ignorant, but humble perſon, rather than with ſelf conceited and proud Profeſſors; as Chriſt dwelt with the ignorant *Galileans*, rather than at *Jeruſalem*; whether he went not but upon ſome ſolemn Occaſions. See Mr. *Mede* upon this place; and *Iſa.* 57. 15. *John* 14. 23. *Matth.* 9. 13.

[21] *Joſeph* ſignifies, *He will add*, or *adding*, *Gen.* 10. 24. for God daily *adds* to his *Church* more Bleſſings, and continues his Grace to thoſe who pray unto him, and uſe their own diligent Endeavours, *Gen.*30,22. 49,22---26. *Deut.* 33. 12---17.

(*a*) *Pag.* 55.
(*b*) *Apud Rivetum in locum.*

[22] *Ben-*

[22] *Benjamin* ſignifies, the *Son of the Right Hand*, *Geneſ.* 35. 18. For the *Church*, which was *Benoni*, or *the Son of Sorrows unto Chriſt*, as being purchaſed by his Sufferings and Blood; is yet unto him, and his Father, a *Benjamin*; that is, *much loved and regarded*, as the Phraſe is interpreted, *Deut.* 33. 12. as near and dear to him as the *Right Hand*, the moſt Honourable of the Two; Upon which account, the people of *Iſrael* are called, *the Men of God's right hand*, Pſal. 80. 17.

And we may obſerve, that *Dan* is here wholly left out, and *Ephraim* not mentioned by Name, becauſe they both ſoon apoſtatized to Idolatry; it being a Cuſtom amongſt the *Jews* to leave out of their *Genealogies* and *Chronologies* the *Names* and *Times* of *Wicked Perſons*; as *Er* and *Onan*, *Judah's wicked Sons*, are omitted by (*a*) *Joſephus*, when he reckons up his Poſterity.

And altho they are mentioned in *Ezekiel*, yet that was when the whole *Church* was purified, and in its *Jeruſalem State*; whereas at this preſent time of Numbring, *Dan* and *Ephraim* were *the Types of the Apoſtaſie*; and were therefore to be omitted; and not to be mentioned, but when the Righteous amongſt them had been purified, and the Wicked had been purged away by God's Judgments.

9 [23] *After this* [Viſion of the Apoſtolical Church ſecured and concealed;] *I beheld, and lo a great multitude, which no man could number, of all Nations, and* Kingdoms, *and People, and Tongues* [*i. e.* the [24] Catholick Church of Chriſt's Kingdom, *Dan.* 7. 14, 27.] *ſtood before the Throne, and before the Lamb* [in communion with God, and Chriſt in his Kingdom;] *cloathed with white Robes*, [denoting Honour and Purity,] *and* [25] *Palms in their Hands* [denoting Victory over Perſecutions and Temptations, and the Triumphs of Chriſt's Kingdom.]

(*a*) *Antiq.* 2. 7. *Voſſius de Sibyllin. Orac. cap.* 1.

The

[23] The following Vision is taken from the Descriptions given in this Prophecy of the *New Jerusalem* State in Christ's Kingdom, to which only it can, in propriety of Speech, belong; as appears from the many high Expressions made use of in it; and from *the Elders* (the *Representatives of the Jewish Church*) having the Precedency; which will not be until the *New Jerusalem State*. And yet because that Kingdom is not to come until the Days of the *Voice of the Seventh Angel*, (who has not yet sounded) therefore this Description cannot belong to the Kingdom it self, but to some Typical Resemblance, or Pre-appearance of it: it being usual in this Prophecy (as I have already observed) for the Spirit to describe the several *Præludia*, or faint Resemblances, and imperfect Appearances of Christ's Kingdom, by the State of the Kingdom it self; to shew what the *Church* ought and might have arrived to; and that his Kingdom should have appeared of Right at those times; if a stop had not been put to it, according to the determinate Counsels of God, and Christ's Submission unto them, *Dan.* 12.7. For the Kingdom of Christ, which should have come in its Glory, upon the Ascension of our Saviour, was retarded by the Times allotted to *Paganism*, and *Antichristianism*; and was thereupon delayed *until the Time of the End*, (*Dan.* 12.) Only *Christ* at some certain seasons puts in, as it were, his *Claim to his Kingdom*, by some more than ordinary Appearances of it. Now the Appearance here referred to, seems to be plainly, that of the *Christian Church*, under the *Christian Empire*; which was the next remarkable Event after the Fall of *Paganism*, described at the close of the foregoing *Chapter*; and was so glorious a one, that it might justly be described by the State of the Kingdom it self; *Paganism* having been overthrown by it, the *Church* delivered from Persecution, and exalted into an unexpected, and sudden State of Prosperity, and *the Man of Sin withheld* for some time, 2 *Thes.* 2. 6, 7. And yet because this glorious State of things would not continue long in purity, but would be soon corrupted by Pride and Ambition, and by the bringing in of *Pagan* Rites into the *Church*, under the Specious Pretences of a well-meaning Prudence, and Zeal: therefore it pleased God, to give an intimation of this early Corruption, by sealing a *pure Church*, even before he gives the *glorious appearance* of the *Visible Church*; that a competent Number of *sealed Witnesses might be set apart*, and *preserved betimes* in *purity and integrity*; before their Minds could be corrupted by the Glory and Honours of this *Exalted Church*; and by the *Mystery of iniquity*, which had been working in secret for a long time, and was advanced to a Satanical Synagogue, even in the foregoing times of Persecution.

[24] Whereby is pointed out the great Number of *Professors* in the *Christian Empire*.

[25] A *Psalm* is the *Symbol of Victory* amongst all Nations; whence in *Ezekiel's* Vision of the *Temple*, (*Ch.* 40, and 41.) *Palm Trees* are so often mentioned; which signifie the *Conquests True Christians* are to make over *Sin* and *Persecution*, and the *Conquest* they had now gained over *Paganism*.

10 *And cryed with a loud* [26] *Voice* [to denote the Affectionateness, and the Publick Freedom of their Worship;] *saying*, [26] *Salvation be unto our God* [*i. e.* let the Glory of our Deliverance be ascribed unto him, the sole Author of it, *Psalm* 3. 8. *Hos.* 13. 4.] *which sitteth upon the Throne*; *and unto the Lamb* [the sole Purchaser of it; to them alone let it be given, and not unto our own Merits, or any Creature.]

[26] [26] Hereby also is intimated the *Publick Freedom* of Worship they enjoyed in the *Christian Empire*; and their Deliverance from their Persecutors.

11 *And all the Angels ſtood round about the Throne, and about the Elders, and the four Beaſts, and fell before the Throne on their Faces, and worſhipped God* [*i. e.* all the whole Church, conſiſting of Angels, Patriarchs, Prophets, Apoſtles, Jews and Chriſtians, *Heb.* 12.22---24. joyned in the Praiſe of God;]

12 *Saying, Amen: Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might be unto our God, for ever and ever, Amen.* [*Chap.* 4.8---11. 5, 11—14.]

13 *And one* [or the firſt] *of the Elders* [or Repreſentatives of the *Jewiſh* Church, now fully inſtructed by the *Chriſtian*, and one with it,] *anſwered* [or ſaid, *Matth.* 11. 25.] *ſaying unto me* [to excite my enquiry after a thing worthy of it, and out of a deſire to inform me;] *what are theſe that are arrayed in white Robes? and whence came they?*

14 *And I ſaid unto him, Sir, thou knoweſt* [for I do not, and am deſirous to be taught by thee.] *And he ſaid unto me, theſe are they which came out of*[27] [the] *great Tribulation and have*[28] *waſhed their Robes* [*i. e.* their imperfect performances, *Luke* 15.22. *Rev.* 19. 8.] *and made them*[29] *white* [or pure and ſhining,] *in the Blood of the Lamb* [Chriſt; *i. e.* they are purified, delivered, and rewarded by Gods acceptance of their actions and ſufferings, upon Chriſt's Merits, *Iſa.* 52. 1.]

[27] With reference to the *New Jeruſalem State*, this *Tribulation* (noted with a *double Greek* Article, *The Tribulation, The Great*, to ſhew the *Remarkableneſs of it*) refers to the *Days of extraordinary Trouble*, mentioned, *Dan.* 12. *Matth.* 24. *Mark* 9. and *Luke* 21. which ſhall precede Chriſt's Kingdom, perhaps at the *pouring forth of the ſeventh Vial*, and *the Earthquake* attending it; from which the *Saints ſhall be delivered*: but with reference to the *Chriſtian Empire*, it has a relation to the *Ten Days Tribulation* under *Diocletian*, mentioned (*Chap.* 2. 10.) from which they were delivered by *Conſtantine*, and to their Eſcape from out of the *Great Day of God's Wrath* againſt *Paganiſm*, Chap. 6. 17.

[28] Theſe

[28] Theſe are the *Saints* and *Martyrs* who had *white Robes* given them, *Chap.* 6. 11. and were bid to tarry, in expectation of *Chriſt's Kingdom*; which they, and their Succeſſors here enjoy: whereby is ſet forth the *Advancement* of the *before Perſecuted Church*, and of its *Confeſſors and Witneſſes.*

[29] They are made *White* or *Shining* by his *Blood*; as *Wooll* receives a more Noble and ſhining Colour by being died in *Purple.* And here is an Alluſion to *Joſhua's Change of filthy Garments*, and his *putting on White and Clean Prieſtly Veſtments*; as theſe *Saints* do here in *Chriſt's Kingdom*, in which they are *Prieſts unto God and Chriſt.*

15 *Therefore* [becauſe they perſevered under Perſecution, and truſted in Chriſt's Merits,] *are they before the Throne of God* [in communion with him, and under his particular care in a State of Proſperity;] *and ſerve him*[30] *Day and Night* [*i.e.* continually and inceſſantly;] *in his Temple* [of the *New Jeruſalem*, in the General Aſſembly and Church of the Firſt-born;] *and he that ſitteth on the Throne* [*i.e.* God,] *ſhall dwell among them* [or pitch his Tent amongſt them; *i. e.* they ſhall be his people, and he will afford them his continual Preſence, Conduct and Defence, *Iſa.* 4. *Ezek.* 48. 35. *John* 1. 14. *Rev.* 3, 12. 21, 3. 2 *Cor.* 6. 16. *Levit.* 26. 12.]

[30] A Metaphor taken from the conſtant Service and Attendance of the *Prieſts* and *Levites* in the *Temple*; ſome of which were always preſent in it Day and Night, 1 *Chron.* 9.33. *Pſal.* 135. 1, 2. *Luke* 2. 37.

16 *They ſhall hunger no more, neither thirſt any more* [that is, they ſhall always enjoy God's Ordinances, and his Gifts and Graces, *Iſa.* 49. 10. *John* 4. 13. 6, 27.] *neither ſhall the*[31] *Sun light on them, nor any* [ſcorching] *heat* [*i. e.* they ſhall be delivered from Perſecutions and Sufferings, *Iſa.* 49. 10. *Pſalm* 121. 6, 7.]

[31] The

[31] The *Jews* expreſs all manner of inconveniencies by *Heat*; becauſe of its Extremity in thoſe *Eaſtern* parts, both from *the Sun* and *burning Winds*, *Jonas* 4. 9.

17 *For the Lamb which is in* [or about] *the midſt of the Throne* [*i.e.* Chriſt,] *ſhall feed them, and ſhall lead them* [as a good Shepherd *Pſalm* 24. 1, 4. *John* 4. 10—14. and 21. 15—17.] *unto* [32] *living Fountains of Waters* [*i. e.* perpetual Comforts and Refreſhments, *Iſa* 12 3. *John* 7. 38.] *and God ſhall wipe away all Tears from their Eyes* [*i. e.* remove all Cauſes and Occaſions of Sorrow.]

[32] So the *Jews* call *Fountains*, continually bubling and ſpringing up, *Canticl.* 4. 15. *John* 4. 10.

CHAP.

CHAP. VIII.

The Text.

1 AND *when he* [*i. e.* Chriſt,] *had opened the ſeventh Seal, there was ſilence* [1] *in Heaven about the ſpace of* **half an hour* [*i. e.* there was a ſhort reſpite from the commotions which followed upon the Sounding of the Trumpets.]

Annotations on CHAP. VIII.

[1] The *Metaphors* here are taken from the (*a*) *Temple-Service*, (which ſhews that *Church-Affairs* are here typified, as well as thoſe of the *Empire*) in which, at the offering of *Incenſe*, the People prayed without in the Court in private; whilſt the *Prieſt* offered the *Incenſe*; which Prayers were very ſhort, and the whole Service performed in ſilence: whereas the offering of Sacrifice, the firſt part of their Service, was accompanied with *Singing*, *Muſick* and *Trumpets*, 2. *Chron.* 29. 25.

* See on *Ver.* 7. *Num.* 11.

2 *And I ſaw the ſeven Angels which ſtood* [2] *before God*, [as ready to execute his Pleaſure;] *and to them were given* [by God's appointment,] *ſeven* [3] *Trumpets* [to denounce ſeven Judgments.]

[2] Theſe are expreſly called *Angels*, and not *The Spirits of God*, whereby they are diſtinguiſhed from the *Seven Spirits*, Chap.

(*a*) *Mr.* Mede. Hammond *on Luke* 1. 1. Ainſworth *on Lev.* 16. 12, 13.

1. 4. And by theſe *Seven ſtanding before God*, is denoted the *Preparedneſs* of the ſeveral Inſtruments and Means required to the executing of God's Judgments by the *Seven Trumpets*: and alſo the Majeſty of the Divine Preſence is expreſſed by them, in alluſion to the Cuſtom of the *Eaſtern Kings* (from whoſe Rites many of the Deſcriptions in Scripture are taken) who had *Seven Princes*, who *ſaw their Faces*, or *ſtood before them*, and were the Chief in their Kingdoms, *Eſther* 1. 14. *Grotius* on *Matth.* 18. 10.

3 Here is an Alluſion alſo to *the Temple Service*; where it was the Cuſtom to blow with *Trumpets after* the *Oblation of Incenſe* (as appears from *Eccluſ.* 50. 15, 16.) *ſtrict Silence* being obſerved *before* it: as here the *Angels* have *Trumpets* given them, to *prepare to ſound*, but *ſound not* until the *Incenſe* was offered.

Angel ſignifies in this Prophecy, not only the *Angelical Spirits*, but alſo the ſubordinate Miniſters employed under them here upon Earth; as has been before ſhewn on *Chap.* 1. 1, 20. And therefore here may be meant by this *Angel*, the Emperour *Theodoſius*, who is the Chief Perſon concerned in this Viſion, as we ſhall ſhew hereafter; whoſe Prayer, at the Head of his Army before the Battel with *Eugenius*, is very remarkable in Hiſtory; and alſo the whole Chriſtian Church, which joyned with him in Prayer to God upon that great Occaſion: *Angel* being taken *Collectively* in this Book, for *all* the ſeveral Inſtruments made uſe of in it.

3 *And another Angel* [or Miniſtring Spirit, repreſenting the Perſons employed in the like ſervice on Earth;] *came and ſtood at* [or, by] *the Altar* [of incenſe; *Exod.* 30. 1. *having a Golden Cenſer* [or Veſſel to hold Incenſe, *Levit.* 16. 12. *Hebr.* 9. 4.] *and there was* [4] *given unto him much Incenſe* [Levit. 16. 12, 13. Rev. 5. 8.] *that he ſhould Offer it with the Prayers of all Saints* [5] [or Holy Chriſtians;] *upon the Golden Altar* [of Incenſe, *Exod.* 30, 3, 6, 7. 40, 26.] *which was* [6] *before the Throne* [of God.]

[4] Here

[4] Here may be an Alluſion to a Cuſtom in the *Jewiſh* Service, of bringing the *Odors* to the Prieſt *by others*, *Exod.* 27. 20. See *Maimonides* in *Ainſworth* on *Levit.* 24. 2.

[5] Here is alſo an Alluſion to the *High Prieſts* offering *Incenſe* in the *Temple*, while the People, called here, *All Saints*, *i. e.* the Holy and Peculiar People of God; prayed in the *Outward Court*. And by what is here delivered, and in the former Verſes, is intimated, that the daily Publick Sacrifice of pure Worſhip, which was wont to be performed in the *Outward Court*, ſhould ceaſe, and was about to be contracted into a retired, and a ſilent one, ſignified by the *Silence*, *Verſ.* 1. and the *Incenſe-Worſhip* which was within the *Temple*: and that although the *Saints*, or *Holy People*, were as yet *without*, in the *Outward Court*, not yet trodden down by Antichriſtian Defilements; that nevertheleſs it would not be long (but about *half an hour*, or a ſhort ſpace) before that, alſo (which was a Type of the Viſible Church, and its Worſhip) ſhould be polluted by them; concerning which Alluſion, and the Grounds of it, ſee more on *Chap.* 11. 1.

[6] As the *Altar of Incenſe* in the *Temple*, was before the *Mercy-ſeat*, *Exod.* 30. 6, 7. 40, 26.

4 *And the ſmoak of the Incenſe* [Chap. 5. 8.] *which came with the Prayers of the Saints, aſcended up before God out of the Angels hand*, [*i. e.* they were grateful and acceptable unto him through the Merits, and Interceſſion of Chriſt, *Pſal.* 141. 2. *Acts* 10. 4.]

5 *And the Angel took the cenſer* [which was now empty, the Incenſe being conſumed and their Prayers ended;] *and filled it with fire from the Altar* [of [7] Sacrifice or Burnt-Offerings;] *and caſt it* [*i. e.* diſperſed God's Judgment, and fiery Indignation, *Ezek.* 10. 2. *Luke* 12. 49.] *upon the Earth* [*i. e.* the *Roman* Empire; *and there were* [8] *Voices, and Thundrings, and Lightnings* [*Chap.* 4. 5.] *and an Earthquake* [*i. e.* extraordinary Commotions in the Empire, and great Manifeſtations of Chriſt's Kingdom, *Chap.* 6. 12.]

[7] For

[7] For there was a continual *Fire* on the *Altar of Sacrifice*, but none on the *Altar of Incenſe*. See *Ainſworth* on *Exod.* 30.8 and on *Lev.* 6. 12, 13. This Service was performed in the *Temple*; but the *Fire* was taken off the *Altar of Burnt Sacrifice* in the *Outward Court*; to ſhew that God's Judgments (repreſented by *Fire*, which denotes in Scripture any deſtructive thing) came upon them, by Reaſon of the *Gentiliſm*, or *Antichriſtian Pollutions* of the *Outward Court*, or *Viſible Church*.

[8] The other *Seals* having been diſtinguiſhed by ſome notable Events in the Empire; it is reaſonable to think that this is ſo too; and there is none which agrees better to it than the Wonderful Victory (*a*) of *Theodoſius* over *Eugenius*, A. D. 395.

Becauſe, (1.) It follows in order the Event foretold in the *ſixth Seal*, this Victory giving the Deadly Blow to *Heatheniſm*, and perfecting what was begun by *Conſtantine*, and ſome of his Succeſſors under that Seal.

(2.) Becauſe the following *Trumpets* (denoting the fall of the Empire) began to produce their *Effects* not long after this Defeat: So that it exactly correſponds, as a *middle Event*, with the foregoing and following ones.

(3.) The Vengeance of God fell extraordinarily upon the *Pagans*; and their Defeat by a wonderful *Tempeſt* was *miraculous*; as *Claudian* the *Heathen Poet* confeſſes, and as the *Soldiers*, who were preſent at the Battel, told (*b*) *Auguſtine*: which is very naturally expreſſed *by Fire caſt by an Angel from Heaven upon Earth*; *Fire* being a general (*c*) word in Scripture for all manner of Miſchiefs and Deſtructions.

(*a*) Socrat. *Hiſt.* c. 25. Sozom. 7. 24. *Howel's Hiſtory, Part* 2. *pag.* 427.
(*b*) Auguſtin. *Civ.* 5. 26.
(*c*) Pocock on *Joel* 1. 19.

(4.) This

(4.) This Victory was followed with the entire Deſtruction of *Heatheniſm*; in which appeared an extraordinary Manifeſtation of Chriſt's Kingdom; of which *Thunderings* and *Lightnings*, and an *Earthquake*, are uſual Forerunners in this Prophecy.

(5.) This Victory was obtained at the *Prayers* of the *Chriſtians*; *Theodoſius* having ſolemnly prayed to God for it, in a *Publick Church*, when he ſet forward to the Army; and earneſtly begging it at the Hands of God upon his Knees, at the *Head of his Army*, in the very *Day of Battel*; the whole Church in the mean while obſerving *ſolemn Faſts*, and putting up their *united Prayers to God* for his Succeſs; which being their conſtant Cuſtom, was without doubt, obſerved on this extraordinary occaſion; as ſeems to be intimated by (*a*) *Sozomen*: All which is manifeſtly here typified by the Offering of the Prayers and Incenſe of all *Saints*, and its Aſcent before God.

6 *And the ſeven Angels, which had the ſeven* [9] *Trumpets, prepared* [10] *themſelves* [that men might repent during the time of that preparation,] *to ſound* [an Alarm of Judgments, *Jerem.* 4. 19. *Ezek* 33. 1---6.]

[9] *Trumpets* (*b*) were uſed amonſt the *Jews* on ſeveral occaſions; as,

(1.) In the ſeveral *Journeyings*, and *Removes* of their *Camp* in the *Wilderneſs*; whereby is not unfitly typified the ſeveral Motions of the *Church* in its *Wilderneſs-Condition*, upon the ſounding of the *Trumpets* by the *Angels* in this Prophecy.

(2.) In calling the *Ordinary Aſſemblies*, and on *Feaſt Days*, and *New Moons*; and on their *Faſt Days*, when they were

(*a*) *Lib.* 7. 24. *in fin.*
(*b*) See *Ainſworth* on *Numb.* 10. and *Pocock* on *Joel* 2. 1, 15.

(according to the Observation of *Maimonides*) to sound Trumpets for *Fasting* and *Prayer*, *because of the Enemies of* Israel, *which were coming against* Israel; *and because of the Approaching Winds, Rain, and Earthquakes, Wars of* Heathens *with* Heathens, *and Pestilences, Locusts, and Caterpillers*; and because of *other Distresses*, mentioned out of him, by *Ainsworth*.

So that the *Trumpets* given to the *Angels*, and their preparation to *sound*, may be as an Admonition to the Empire, to *Repent*, in order to the diverting of *Judgments*.

Lastly, *Trumpets* were used in *sounding Alarms*, in time of War; whence they signifie in the *Prophets* a *Denunciation of Judgments*, and a warning of the imminent Approach of them; as they do in this place.

[10] They had Trumpets *given* them, *Verse* 2. and here they *prepare* to sound; by taking (as it were) their *Trumpets* into their *Hands*, and putting them to their *Mouths*; whereby a *Respite* and *Delay* is signified, from the actual Execution of the Judgment; or some lesser Judgments, preparatory to the great and fatal ones: according to the proceedings of the Merciful, but Just God; who, after Judgments threatned, gives time and space of Repentance; and punishes lightly, before he comes to utter Excision.

7 [And after some short space of Quiet and Respite, *Vers.* 1.] *The first Angel sounded, and there followed* [11] *Hail and Fire mingled with Blood* [*i. e.* a wasting, and bloody Devastation,] *and they were cast upon the* [12] *Earth.* [*i. e.* the *Roman* Empire,] *and the third* [13] *part of* [14] *Trees* [*i. e.* the great ones, *Isa.* 2. 13. *Zach.* 11. 2.] *was burnt up, and all green Grass* [*i. e.* the common People.]

[11] This is a Description of a *Thunder-storm*; in which there is *Blood* instead of *Rain*, to make the Type more dreadful: And it is an Allusion taken from the Plague of *Hail* in *Ægypt*, *Exod.* 9. 22--35. whereby is signified a *Furious and Bloo-*

Bloody Irruption, laying all things waste before it; as *Fields* and *Trees* are wont to be, by a raging and blasting Tempest. The like Scheme of Speech is made use of by *Isaiah*, (*Chap.* 28. 2.) in describing the Invasion of the King of *Assyria*, which he likens to a *destroying Tempest of Hail*, and an overflowing Flood of *mighty Waters*; only *Blood* is here added instead of *Water*, to shew the *Greatness of the Slaughter*, which should attend it. And what fitter Metaphors could be used to set forth the terrible Inundations of the Barbarous Nations upon the *Roman Empire*; which happened in the Course of this *Trumpet*? For we are to understand, that the (*a*) *Goths* (which seems sometimes to be used as a General Name for these Barbarous People) were originally a People of *Scythia*; who coming from thence, and having seated themselves in *Scandza*, or *Scanzia* (which comprehends *Sweedland*, *Norway*, and the vast Tracts of Land adjoyning) at length, in process of time, about Three Hundred Years before *Christ*; upon the occasion of a Famine, Wars, their great increase, or the desire of a better Soil, the usual Causes of the Transmigration of Nations; left that Countrey: and after long Wanderings (from whence they were afterwards called *Vandals*, that is, *Wanderers*) through *Germany* and *Sarmatia*, as far as the *Palus Mæotis*, one part of them setled there, and were called *Getæ*; and the other, but the greatest part of them, returned from thence, and took up their Habitation in *Dacia* and *Thrace*; from whence they seem to have made their first Incursions under (*b*) *Philip*, or *Decius*, about *A. D.* 251. After several Fights with them in the Times of *Constantine*, *Valens*, and *Valentinian*; immediately upon the Death of *Theodosius the Great*, they fell like a mighty Torrent into the *Roman Empire*: They first harrassed

(*a*) *Grotii Prolegom. ad Procop. Sherringham de Anglorum Origin. Loccenius de Gothorum & Sueon. Orig. Howel's* History, Part 4. Cap. 1.
(*b*) *Pagi in Baron:*

(according to the Obſervation of *Maimonides*) to ſound Trumpets for *Faſting* and *Prayer*, *becauſe of the Enemies of* Iſrael, *which were coming againſt* Iſrael; *and becauſe of the Approaching Winds, Rain, and Earthquakes, Wars of* Heathens *with* Heathens, *and Peſtilences, Locuſts, and Caterpillers*; and becauſe of *other Diſtreſſes*, mentioned out of him, by *Ainſworth*.

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7 [And after ſome ſhort ſpace of Quiet and Reſpite, *Verſ.* 1.] *The firſt Angel ſounded, and there followed* [11] *Hail and Fire mingled with Blood* [*i. e.* a waſting, and bloody Devaſtation,] *and they were caſt upon the* [12] *Earth*. [*i. e.* the *Roman* Empire,] *and the third* [13] *part of* [14] *Trees* [*i. e.* the great ones, *Iſa.* 2. 13. *Zach.* 11. 2.] *was burnt up, and all green Graſs* [*i. e.* the common People.]

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(*b*) *Pagi in Baron:*

the *Eaſtern* parts of it under *Alarich*, about *A. D.* 395. for about five Years together; and about *A. D.* 405. a vaſt number of them, under *Radagaiſus*, invaded *Italy*; who was followed by *Alarich*, who took *Rome* on the 24*th* of *Auguſt*, *A. D.* 410. a great multitude of them, mixt with other Barbarous People, having over-run *Gaul*, *Spain*, and *Africk*, at the inſtigation of *Stilicho*, about the ſame time that *Alarich* firſt invaded *Italy*, *A. D.* 406. From the Invaſion begun by *Alarich*, *Italy* enjoyed but little Quiet, daily ſteps being made to its utter Ruine (ſome of which were as Preparations to the ſounding of the *Trumpets*,) firſt by the *Goths*, then by the *Huns*, under *Attila*, and by the *Vandals* under *Genſerick*; who from the Year 430. miſerably waſted *Italy*, and the *Provinces*, eſpecially about *A.D.*455. when *Genſerick* took *Rome*, which is accounted a *fatal* (*a*) *Year*, and ſtiled by ſome, *the Year of Vengeance*: But upon *the Death* of *Ætius*, *Provinces* were daily loſt to the *Barbarians*, and the *Roman Empire*, which declined from the *Death* of *Theodoſius*, received a Mortal Wound; under which it lay languiſhing until it *expired* under *Auguſtulus*, about *A. D*, 476. So that we have here a famous Period of Time, from the Victory of *Theodoſius*, upon which his *Death* enſued, *A. D.* 395, until 476: which ſeems to be called *One Hour*, or One entire Space, or *Line of Time* (for ſo ὥρα ſignifies, *Ch.*9.15, *Rev.*17.12. And therefore *about half* of that ſpace ſeems here to be ſignified by *about half an hour*; which will reach from 395, unto 437; which is about the half of this *whole Line of Time*; and falls upon that Time, when the Barbarous Nations (who had been before often ſucceſsfully repulſed) began to make their moſt Furious Impreſſions upon the *Roman* Provinces on all ſides, under the weak Government of a Woman, *Placidia*, the Empreſs, and her Son *Valenti-*

(*a*) Howel's *Hiſtor. Part* 2. *Pag.* 692, 693. *Mr.* Mede, *Pag.* 659.

nian;

nian, who was a Child when he began to Reign; inſomuch that *Genſerick* came then to be ſo powerful, as that he *ſeverely perſecuted* the *Orthodox*, from the very Year (*b*) 437. unto 476. when *he died*. And furthermore, it is very remarkable, that about 430, and odd, *the Apoſtaſy*, which began in *Image-Worſhip*, about 360. *palpably increaſed*, as Mr. (*c*) *Mede* has obſerved. So that the Year 437. is very remarkable on all Hands, as being about the middle Point, or about half of the whole Hour, or *Æra*, reaching from the entire *Defeat* of *Heatheniſm*, to the entire *Fall of the Weſtern Empire*; and becauſe it may be juſtly accounted the Exact Year from which the actual ſounding of *the Trumpets* are to be reckoned; which were but in *preparation* from 395. until that time: and alſo becauſe it may be with great Reaſon thought to be the beginning of the Antichriſtian Apoſtaſy; which from that time generally increaſed, until it gained a Kingdom with *the Ten Kings* ariſing out of *the Ruines* of the *Roman Empire*, *A.D.*476. and that at *One Hour*, that is, *One entire Hour* made up of *Two Halves*, the firſt reaching from 395, to 437. the latter, at the End of which this *Kingdom* began, from thence to 476. See on *Chap.* 11, 2. 13. 5. 17, 12.

[12] The *Fourth Kingdom*, which is the *Roman Empire*, is called, *Dan.* 7. 23. *The Kingdom upon the Earth*, to diſtinguiſh it from Chriſt's Kingdom, the Heavenly and Everlaſting Kingdom: and *Luke* 2. 1. it is called, *all the World*. or *Earth*, becauſe moſt of the then Known World was ſubject to it.

[13] It is the Opinion of Mr. *Mede*, that by *the Fourth of the Earth*, (*Chap.* 6. 8.) is meant *almoſt all the* Roman *Empire*;

(*b*) *Ricciol. Chronol.*
(*c*) *Pag.* 589.

which

which, upon due Compute (*says Dr.* Moor) was then *one third part of the Earth*; upon which account they take *the Third part* to be the *Symbolical* and *Cabbalistical Character* of the *Roman Empire*, according to the *Genius* of this Mystical Book, and the Custom of the Ancient *Eastern* Nations, who gave *Characters* from *Numbers* and *Proportions*. But to interpose a Conjecture, not altogether groundless; I am apt to imagine, that as the *Roman Empire* is called *the Fourth, Chap.* 6. 8. whilst it had its *Imperial Seat* fixed at *Rome*, the *Head* then of *the Fourth Kingdom:* So that after *Constantine* removed *the Seat* of *the Western Empire* to *Constantinople*, it is called *the Third*; because its *Imperial Seat* was then in the *Greek* or *Eastern* part of *the Roman Empire*; which was *the Third Kingdom of the Earth*, in *Daniel*. From which time *Constantinople*, or *New Rome*, became the *Chief Seat of the Civil Empire*, *Old Rome* being abandoned to *the New Ecclesiastical Empire* of *the Pope*; the *Western Emperours* seldom coming at it, and by *degrees* leaving it to them: So that even the *Western Empire* may be *Characterred* by *the Third*, because that *Old Rome*, the *Chief Seat* of it, and of the Transactions of this Vision, had lost its *Civil Imperialism* over the *Fourth part of the Earth*, and was now forced to truckle to *the third part*, or *Constantinopolitan Roman Empire*; where the Chief Majesty of the Empire was seated; *Old Rome* being never able to gain its Preheminence; and the Ruin of its Civil Jurisdiction being owing to this Action of *Constantine*; which will appear also the more probable, if we consider, that the Rise and Fall of Empires is dated in Prophecy, from the like Fate of the *Imperial Seats* of them. See *Chap.* 9, 15. 12, 4.

[14] This is taken from *Exod.* 9. 25. where we read, that *the Thunder Storm of Hail smote every Herb of the Field*, and *broke every Tree of the Field:* By which is here signified all the Members and People of the *Roman Empire*, denoted by Metaphors taken from those things which suffer most by *Storms*: And *Trees*

Trees here, according to the Prophetical Scheme of Speech, signifie *the Great Ones*; and *Grass*, by the like Analogy, signifies *the Common People.*

8 *And the second Angel sounded, and as it were a great* [15] *Mountain* [or City, *Jerem.* 51, 25.] *burning with fire, was cast into the Sea; and the third part of the Sea* [*i. e.* the Roman Empire] *became Blood* [16] [*i. e.* was ravaged with bloody Wars, *Exod.* 7. 17, 18.]

[15] This Type is taken from *Jerem.* 51. 25. where it is used concerning *Babylon*; by which all along in this Book, *Rome* is understood. A *Mountain* denotes a *Kingdom*, or a *City*, from its *Strength*, and *Lofty Edifices* and *Towers*; as Annotators have observed on *Isa.* 13. 2. *Jerem.* 51. 25. *Zechar.* 4. 7. And the *Sea* signifies a *Body Politick*; because *Seas* are in *Scripture-Phrase*, a *gathering together of Waters*, which in this Book are put to denote *People*, and *Multitudes*, as appears from *Chap.* 18. 15. And therefore by the Type in this Verse, the *Confusions* and *Desolations* (represented by the *Psalmist*, *Psalm* 46. 2. *by Mountains carried into the midst of the Sea*) which the *State* and *City* of *Rome* then lay under, may be fitly signified; it being at this time, as a great Mountain *burning* in the *Sea*, but not *actually burnt*; that is, in *a consuming Condition*, but not utterly destroyed.

For (1.) (*a*) *Radagaisus* was entirely defeated by *Stilicho*, and he himself, and almost his whole Army, was destroyed by *Sword or Famine: Stilicho* being made an Instrument by God of preserving the *Empire*; when he designed nothing but his own Interest, and the usurping of it; which appeared also in an other Memorable Instance, when he (*b*) *saved the Empire from total ruine*, by succouring *Saul*, the *General*

(*a* Zosim. Oros. August. Civit. 5. 23.
(*b*) Zosim. Oros. Hieron. Rubens Hist. Raven. lib. 2.

of the Army, under him, at the very time that he was put to flight by *Alarick*.

(2.) When (*a*) *Alarick* took *Rome*, he ſackt indeed and rifled it; but burnt only ſome part of it, and that contrary to the wonted Cuſtom of the *Goths*, as *Jornandes* hath particularly obſerved; and left the large Church of *Peter* entire, for an *Aſylum* for the *Chriſtians*.

(3.) When *Athaulphus*, the *Goth*, not long after, had pillaged *Rome*, and was reſolved entirely to root out the whole *Roman* Power; he was opportunely diverted by *Placidia*, the *Emperour's Siſter*, and perſwaded to make a (*b*) *Peace*, and retire into *Spain*; where he married her, *A. D.* 414.

(4) *Attila* the *Hun*, and *Genſerick* the *Vandal*, were both hindered from firing and deſtroying *Rome*, by the *Eloquence* and *Prudent Behaviour* of *Leo the Great:* And (*c*) *Totilas*, who had reſolved to burn it, and raze it to the Ground, was diverted by an Embaſſay from *Beliſarius*; and when he afterwards retook it, he rebuilt what he had burnt and deſtroyed of it. So that this City, which had been ſo often taken and rifled, and was ſo often in a *burning Condition*; was kept, as *a burning Mountain* in the midſt of *Waters*, continually reſiſting the *Fire*, which would have conſumed it; and will be ſo preſerved by God, until the time of its *final Deſtruction*; in which, this City anſwers to its Type *Babylon*; which after it was taken, and pillaged by *Cyrus*, remained nevertheleſs in ſome ſort of Glory, until the Times of *Alexander*; as *Rome*, after its firſt being ſacked by *Alarick*, continually recovered it ſelf again; although not to the *degrees* of it's *former Magnificence*. And as the City, ſo alſo the Empire, although miſerably haraſſed, was yet preſerved from utter

(*a*) *Oroſ lib.* 7. *Socrat.* 7. 10. *Sozom.* 9. 6——9. *Jornand. Cap.* 30.
(*b*) *Petav. Ration. Temp. lib.* 6.
(*c*) *Procop.* pag. 359, 360, 398, 474. *ex ed. Grotii.*

ſtruction

ſtruction, during the Period of this Trumpet; but as a *burning Mountain* caſt into the *Sea*, amidſt the contrary ſtrugglings of the People, ſome ſeeking to deſtroy it; others to preſerve it: the Barbarous Nations themſelves contributing thereunto; as the *Goths* did, by helping it againſt the *Huns*, *Vandals* and *Sueves*.

[16] For theſe Barbarous (*a*) *Invaders* were very bloody; killing all they met, Young and Old, Women and Children.

9 *And the third part af the* [17] *Creatures which were in the Sea, and had Life* [*i. e.* the Fiſhes; which repreſent the Subjects and Inhabitants of the *Roman* Juriſdiction, *Ezek.* 29. 4.] *died* [18] [as to their ancient Polity, they being not now one entire Juriſdiction;] *and the third part of the* [19] *Ships* [that is, Cities; or Goods and Merchandiſe;] *were deſtroyed.*

[17] The Type of a *Mountain* being thrown into the Sea, is here further alluded unto; And hereby is ſignified, that the *great Mountain*, or City of *Rome*, being in hazard of being deſtroyed and conſumed by its being taken and pillaged; the *Sea*, or *People of the Civil State*, into whoſe contrary ſtrivings and ſtruglings it was thrown, as into the *Waves of the Sea*, muſt needs ſuffer extremely by it; both in their *Perſons*, denoted by the *Living Creatures of the Sea*; and in their *Goods* and *Eſtates*, denoted by *Ships*; as Metaphors moſt proper to the *Sea*, from whence this Emblem is taken.

[18] This came to paſs when the *Provinces* of the *Roman Empire* about *A. D.* 455. (the time when *Genſerick* alſo took *Rome*) were divided into ſeveral Kingdoms, by the *Northern* Nations, which broke into it; which is the *Death of a Civil State*, when it ceaſes to be what it was before.

(*a*) *Procop. Gothic.* pag. 6. 512. *ex edit. Grotii.*

[19] *Cities*

[19] *Cities* are to a *Countrey* as *Ships* to the *Sea*; the Places wherein Men Live and Traffick; and wherein they are fortified against *Enemies*, as by *Ships* against the Violence of the *Sea*, says Dr. *Hammond* on the place. But *Grotius*'s Exposition seems to me more apposite; for, *as* Sea *signifies* People, *so* (says he) Ships *must, by the same Analogy, signifie their Goods or Moveables.*

10 *And the third Angel sounded, and there fell a great Star from Heaven, burning, as it were a Lamp* [20] [denoting the fall of the [21] Western Emperour, *Isa.* 14. 12.] *and it fell upon the third part of the* [22] *Rivers* [*i. e.* upon the Countries and Provinces, Magistrates, and Armies of the *Roman Empire*, represented by Rivers, *Ezek.* 32. 2—6.] *and upon the Fountains* [23] *of Waters* [*i. e.* the Capital Cities.]

[20] This is a plain Description of that sort of *Comets*, or *falling Stars*, which for the Figure of them are called (*a*) *Lampadias.*

[21] The most remarkable Division (*b*) of the *Roman Empire* into the *Eastern* and *Western* (whose bounds you may see in *Procopius* (*c*) *Vandalick* History,) begun, (upon a *Decree* of *Theodosius*) *Jan.* 17. A.D. 395. when *Arcadius* reigned in the *East*, having his *Seat* at *Constantinople*; and *Honorius* in the *West*: After which time the *Empire* never came entirely into the Hands of one Monarch. Now this *Western Empire* ceased under *Augustulus*, A.D. 476. when *Odoacer* became *King* of *Italy*, and translated the Seat of the *Empire* from *Rome* to *Ravenna*; after it had enjoyed the *Imperial Dignity*, for 521. Years.

[22] A Type taken from One of the Plagues of *Egypt*, *Exod.* 7. 17---22.

(*a*) *Plin. Nat. Hist.* 2. 25, 35. *Heveli Cometograph.* pag. 442. *where the Figures of them may be seen.*
(*b*) *Ricciol. Chronol. Reform.*
(*c*) *Pag.* 1, 2.

[23] As

[23] As *Seas* and *Waters* signifie the *People*, so do *Fountains Capital Cities*; from whence the People are derived into *Colonies* and *Provinces.*

11 *And the Name of the Star is called* [24] *Wormwood* [denoting the bitter Afflictions which he, and the Empire felt under him, *Ruth* 1. 20. *Jerem.* 9. 15.] *and the third part of the Waters* [*i. e* the People of the *Roman Empire.*] *became Wormood* [*i. e.* were grievously afflicted, and their Lives became bitter unto them;] *and many men died of the Waters* [*i. e.* by mutual Slaughters, and by the grievous Afflictions the Empire then suffered, *Lament* 3. 15. *Acts* 8. 23. *Heb.* 12. 15.]

[24] After the Death of *Aëtius* and *Valentinian*, A. D. 455. the *Western Empire* suffered extremely under weak and short-lived Princes; and by the Incursions of the *Huns*, *Goths*, and other Barbarous Nations, into *Italy*, and the *Roman* Provinces; especially of *Odoacer* with his *Herulians* (a People of *Scythia*, who had seated themselves in *Pannonia*) who extinguished the *Roman Empire*; which brought infinite Miseries, and a most heavy, and *bitter* Servitude upon the whole People; (*a*) *Augustulus* (so called, because he came very young to the Empire) being also banished, and imprisoned. Whose *Fall from Imperial Dignity* is aptly represented by the *Fall of a Star from Heaven*, according to the like Allusion, *Isaiah* 14. 12——

12 *And the fourth Angel sounded, and the third part* [Verse 7.] *of the Sun* [*i. e.* the Roman Kingly Dignity,] *was smitten* [or, killed [25] and destroyed] *and the third part of the Moon, and the third part of the Stars* [*i. e.* the other inferiour Powers;] *so as the third part of them was darkned, and the day shone not for a third part of it, and the night likewise* [*i. e.* the whole [26] Roman dignity, and authority, was totally Eclypsed, see Chap. 6. 12, 13, 14.]

(*a*) *Procop. Gothic. Hist.* pag. 139. *Jornand. de reb. Getic.* cap. 46.

[26] For so to *smite* signifies in very many places of Scripture; it being rendred sometimes by *Killing*; as *Exod.* 2. 12.

[26] *Odoacer*, the *Herulian*, reigned Sixteen Years, as *King of Italy*; when he was conquered by *Theodorick* the *Goth*, who took that Title *A.D.* 493. and reigned Thirty Three Years with great Prudence and Moderation, towards the *Romans*, preserving the Authority of the *Senate*, and *Consuls*, and their other *Dignities* and *Customs*; which his Successors, the *Gothish* Kings of *Italy* for some time observed; whose Reign continued for about *Seventy Six Years*. But *Justinian* the Emperour having made War upon *Italy*, for regaining it from the *Goths*; after it had suffered miserably by a dreadful *Famine*, and a *Bloody War* under *Totilas*; it was at last joyned to the *Eastern Empire*: the *Kingly Power* being extinguished, and *Narses* made Governour of it for *Justinian*; about *A.D.* 553. who being removed from his Government after *sixteen Years* Administration of it; *Longinus* was advanced to it, under the *Title* of *Exarch* of *Ravenna*, A. D. 569. When the *Consuls* entirely ceased, and the Authority of the *Senate* was abolished; and *Rome*, the *Mistress of the World*, became a *Dutchy*, and was subject to *Ravenna*: at which time also the Kingdom of the *Lombards* (who came Originally from *Scanzia* into *Pannonia*) began in *Italy*, which lasted until *A. D.* 756. after which, *Charles the Great*, who beat the *Lombards* out of *Italy*, was created *Emperour* of the *Romans*, by *Pope Leo*, *Dec.* 25. *A. D.* 800. all which time *Rome* was under the Government of the Papacy; as we shall see hereafter.

13 *And I beheld, and heard an Angel flying* [to denote speed] *thorow the midst of Heaven* [*i. e.* in the meridian height of it that he might be seen, and heard of all:] *saying with a loud voice* [audibly, and terribly,] *Wo*, [27] *Wo*, *Wo*, *to the Inhabitants of the Earth, by reason of the voices of the Trumpets of the three Angels, which are yet to sound.*

[27] Here

[27] Here the extreme Misery, which the *Empire* was to suffer by the *Saracens* and *Turks*, Chap. 9. 12. and the *Apostasy*, *Chap.* 11. 14. is foretold. Under the *Angels* in this *Chapter*, are included (according to an Observation frequently made) all those Faithful Servants of *Christ*, who witnessed to his *Truths*, and against the Rising *Antichristianism* in the *Church*, during the *Time* and *Course* of *the Trumpets*; and of *the preparation* to the *sounding of them*. Such were, amongst many others;

(1.) *Gregory Nyssen*, who was a married Man; and wrote an excellent (*a*) *Epistle* against *Pilgrimages to the Holy Land.*

(2.) *Gregory* (*b*) *Nazianzen*; who was so mightily offended with the Quarrels and Contentions of Bishops and Councils, that he refused to come to a Synod at *Constantinople*, saying, That Experience had sufficiently taught him how little good was to be expected from *Synods*; and then resigned his *Bishoprick*, which he said, he *knew not, whether to stile a Tyrannical, or an Archiepiscopal Dignity*; and testified against *the excessive State*, *Power*, and *Honours of the Clergy*, freely (*c*) confessing, That the Mischiefs of the *Church* in his Time proceeded from thence.

(3.) *Ambrose*, who was a stout Defender of *Discipline*, (*d*) exercising it even upon the Great Emperour *Theodosius*; who with an extraordinary Meekness and Penitence submitted unto it.

(4.) (*e*) *Jerome*, *Theodoret*, *Andreas Cæsariensis*, *Arethas*, and others, who plainly testifie, That *Rome* was to be the

(*a*) Dr. Cave's *Lives of the Fathers*, *Vol.* 2. *in the Append. pag.* 45.
(*b*) Dr. Cave, *Vol.* 2. *pag.* 322, 326.
(*c*) *Tom.* 1 *pag.* 61, 62. *Orat.* 1. *adv.* Iulian.
(*d*) Cave's *Lives*, *pag.* 400, 410.
(*e*) Dr. Crellener's *Demonstrat. of the Apocal. in Append. pag.* 13.

Seat of Antichrist; as does alſo (*a*) *Auguſtine*, and *Chryſoſtom* (*a*); who were excellent Witneſſes to many great Truths in this *Succeſſion*; the former (*b*) complaining exceedingly of the encreaſe of *Ceremonies* in his Time, and confeſſing, that a more than *Jewiſh Servitude* was brought in by them; which Expreſſion gives light to the Reaſon, why the *prevaling party* of this *Succeſſion*, is called *the Synagogue of Satan*, *Ch.* 2. 9. Although it muſt be confeſſed, that theſe, and the other Great Men of this Period of the Church, contributed much to the encreaſe of its Corruptions; which the beſt of Men may do, when God permits ſuch Deviations from the *Simplicity* of the Goſpel to prevail; and doth not withhold Men from being carried away with them by his more than ordinary Reſtraints.

(5.) *Salvian*, *Gildas*, and the other Authors, who wrote concerniug the Invaſions of the *Barbarous Nations*, and lived in thoſe Times, do loudly teſtifie againſt the Vices and Corruptions of them; as alſo *Gregory the Great*, who was a moſt Eminent Witneſs of the Approach of *Antichriſt* in his Time; as will be ſhewn in the beginning of the *Annotations* on the next *Chapter*; as were alſo all thoſe Excellent Perſons, who teſtified, during *the fifth* and *ſixth Trumpet*, againſt *the Worſhip af Images*, and other *Corruptions*; for which God brought theſe *Woes* upon the *Church*. *See the Proteſtants who have gathered Catalogues of Witneſſes, and the laborious Collections of Monſieur* Allix, *in his Accounts of the* Albigenſes *and* Waldenſes.

(*a*) Creſſener, *ibid*, *pag.* 30.
(*b*) Auguſtin. *Epiſt. ad* Januar. *lib.* 2. *Ep.* 55.

CHAP.

CHAP. IX.

The Text.

1 AND *the fifth Angel ſounded, and I ſaw a Star* [*i. e.* an [1] Angel or Miniſter of the Church, *Rev.* 1. 20.] *fall* [or fallen,] *from Heaven unto the Earth* [*i. e.* Apoſtatized from a Chriſtian Church ſtate, to a worldly Kingdom;] *and to him was given* [by the Order, and Diſpoſition of events, according to God's all-wiſe Diſpoſals;] *the Key of the bottomleſs Pit* [*i. e.* a Satanical Kingdom, and an Antichriſtian Authority, *Rev.* 2. 24.]

Annotations on CHAP. IX.

[1] Here the *Papacy* is deſcribed.

(1.) Becauſe that which appeared, is ſaid to be a *Star*; which is the Symbol of the *Goſpel Miniſtry*, *Chap.* 1. 20.

(2.) It is ſaid to be *the Star that was fallen from Heaven*; which cannot refer to *Mahomet*, who never had any Place in *Heaven*; *i. e.* any Place or Dignity in the *Church*; or any Dignity at all, from which he might be ſaid to have fallen.

(3.) This *Star* is ſaid to have fallen from *Heaven* to *Earth*, and then to have a *New Dignity* beſtowed upon him; whereby it is evident, that the *fallen Star*, mentioned *Chap.* 8. 10. cannot be here underſtood; becauſe that *Star* fell upon the *Waters*, this upon the *Earth*; and that was a *Comet*, this a *Star*, which fell from one Power to another; whereas the other was in a burning and conſuming Condition, bereft of all Power.

(4) This

(4.) This *fallen Star* is said to have the *Keys of the bottomleſs Pit given unto him*; that is, a *Satanical Authority*, conſiſting of *a Synagogue*, a *Throne*, and *Depths* of *Satan*; which being proper to the *Apoſtaſy*, eſpecially the *Papacy*; ought here alſo to be underſtood concerning it: For as (according to the Obſervation of Dr. (a) *Lightfoot*,) the *Keys of Heaven* were given to *Peter*, when *a Door of Salvation* was to be opened to the *Gentiles*, by his Preaching, and Erecting the firſt Chriſtian Church; ſo when the Chriſtian World was about to fall, as it were, into its former *Gentiliſm*, the *Key of the bottomleſs Pit* was given to *Antichriſt*.

(5.) This *Star* is ſaid to be *already fallen*, at the time that the *Pit* was opened, and the *Locuſts* (that is, the *Saracens*) came out of it. Now the Riſe of the *Saracens* is placed, by all Hiſtorians, in A.D. 622. when the *Æra* of the *Hegira*, or *Flight* of *Mahomet* began; and the Riſe of *Antichriſtianiſm* in the *Latin* Church, as to the Point of Supremacy, is generally placed by Proteſtants, Sixteen Years before it; when *Boniface* the Third, A. D. 606. took the Title of *Univerſal Biſhop*, and *Head of all Churches*; which (b) *Gregory the Great* had condemned before in the Biſhop of *Conſtantinople*; aſſerting, that he who uſurped it, was the *Forerunner of Antichriſt*, the *Prince of Pride*; and that he imitated *Lucifer*, in *exalting his Throne above the Stars of God*; that is, *his Brethren, the Biſhops, who are the Stars of Heaven*; *and in aſcending above the heighth of the Clouds.* Which words are, as it were, a Comment upon the Place; and a *Prophecy* (as one ingeniouſly ſpeaks) *of their High Prieſt, who ſpake not this of himſelf*, but as being *High-Prieſt that Year*; foretelling the Fall of that Eminent Star from Heaven, to a State of Worldly Dominion, according to the manner of the Kingdoms of the Earth. So that in a few years after the Riſe of the *Papal Antichriſt* in the *Weſt*; there aroſe in the *Eaſt* a new ſort of an *Antichriſtian Dominion*, to be a Scourge to it, and in oppoſition unto it's *Idolatrous Practices*; the Chief of which called themſelves *Chalifs*, or *Vicars* of *Mahomet*, (for ſo the word ſignifies) as the *Popes* have called themſelves the *Chalifs*, or *Vicars* of *Chriſt*.

(a) *Apud Poli Synopſ. in locum.*
(b) *Gregor. Epiſt. lib.* 4. 32.

2 *And he opened the bottomleſs Pit* [*i. e.* Exerciſed this Authority, and entred upon the Adminiſtration of his Kingdom;] *and there aroſe a ſmoak* [2] *out of the Pit, as the ſmoak of a great Furnace* [*i. e.* many groſs and Antichriſtian Errors;] *and the Sun, and the Air were darkned by reaſon of the Smoak of the Pit,* [*i. e.* The Goſpel, the Light of the World, was obſcured by theſe errors.]

[2] *As a great Smoak hinders the Sight, ſo do Errors the Underſtanding. He keeps to the Allegory; for Smoak takes from us the ſight of the Stars*; ſaith *Grotius* on the Place. And the * *Locuſts* are wont to come in ſo great Numbers, that the Air hath been darkned, and the Sun, as it were, Eclypſed by them, *Joel.* 2. 10.

3 *And there came* [3] *out of the Smoak* [contrary to the expectation of him that opened it;] *Locuſts* [4] *upon the Earth* [*i. e.* the grievous Plague of Mahometiſm, with the Numerous and Deſtroying Armies of the [5] Saracens *Exod.* 10. 3—15. *Joel* Chapters 1. 2.] *and unto them was given power, as the Scorpions of the* * *Earth have power* [as to the manner of the Miſchief they were to do, *Verſe* 5. 10.]

[3] *Locuſts* do encreaſe moſt in very dry Seaſons, and come in bliting burning *Eaſterly* Winds; which are uſually accompanied with a *ſmoaky Vapour*: whence probably is that

* *Bochart. Hieroz. lib.* 4. 4. *Ludolph. Commentar. in Æthiopic. Hiſtor.* pag. 173.

Expreſſion, *Hoſea* 13. 3. according to the LXX.—*and like a Smoak, or Vapour from Locuſts.* Although *Bochartus* is of Opinion, that here is an Alluſion to the Cuſtom amongſt the Ancient *Arabs* or *Saracens*, of *hunting Locuſts by* (*a*) *ſmoak.*

[4] Great Armies of Enemies are reſembled to (*b*) *Locuſts* in Scripture;

(1.) By Reaſon of their Number, *Judg.* 6, 5. 7, 12. *Pſalm* 105. 34. *Joel* 1. 6. The Multitudes of *Locuſts*, which infeſt the *Eaſtern*, and ſometimes the *European* parts, being almoſt (*c*) incredible. And it is not altogether improper to remark here, that vaſt Numbers of *Locuſts* have been frequently ſeen to appear, before the Approach of great Armies; which is frequently noted by *Abul Pharajai*, and by *Du Freſne* in his Notes at the end of (*d*) *Cinnamus.*

(2.) Becauſe of the great, and unavoidable Miſchief they do in the *Fields*, in *Houſes*, and to *Men* themſelves, whom they ſet upon, and are thought ſometimes to have killed (*e*) them. *Book of Wiſdom* 16. 9.

(3.) From the exact Military (*f*) Diſcipline and Order they obſerve in flying; and the ſtrength which is in their Ranks and Diviſions when they fly, or go, *Joel* 2. 7, 8.

(4.) From their climbing of Walls, and getting into Houſes and Windows; like Men of War, in time of Seige, and Sacking of Towns, *Joel* 2.7,9. *Exod.* 10.6. and from their not (*g*) being ſubject to hurt, from Weapons, which they avoid by their Swiftneſs, and by the Subtilty and Tenuity of their Bodies, *Joel* 2. 8.

(*a*) *Bochart. Hieroz. Part* 2. pag. 472, 484, 495.
(*b*) See Dr. *Pocock* on *Joel.*
(*c*) *Bochart.* Hieroz. *pag.* 443, 445. *Ludolph. Æthiopic. Hiſtor. pag.* 173, 174.
(*d*) *Pag.* 530.
(*e*) *Bochart. Hieroz. pag.* 462, 477, 478. *Ludolph. pag.* 174.
(*f*) *Bochart. pag.* 477.
(*g*) *Bochart. pag.* 478.

* *Ter-*

* *Terreſtrial Scorpions* are (as *Naturaliſts* obſerve) of all the moſt (*a*) hurtful.

(*s*)(*s*) The *Saracens* ſeem to be underſtood by *Locuſts*, becauſe,

(1.) They came from the *Eaſt*, as the *Locuſts* did, *Exod.* 10. 13. Whence they were called (*b*) *Saracens*, which ſignifies the Inhabitants of the *Eaſtern* parts of the World.

(2.) Becauſe of their vaſt Numbers, and their wandring State and Condition, they being of the Race of the Ancient (*c*) *Scenitæ*, who lived in Tents, roaming from place to place; with which agrees the Deſcription of the *Locuſts*, given by the Prophet *Nahum* 3. 15, 16. as the place is interpreted by (*d*) *Bochartus.*

(3.) Becauſe the *Arabians*, or *Children of the Eaſt*, are expreſly likened to *Locuſts* or *Graſshoppers*, *Judges* 6. 3---5.

(4.) By Reaſon of the *ſuddenneſs of their Invaſions*, and the Prodigious Swiftneſs of their *Conqueſts*, and the great havock and Ravage made by them; all which Circumſtances are Notorious in the Plague of *Locuſts*, who fall in prodigious Numbers in one Night, and ſometimes almoſt in a moment, deſtroying all before them.

And (Laſtly,) becauſe theſe Locuſts are ſaid to come out of *the thick ſmoak of the bottomleſs Pit*; *i. e.* out of groſs Errors, and filthy Practices; which is the plain Original of *Mahometiſm*; which began in a very corrupt and dark Age, when the *Chriſtians* were divided into many Sects and Schiſms, and vented very groſs Errors; ſuch were thoſe of the *Arrians*, *Jacobites*, *Melchites*, *Eutychians*, *Monothelites* and *Neſtorians*; from whom proceeded many of the Opinions of

(*a*) *Boch.* Hieroz. *pag.* 934.
(*b*) Pocock. *Not. ad Specim. Hiſtor.* Arab. *ſub init.*
(*c*) Ammian. Marcel. 14. 4.
(*d*) *Pag.* 458.

Mahomet; who was (a) assisted in the Contrivance of his Religion by *Sergius*, a banished *Nestorian*, by an *Arrian Monk*, and other *Hereticks*; with whom the Church was then infested, as it was also by Contests about the *Supremacy*; and with *gross Antichristian Errors*; which are the Chief Things intended in this *Prophecy*: Of all which (b) *Hottinger* has treated fully. But that we may the better understand the true Meaning of this Vision; I shall endeavour to give a *brief Account* of the Rise of *Mahometism*, and of the progress of the *Saracenick Empire*, from *Authentick Historians*, chiefly from *Elmacinus*, and *Abul Pharajai*, Two *Arabick* Writers; which will be of great use in the following *Annotations*.

The *Saracens* are properly those *Arabs* which lived about *Meccha* and *Medina*, and the places adjoyning; who, under their Prophet *Mahomet*, began to be Famous, about *A.D.*622. when he fled from *Meccha*, the place of his Nativity, for fear of the Tribe of the *Coraistes*, or *Koreisheites*, the Inhabitants of *Meccha*; who threatned him for endeavouring to usurp over them, and for introducing a New Doctrine amongst them: for although many of them had been converted to the *Christian Religion*, in and before the Reign of (c) *Valens*; yet the *Arabs* were by this time *mostly* (d) *Idolaters*, worshipping the *Stars*, whose Motions and Influences they understood, which was all (d) the *Skill* and *Knowledge* they had in their *State of Ignorance*; as the *Mussulmen* call the Times before their Conversion to *Mahometism*. They are mentioned by (e) *Pliny* (and by none before him, as far as I can find) under the *Name* of *Saracens*; and are placed by him, and *Ptolemy*, in *Arabia Felix*; and that rightly; for

(a) Sylburg. Saracenica, pag. 3, 5, 59.
(b) Histor. Oriental. lib. 2. 2.
(c) Socrat. 4. 36. Sozom. 6. 38.
(d) Abul-Pharajai, pag. 101.
(e) Hist. Nat. 6. 28.

Mec-

Meccha (a) is not a City of *Arabia Deserta*, as is commonly thought; but is situated over against the middle of the *Red Sea*, about a Days Journey from it, betwixt *Jaman* and *Higjaz*, in *Arabia Felix*; about *seven and Thirty* Days Journey from *Grand Caire*, and about *Ten* Days Journey or *Two hundred and seventy Miles* from *Medina*; the place of this *false Prophet's Retreat*; where he lived about *Eight Years*, and made the greatest part of his *Alcoran*. During this time, he had many Battels with his Neighbours, especially the *Koreisshites*, the Chief Tribe of those Parts; and propagated his *Doctrine*, and *Dominion*, in many parts of *Arabia*; but not much farther. After *his Death* (which was *A. D.* 631. as *Abul-Pharajai* affirms, or according to *Elmacinus*, *A. D.* 632.) his *Successors* made swift and *prodigious Conquests*; overrunning *Persia*, *Syria*, *Ægypt*, and *Palestine* in a very few Years; insomuch that about the (b) Year 729. in *Fourscore*, or *an Hundred Years* at furthest, they had subdued most of the *Kingdoms* and *Provinces* of the *Known World*; extending their Arms into *India*, beyond the *Bounds* of the *Roman Empire*. About 643. (c) they invaded *Africk*; and from thence fell into (d) *Spain*, about *A. D.* 711. which in *Two Years* space they wholly conquered. About *A. D.* (e) 716. (as *Abulpharajai* and *Elmacinus* both agree) they besieged *Constantinople* with a vast Army; and Ravaged and over-run *Languedoc*, *Provence*, and several parts of *France*, from *A. D.* (f) 721. to *A. D.* 738. when they were totally van-

(a) Gabriel Sionita, *de Morib. & urbib. Orient.* Thevenot's *Travels*. Dr. Hyde's *Itinera Mundi*. pag. 87.
(b) Roderici Ximenes, *Archiepisc.* Toletan. *Histor.* Arab. *cap.* 12. Mr. Mede *on the place*. Abul-Phar. *Pag.* 129. *Camerarii Narrat. Turcic. ex Sansovin.* pag. 77.
(c) Abul-Pharajai, *pag.* 115, 116.
(d) Elmacinus, *lib.* 1. 13. *pag.* 85: *Roderic. Tolet. cap.* 9. *Petav. ad* An. 712.
(e) *Theophan. Paulus Diacon. Sigon. de Regno Italiæ*, pag. 60.
(f) Mezeray's *History of* France. *Petav. Ration. Temp. Sigon. de Regno Ital. pag.* 66.

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4 *And it was* [ſaid or] *commanded* * *them* [by God, who raiſed them up, and ſealed the True Chriſtians, whilſt Antichriſtianity only was expoſed to hurt;] *that they ſhould not hurt* [by perverting them from their Religion;] *the Graſs* [or Herb] *of the Earth, neither any green thing, neither any Tree* [*i. e.* no Chriſtians who had any Spiritual Life in them, and ſhewed it by its Fruits and

(*a*) *Petav. Rationar.*
(*b*) *Anaſtas. vit. Gregor. 4ti.*
(*c*) Plin. *Nat. Hiſt.* 11. 29.
(*d*) *Anaſtas. in Leon. 4to. Sigon. de Regno Ital.* pag. 120.
(*e*) *Petav. Rationar. pars* 1. *lib.* 8.
(*f*) *Elmacinus*, pag. 336, 337. *Abul-Phar.* 226, 227.
(*g*) *Abul.* pag. 143. *Elmac.* pag. 122.

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(a) *Hiſtory, part* 3. *pag.* 283.
(b) *Tyrius de Bello ſacro, lib.* 23. 20.
(c) *Sigon. de Regno Ital. pag.* 61.

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(*b*) *Tyrius de Bello ſacro, lib.* 23. 20.
(*c*) *Sigon. de Regno Ital. pag.* 61.

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to *the Emperour*; and that *the greateſt* and *fierceſt aſſaults* of *the Saracens* upon *the Empire*, were during the *Time* that *Conteſt was hotteſt*; to wit, from the year (*a*) 713. when the *Controverſie* with the *Monothelites* ceaſed, and the only one which then exerciſed the *World*, was that about *Images*: about which time they conquered *Spain*, and beſieged *Conſtantinople*; and fell into *Italy* not long after *the Worſhip of Images* was eſtabliſhed by a *Law*, in the *Second Council* of *Nice*, A. D. 787.

5 *And to them it was given, that they ſhould not* [7] *kill them* [or utterly deſtroy even the Apoſtate Antichriſtian Roman Empire;] *but that they ſhould be* [8] *Tormented five Months* [of years;] *and their Torment was as the Torment of a Scorpion when he ſtriketh a man* [*i. e.* very [9] vexatious, and painful, *Prov.* 23. 32. *Ezek.* 2. 6.]

[7] To *kill* a *Body Politick*, is, (as (*b*) *Grotius* has obſerved) to make it ceaſe to be, either by *utterly deſtroying the people of it*, or by *ſubjecting it to a New Authority*, whereby it ceaſes to be what it was before: Neither of which were *the Saracens* able to do in the *Eaſtern* or *Weſtern Roman Empire*; for although they often beſieged *Conſtantinople*, yet they could never take it; and they *tormented Rome* and *Italy*, by *frequent* and *ſudden Incurſions*, but had never *poſſeſſion* of the former, nor any *long quiet ſettlement* in any part of the latter; But (as (*c*) *Putean* remarks) *Their Incurſions* into *Italy*, *were like a ſudden Tempeſtuous Wind*, *which vaniſhes after it has done its Miſchief.* So that, as to the *Chief* and *Capital parts* of the *Roman Empire*, they never had power to kill them, or reduce them under their Authority, and could

(*a*) *Spanhem. Hiſtor. Imagin.*
(*b*) *De Jur. Bell. & Pac. lib.* 2. *cap.* 9.
(*c*) *Hiſtor. Inſubr. pag.* 115.

not

not fix the *Seat of their Empire*, in any of its *Imperial Cities*; as the *Turks* afterwards did theirs at *Conſtantinople*; which is expreſly called. *ſlaying or killing the Third part of Men*, Verſ. 15.—but ſeated themſelves firſt at *Damaſcus* in *Syria*, afterwards at *Bagdad*.

[8] Here is a manifeſt Alluſion to the time that *Locuſts* are wont to live; which (*a*) *Naturaliſts* obſerve to be *Five Months*; which we are to underſtand according to the Prophetical way of reckoning (of which there hath been mention already made on *Chap.* 2. 10.) of *Months of Years*.

Now if we conſider the *whole length of the Duration* of the *Saracenick Empire*, we ſhall find it to be preciſely 435. Years; reckoning from *A. D.* 622. the *Æra* of *Mahometiſm*, unto *A. D.* 1057. when the *Turkiſh Empire* ſucceeded; as (*b*) *Elmacinus*, and Dr. *Pocock*, in the Margin of *Abul-Pharajus*, has particularly noted. Which *Line of Time* conſiſts of a *Ternary* of *Five Months of Years*; each of them amounting to *an Hundred and Forty Five Years*, reckoning (*c*) *Twenty Nine Years of Days* to each *Month*; of which, *Two Five Months* being allotted to *their tormenting*, and *hurting* of Men, the *firſt* in this *Verſe*, and the *ſecond* in the *tenth*; the remaining *five months* muſt be underſtood to belong to *their declining and decaying condition*; when they could not *torment* others. And with this, there is a wonderful Agreement in *Hiſtory*; which dates the *Decay* and *Diviſion of this Empire*, from about 290, or 300 years after its Riſe. For *Elmacinus* divides his *Hiſtory* into *Three Books*, as we do *the Duration of their Empire* into a *Ternary* of *five months*; treating in the *firſt Book* of the *Original*, *and Encreaſe of their Empire*; which he extends from *A.D.* 622. to about *A.D.* 746: in

(*a*) *Bocharti Hieroz. pag.* 495.
(*b*) *Lib.* 3. 7. *pag.* 336, 337.
(*c*) *See the Notes on Chap.* 11. 2.

the

the *ſecond Book*, of the *Declenſion* of it; and in the *third*, of *its Diſtraction* and *Diſſipation*; placing the *fatal* (*a*) *Diviſion* of it about *A. D.* 936. not much above *twice five months* after its *firſt appearance*; when he confeſſes, that the *Power* of the *Chalif* was diminiſhed, and the *Kingdom weakned*; his *Revenues taken away*, and nothing but a *Name* left him; the *Turks* prevailing daily at *Bagdad*, from A. D. 863. and depoſing the *Califs* very frequently.

And with this Account, agrees the Obſervation of (*b*) *Cedrenus*; who relating the *Prediction* of a Famous *Alexandrian Aſtronomer*, who foretold, that the *proſperous Power*, and *flouriſhing Dominion* of the *Saracens*, ſhould be but for *Three Hundred and Nine Years*; judges him to have erred indeed, but not very much, in his *Calculation*. And therefore I cannot but upon this occaſion recommend the Study of *Scriptural*, eſpecially *Prophetical Chronology*, to all Learned Men; no ways doubting, but that they will find, that the greateſt Difficulties may be cleared up by it.

[9] *Bochartus* (*c*) notes, That the *Torment of Scorpions* is very grievous, and of all other the moſt vexatious; whence troubleſome Perſons are likned unto them, *Ezek.* 2. 6. *Eccluſ.* 25, 15. 26, 7. and obſerves, that they alſo, as well as the *Locuſts*, *hurt only for five months*. Now that the *Torment* of the *Saracens*, was not only of the *like duration*, but of *the like Nature*, *Hiſtory* ſufficiently teſtifies, eſpecially as to what concerns the *Two Imperial Seats*, *Rome*, and *Conſtantinople*; which, as the next *Verſe* clearly ſets forth, (with which *Hiſtory* accords) were frequently tormented with freſh *Alarms* of *their Incurſions and Invaſions*.

(*a*) *Elmacin.* pag. 255. *Abul-Phar.* pag. 175.
(*b*) *Hiſtor.* pag. 409. *edit. Pariſienſ.* Leunclav: *Hiſtor. Muſulman.* pag. 67.
(*c*) Hieroz. pag. 639, 640, 642.

6 *And*

6 *And in thoſe days ſhall men ſeek death, and ſhall not find it; and ſhall deſire to die, and death ſhall flee from them* [*i. e.* they ſhall be tormented with continual Invaſions, ſo that they ſhall deſire Conqueſt and Death, rather than ſuch a miſchievous and unſetled condition, *Joel* 2. 6. *Jerem.* 8. 3.]

7 *And the Shapes of the Locuſts were like unto* [10] *Horſes prepared to ba tel* [*i. e.* they were ſtout and ſwift, *Joel* 2. 4. *Job* 33. 23—25.] *and on their Heads, were, as it were,* [11] *Crowns of Gold* [ſignifying their Victories and Succeſs, and the many Kingdoms ſhould ſubmit unto them;] *and their Faces were as the* [12] *Faces of men* [*i. e.* they had ſeemingly rational and plauſible pretences, *Rev.* 4. 7 *Dan.* 7. 4.]

8 *And they had Hair as the* [12] *Hair of Women* [*i. e* their Pretences were inſinuating, enticing and deceitful, *Cantic.* 4, 1. 6, 5.] *and their Teeth was as the Teeth of Lions* [*i. e.* cruel and devouring, not white and clean, *Cantic.* 4, 2. 6, 6. *Joel* 1. 6.]

[10] (*a*) *Bochartus* obſerves, that *Locuſts* repreſent *Horſes*, not only in their *Swiftneſs*, (which is here chiefly pointed at, the *Conqueſts* of the *Saracens* being carried on with *prodigious* and almoſt *incredible ſpeed*,) but alſo in the *ſhape of their Heads*; the *Figure* of which may be ſeen in (*b*) *Ludolphus's Notes* on his *Æthiopick Hiſtory*.

[11] As *their rapid ſucceſs* is deſcribed before, ſo have we here repreſented the *great Number of Kingdoms which they overrun*; for (as Mr. *Mede* has truly noted) no Nation ever had ſo large an *Extent of Dominion*, or *ever ſubdued ſo many Kingdoms in ſo ſhort a ſpace*.

[12] [12] (*c*) *Bochartus* notes, That there are ſome *hairy and rough Locuſts*; and Mr. *Mede* obſerves, that the ancient *Arabians*, or *Saracens*, were Famous for (*d*) *wearing long Hair*,

(*a*) Hieroz. pag. 474.
(*b*) Pag. 177.
(*c*) Hieroz. pag. 456.
(*d*) Plin. 6. 28. *Ammian. Marcel.* pag. 654. *Hieronym. in vit. Malchi.*

and having *their heads attired like women.* But these Words (as appears from the Texts I have quoted) evidently refer to the *Perfidiousness* and *Subtlity* of the *Saracens*, for which they are notoriously infamous in all (a) *History*; and to the *specious pretences* by which they advanced their Religion, and the *sagacity* and *strength of Reason*, for which they are (b) *peculiarly noted* to have *valued themselves*; they becoming also such *great Proficients* in the *Peripatetick Philosophy*, and *the Art of disputing*; that *Charlemain* brought in *Aristotle's Philosophy* into the *West*, and set up the *Schools*, that the *Christians* might be the better furnished to oppose the *Jews* and *Mahometans.* For the *Religion* of *Mahomet* was with great cunning adapted to the *Looseness* and *Debauchery* of that Age; and being made up of a Medley of *Judaism*, and of the Opinions of the *Hereticks* of those Times, it was peculiarly fitted to prevail upon both of them. Furthermore, *Mahomet* is noted to have come of a *Noble* (c) *Tribe*, and to have got great Riches, although his Parents were very *poor*; and by *Conversation* with people of *all Perswasions*, to have gained an insight into the *several Religions* which were then *professed*; which being joyned (d) with a good *Natural Wit*, a *sweet Voice*, and a *courteous Disposition* to Men of all Conditions, especially to the *Christians*, whom he pretended mightily to favour, and forbad to be forced from their Religion (as appears from other Testimonies, as well as from his *Last Will and Testament*, which some *Learned men* do now judge to be *Genuine*,) were very plausible ways of *gaining upon men.*

(a) Ammian. *Marcel.* pag. 13. *Excerpta è Legat.* pag. 149. *ed. Paris. Theoph. Simocat. Hist.* 3. 17.

(b) *Sylburgii Saracenic.* pag. 69. —καίτοιγε ὀιομένων ἐνδεχεσάτως αὐτὸς εἶναι καὶ λογιωτάτους.

(c) *Hottingeri Hist. Orient.* pag. 205, 206.

(d) *Elmacinus*, pag. 11, 13. *Hottinger.* pag. 356—361. *Sylburg. Saracenic.* pag. 36.

But

But above all the *great Zeal* which he shewed against (a) *Images*, and *Idolatry*, together with the (b) *seeming holiness of his Life*, his *solitary Retiredness into a Cave*, for a considerable time, and the strange Feats he did by *the power of Sorcery*, were the most plausible, and most prevailing *Injunctions* he made use of; and which were permitted to prevail, by the just Judgment of God, as a *punishment* upon the *Christians* for their *great Superstition and Idolatry*; and that the *Belief* of the *Unity of the Godhead*, and of his *Abhorrence of Images*; might be kept up in the parts of *the Christian World*, where the *Apostasy* had so mightily encreased.

9 *And they had Breast-plates, as it were Breast-plates of Iron* [*i. e.* they were well armed, *Joel* 2. 8.] *and the sound of their* [13] *Wings, was as the sound of Chariots of many Horses running to Battel* [denoting their Swiftness, Noise, and Terror, *Joel* 2. 5. *Job.* 39. 20.]

[13] (c) *Bochartus* also notes, that the *Locusts* make a terrible Noise with their Wings; and that (as was before observed) they are not easily wounded.

10 *And they had Tails like unto Scorpions, and there were* [14] *Stings in their Tails* [*i. e.* they pretended to Prophecy, and infected, and deceived Men by it, *Isa.* 9. 15.] *and their power was to hurt men five months* [of years, *i. e.* 145. years.]

[14] The *Sting* and *Poyson* of *Scorpions* is in their *Tails*; as (d) *Bochartus* has observed; and hereby is signified, the *poyson* of *their false Religion*, grounded upon *pretence to prophecy*,

(a) *Elmacinus*, pag. 3.

(b) See *his Life, at the End of the* Alcoran *in* English. *And Dr.* Moor's *Mystery of Godliness*, B. 5. 9, 10.

(c) Hieroz. pag. 475. 478.

(d) Hieroz. pag. 636, 637.

and

and having *their heads attired like women.* But these Words (as appears from the Texts I have quoted) evidently refer to the *Perfidiousness* and *Subtlity* of the *Saracens*, for which they are notoriously infamous in all (*a*) *History*; and to the *specious pretences* by which they advanced their Religion, and the *sagacity* and *strength of Reason*, for which they are (*b*) *peculiarly noted* to have *valued themselves*; they becoming also such *great Proficients* in the *Peripatetick Philosophy*, and *the Art of disputing*; that *Charlemain* brought in *Aristotle's Philosophy* into the *West*, and set up the *Schools*, that the *Christians* might be the better furnished to oppose the *Jews* and *Mahometans*. For the *Religion* of *Mahomet* was with great cunning adapted to the *Looseness* and *Debauchery* of that Age; and being made up of a Medley of *Judaism*, and of the Opinions of the *Hereticks* of those Times, it was peculiarly fitted to prevail upon both of them. Furthermore, *Mahomet* is noted to have come of a *Noble* (*c*) *Tribe*, and to have got great Riches, although his Parents were very *poor*; and by *Conversation* with people of *all Perswasions*, to have gained an insight into the *several Religions* which were then *professed*; which being joyned (*d*) with a good *Natural Wit*, a *sweet Voice*, and a *courteous Disposition* to Men of all Conditions, especially to the *Christians*, whom he pretended mightily to favour, and forbad to be forced from their Religion (as appears from other Testimonies, as well as from his *Last Will and Testament*, which some *Learned men* do now judge to be *Genuine*,) were very plausible ways of *gaining upon men.*

(*a*) Ammian. *Marcel.* pag. 13. *Excerpta è Legat.* pag. 149. *ed. Paris. Theoph. Simocat. Hist.* 3. 17.

(*b*) *Sylburgii Saracenic.* pag. 69. —καίπερ οἰομένων ἐνδεχεσάτας αὐτὰς εἶναι καὶ λογιωτάτας.

(*c*) *Hottingeri Hist. Orient.* pag. 205, 206.

(*d*) *Elmacinus*, pag. 11, 13. *Hottinger.* pag. 356—361. *Sylburg. Saracenic.* pag. 36.

But

But above all, the *great Zeal* which he shewed against (*a*) *Images*, and *Idolatry*, together with the (*b*) *seeming holiness of his Life*, his *solitary Retiredness into a Cave*, for a considerable time, and the strange Feats he did by the *power of Sorcery*, were the most plausible, and most prevailing *Insinuations* he made use of; and which were permitted to prevail, by the just Judgment of God, as a *punishment* upon the *Christians* for their *great Superstition and Idolatry*; and that the *Belief* of the *Unity of the Godhead*, and of his *Abhorrence of Images*; might be kept up in the parts of *the Christian World*, where the *Apostasy* had so mightily encreased.

9 *And they had* Breast-plates, *as it were Breast-plates of Iron* [*i. e.* they were well armed, *Joel* 2. 8.] *and the sound of their* [13] *Wings, was as the sound of Chariots of many Horses running to Battel* [denoting their Swiftness, Noise, and Terror, *Joel* 2. 5. *Job.* 39. 20.]

[13] (*c*) *Bochartus* also notes, that the *Locusts* make a terrible Noise with their Wings; and that (as was before observed) they are not easily wounded.

10 *And they had Tails like unto Scorpions, and there were* [14] *Stings in their Tails* [*i. e.* they pretended to Prophecy, and infected, and deceived Men by it, *Isa.* 9. 15.] *and their power was to hurt men five months* [of years, *i. e.* 145. years.]

[14] The *Sting* and *Poyson* of *Scorpions* is in their *Tails*; as (*d*) *Bochartus* has observed; and hereby is signified, the *poyson* of *their false Religion*, grounded upon *pretence to prophecy*,

(*a*) *Elmacinus*, pag. 3.

(*b*) *See his Life, at the End of the* Alcoran *in* English. *And* Dr. Moor's *Mystery of Godliness*, B. 5. 9, 10.

(*c*) *Hieroz.* pag. 475. 478.

(*d*) *Hieroz.* pag. 636, 637.

and

and converſe with the Angel *Gabriel*; the *Prophet that teacheth Lies* being expreſly likened to *the Tail*, *Iſa.* 9. 15.

11 *And they had a King* [15] *over them* [Eph. 2. 2.] *which is the Angel of the bottomleſs* [16] *Pit* [*i. e.* a Satanical Inſtrument acted by an Evil Spirit, who came out of it with the Smoak, and Locuſts, *Verſe* 2, 3.] *whoſe Name in the Hebrew* [17] *Tongue is Abaddon, but in the Greek Tongue hath his Name Apollyon* [*i. e.* the Deſtroyer; *viz. Mahomet*, whoſe Religion and Empire is ſeated in the Chief City of the *Jews*, *Jeruſalem*; and of the *Greeks*, *Conſtantinople*: the Deſtroyer of the Lives and Religion of both.]

[15] Hereby is intimated, that theſe were *Myſtical Locuſts*, not *Natural* ones, which *have no King over them*, Prov. 30. 27.

[16] *Mahomet*'s *Helliſh* Doctrine is hereby deſcribed; who alſo was ſuſpected of *Sorcery*, and therefore ſtrives to clear himſelf of it in his *Alcoran*; and ſeems to have been poſſeſſed by an *Evil Spirit*; of which his extraordinary *Epileptick Fits* are thought to be no *mean Argument*. See Mr.* *Mede*, and Dr. *Hammond* on *Matth.* 17. 15.

[17] This is in alluſion to the *Inſcription* upon our *Saviour*'s *Croſs*, *Matth.* 27. 37. *This is Jeſus the King of the Jews*: which was written (*Luke* 23. 38.) in *Letters of Greek, and Latine, and Hebrew*: to ſhew, that *Chriſt*, our *Saviour*'s *Kingdom*, was to be *diſperſed* and *eſtabliſhed through the whole World*: in correſpondence whereunto, *Mahomet*'s *Superſcription* is, *The Deſtroyer*, as *Chriſt*'s was, *Jeſus*, *The Saviour*; and his Name is written in the *Hebrew*, and *Greek*; but not the *Latine Tongue*: to ſhew, that he ſhould prevail over *Jeruſalem*, the Chief City of the *Jews*, and over *Conſtantinople*, the Chief City of the *Greek Empire*; but not over *Rome*, the Chief City of the *Latin*, or *Weſtern Roman Empire*.

* *B.* 1. *Diſc.* 6.

12 *One*

12 *One Woe* [or the firſt of the Three Woes, *viz.* the *Saracenick* denounced *Chap.* 8. 13.] *is paſt* [in Viſion,] *and behold there come Two Woes more hereafter.*

13 *And the ſixth Angel ſounded* [an Alarm to a new Woe,] *and I heard a* [18] *Voice from the Four Horns of the Golden Altar* [of Incenſe,] *which is before God*, [Chap. 8. 3, 4.]

[18] The Voice which commands the letting looſe of *the four Angels*, which were to execute the *ſecond Woe*, comes from the *Altar of Incenſe*; which had *Four Horns* (as we read, *Exod.* 27, 2. 30, 2. *Ezek.* 43. 15.) denoting (*a*) *the Sufficiency and Excellency of Chriſt's Interceſſion*, and *his power and Authority*, (of which *Horns* are an *Emblem*) *over his Church*, in the *Four Quarters of the World*. So that hereby is ſignified *the Voice, or Prayers of the Saints of God*, or the *pure Church*, gathered from *the Four Corners of the Earth*, who now *prayed in ſecret*, in *a ſealed*, or *retired Condition*, (as we have ſhewn on the *Eighth Chapter*, *Verſe* 3, 4.) that God would puniſh *the Idolatry* (*Verſe* 20, 21.) which now Reigned upon the whole *Earth*, and was newly eſtabliſhed at the *Council of Nice*. And the *Voice* proceeded from the *Four Horns of the Golden Altar*, to ſhew, that they were *pure from Idolatry*, and that *Holineſs to the* Lord *was graven upon the Horns of their Altar*; as the ſin of *Idolatry* was *upon the Horns of the* Jewiſh *Altars*, *Jerem.* 17. 1.

14 *Saying to the ſixth Angel, which had the Trumpet, looſe* [from their Reſtraint,] *the* [19] *Four* [Evil] *Angels* [*i. e.* the Turkiſh Potentacy;] *which are bound* [20] *in the great River* [21] *Euphrates*; [i. e. hindered by Divine Reſtraint, and the Providential courſe of things, from making any conſiderable Progreſs in the parts of the *Roman* Empire beyond that River.]

(*a*) See the Commentators on the place; and Spencer *de Hebræor. legib. pag.* 562—569.

[19] The

and converſe with the Angel *Gabriel*; the *Prophet that teacheth Lies* being expreſly likened to *the Tail*, *Iſa.* 9. 15.

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(*a*) *See the Commentators on the place*; *and* Spencer *de Hebræor. legib. pag.* 562—569.

[19] The

[y] The *Bad*, as well as *Good Spirits*, which God makes uſe of, are called in Scripture, *Angels*; which in this *Book* are put to denote *the Men*, and *Inſtruments* uſed by and under them in their *executing* the Commands of God. And becauſe there is great Reaſon to believe, (as I ſhall ſhew hereafter) that the *Turkiſh Potentacy* is meant in this place, which immediately followed the *Saracenical*; I ſhall therefore endeavour to give you a brief Account of its *Original and Progreſs:*

The *Turks* (called Τύρκαι by (*a*) *Herodotus*, and *Turcæ* by *Mela*, and *Pliny*) are by all Accounts a *Northern* People; called therefore, *The King of the North*, *Dan.* 11. 40. as the *Saracens* are, *The King of the South*; becauſe they lie *Southward* of *Paleſtine*. They were Orignally Natives of *Tartary*, which is called *Turcheſtân*, by the *Eaſtern* Writers; and is a Country of a vaſt Extent, reaching from the River *Volga* to the extreme *Eaſt*; conſiſting of *Two* ſorts of *Tartars*; the *Eaſtern*, or *Mogul Tartars*, lying above *China*, beyond the Mountain *Imaus*, or *Emodus*; and the *Weſtern Tartars* on this ſide *Imaus*; whoſe Language is different from the former: and from theſe latter came the *Turks*, as appears from their Language, the *Ground* of which is *Tartar*; and thoſe *Tartars* alſo, which inhabit the *leſſer Tartary*; upon the *Black* or *Euxin Sea*, called, the *Crim Tartary*, or *Tartaria Precopenſis*; from a great *Dike*, near which its Chief City ſtands; *Crim* ſignifying a great *Bank* with a *Ditch*, in the *Tartar* Language; as *Precop* does in the *Poliſh:* who were *originally* of the ſame Race with the *Turks*, although they are now a *mixt people*; becauſe their Prince is by *Compact*, to ſucceed the *Grand Signior*, upon defect of Heir Male; which the *Turks* would not have conſented to, if they had not been of the ſame Line.

(*a*) *Lib.* 4. *pag.* 232. *Mela* 1. *ult. Plin.* 6, 7.

Now

Now the *Turks* made their *Excurſions* from all parts at firſt; ſome of them from beyond (*a*) *Tanais*, (where thoſe *Turks* ſeem to have lived, who ſent an Embaſſy to *Juſtin Junior*, and were employed by *Heraclius* againſt the *Perſians*, when he ſailed through the *Euxin Sea*) into *Georgia*, and by degrees into *Armenia:* but the *greateſt* and *moſt Famous Body* of them, came from *Mawaralnâhra*, or *the Regions beyond the River Oxus*; and from that part of it above the *Caſpian Sea*, which is particularly denominated from them, *Turcheſtân*; the Chief Seat whereof is *Samarchand*; from whence they were called into *Perſia*, and not from *Armenia*, as *Abul-Pharajai*, and *Elmacinus* both teſtifie; who make frequent mention of them, and their *Kings*, long before their ſetling in *Perſia*. They at firſt fell into *Choraſân*, (a Countrey lying betwixt *Perſia* and *India*) and ravaged ſome parts of (*b*) *Perſia*, about *A. D.* 625. and afterwards (*c*) aſſiſted the *Perſians* againſt the *Saracens*, about *A. D.* 643. About (*d*) *A. D.* 800. they made *great Incurſions* through the *Portæ Caſpiæ*; which is a narrow Paſſage near *Derbent*, (which ſignifies in the *Perſian* Language a *ſtreight betwixt Mountains*) called by the *Turks*, *Demir Capi*, or the *Iron Gate*, near the *Caſpian Sea*, betwixt *Armenia* and *Perſia*; and is part of that vaſt *Ridge of Hills* (at leaſt 1500 Miles long) which runneth from *Weſt* to *Eaſt*, from *Armenia* to *India*; where the Branches of it run ſeveral ways, one great one of them ſeparating the *hithermoſt Tartary*, from that above *China*, or the *Mogul Tartary*; and is called *Imaus:* theſe *Hills* receiving different *Names*, in the different *Counteies* through which they run; ſometimes being called *Mount*

(*b*) *Nicephor. Bryenn. pag.* 21. *Du Cange in Not. ad Calcem Cinnami, pag.* 299. *Excerpt. e Legat. pag.* 106. *ed. Pariſ. Leunclav. Hiſtor. Muſſulm. pag.* 22, 23. *Elmacin. pag.* 332. *Abul-Phar. pag.* 222. *Abul-Pheda per Gravium. Knoll's History of the Turks.*
(*b*) *Petav. Rationar. Tempor.* 9, 7.
(*c*) *Abul-Phar. pag.* 115, 116.
(*d*) *Sabellic. Ennead.* 9. *lib.* 2.

Taurus, ſometimes *Mount Caucaſus*, and near *Tartary*, *Imaus*. Through this *Natural Barrier* of Nations, there is a *Narrow Paſſage*; which the *Turks* paſſed, and poſſeſſed themſelves of the *Northern* part of *Armenia*, called, perhaps, from them, *Turcomania*: From whence, and about the ſame time, ſome of them went, and ſettled in *Caramania*, in *Aſia Minor*, anciently called *Cilicia*: whilſt others of them, who were *Stipendiaries* to the *Saracenick Chaliphs*, prevailed mightily at *Bagdâd*, betwixt the Year 863. and 900. inſomuch, that although they had been often ſlain in great Numbers, and were driven out of *Choraſana*; they yet Rallied their Forces, under *Tugrol*, or *Togrul-Beg*, (*a*) (called *Tangrolipix*, and by ſeveral other Names by the *Greeks*,) who came from the Countries beyond the River *Gihon*, or *Jihun*, (which is the ſame with *Oxus*) as (*b*) *Abul-Pharajai* diſtinctly affirms; and paſſed that River, and not *Araxes*, which divides *Armenia* from *Media*; except thoſe Two *Rivers* are confounded by the *Greeks*, as *Du Cange* thinks. This great Captain, together with the reſt of his Brethren, of the Family of the (*c*) *Seljukidæ*, who began to be Famous about *A. D.* 1038. being called into the Aſſiſtance of the *Perſians*; at laſt conquered them; taking *Iſpahan* about *A. D.* 1050. and having embraced *Mahometiſm*, the *Religion* of that *Countrey*; they proceeded ſo far, as to conquer *Bagdad*, *A. D.* 1055. and to put an end to the Empire of the *Saracens* in thoſe parts.

Betwixt the years (*d*) 1070, and 1080. they made great progreſs in *Aſia Minor*; ſome of the Family of the *Seljuki-*

(*a*) *Du Cange ad calcem Cinnami, pag.* 300.
(*b*) Pag. 222. *Du Cange. ibid.*
(*c*) *Elmacin. lib.* 3. 7. pag. 331. *Abul-Phar.* 226, 227. *Leunclav. Hiſtor. Muſul. pag* 69—— *Niceph. Bryen. pag.* 21. *&* *Du Cange ubi ſupra.*
(*d*) *Du Cange ad Calcem Cianam. pag.* 316. *Hiſtor. Byzant. illuſtrat. pag.* 354—358.

dæ,

dæ, who came thither from *Perſia*, fixing their *Imperial Seat* at *Iconium*; who are from thence called the *Sultans* of *Iconium*, and are diſtinguiſhed from the other *Turkiſh Sultans*, who Reigned in *Aſia the Great*; whoſe chief *Seats* were in *Perſia*, (where *Tangrolipix* * died, *A. D.* 1063.) and at *Bagdad*. But the (*a*) *Chriſtians* in the *Holy War*, about *A. D.* 1097. having broken their power in thoſe parts; and what through the *Diviſions* which aroſe amongſt the *Sons* of *Cutlumuſes* (*b*) (the *Couſin German* of *Tangrolipix*, and the firſt who made conſiderable Inroads into *Aſia Minor*) about *A.D.* 1108; We hear little conſiderable of the Actions of theſe *Sultans*, until *their Credit and Power* came to be advanced by *Sultan Aladdin Caicobad*, who was made *Sultan* A. D. 1219. and died about A. D. 1236. In the mean time, the *Eaſtern Turkiſh Empire* mightily encreaſed, eſpecially under the Arms of *Saladin* (*c*) (*Salaho'Ddin*) who took *Ægypt* from the *Saracenick Chalifs*, about *A. D.* 1169. where the *Turkiſh*, and *Circaſſian Mamlucs* (*i. e. Slaves*, or *Servants*) afterwards bore ſway for about 275 years, as Dr. *Pocock* informs us in his *Supplement* to *Abul-Pharajai*. But on a ſudden, A. D. (*d*) 1202. there aroſe a *New Empire* in the *World*; the *Mogul-Tartars* (or *Tatars*, called ſo from a (*e*) River in that *Countrey*, of that Name) falling in upon the *Eaſtern Empire* of the *Turks*, and making *Incurſions* as far as *Aſia Minor* (which the *Arabians* call *Rumæa*;) and at laſt taking *Bagdad*, A. D. 1258. whereby the *Dynaſty of the Arabian Muſſulmen*, was transferred unto *the Kings of the* Mogul-Tartars, according to *Abul-pharajai*; which *Empire* nevertheleſs laſted not long

* *Elmac.* pag. 342.
(*a*) *Tyrius de Bello ſacro, lib.* 5. *&* 6. *Abul-phar. pag.* 242.
(*b*) *Abul-phar. pag.* 245, 290, 312.
(*c*) *Abul-phar. pag.* 264--276. Fuller's *Holy War, lib.* 2. *Chap.* 35—*&* 4. 19.
(*d*) *Abul-phar. p.* 280--368.
(*e*) *Bizar. de reb. Perſic.*

in those parts; for it was broken by *mutual Discords*, about *A. D.* 1335. where Dr. (*a*) *Pocock* places the end of that *Dynasty*; nothing considerable being performed by them, until the Time of *Tamerlan* (*Timur Lenc*) who died A. D. 1404. Since which time they have contained themselves within their own *Eastern* bounds; and have not carried their Arms into the *Western* parts. This great and terrible *Invasion* gave occasion to the Rise of the (*b*) *Ottoman Turks*; who being beaten out of *Asia*, by the *Mogul-Tartars*; and hearing of the Fame of the *Sultans* of *Iconium*; began their March from the Province of *Mahan*, in the *Dominions* of the *Persians*, towards *Asia Minor*, A. D. 1214. under the Conduct of *Solyman-Shahum*; to one of whose Sons, (he himself being drowned at the passing of *Euphrates*) *Aladin*, *Sultan* of *Iconium* assigned a Portion of Land, near the *Mountains* of *Armenia*: From which *small beginnings* they *raised themselves by their Valour*, and *the Favour* of *Aladin*, to such *a heighth*, that *A. D.* 1299. (*c*) *Othman* (commonly called *Ottoman*) *Solyman*'s Grandchild, took the Name of *Sultan*, and so enlarged their *Dominions*, that his *Son* (he himself dying *A. D.* 1325.) took *Brusia* (formerly *Prusa*, a City of *Bithynia*.) either *that Year*, or *very soon after*, and made it the *First Seat* (as *Hadrianople* was afterwards, and *Constantinople* is now) of the mighty *Ottoman Empire*; which (*d*) succeeded the *Aladinian Sultany*, after it had been established in *Asia Minor*, about *Ninety Years*. Since which time *their History* is so well known, that I shall not further insist upon it; having brought it down to *the Times* here mentioned; *viz. their most Famous passing the River Euphrates*; and

(*a*) *Supplem. ad Abul-phar. pag.* 1–6.
(*b*) *Annal. Turcici. Pandect. Turcic. & Histor. Musulman. per Leunclav. Pocock Supplem. ad Abul-phar. pag.* 41--53.
(*c*) Dr. Pocock *Supplem. pag.* 42.
(*d*) *Leunclav. Histor. pag.* 78, 85, 93.

that

that *at a time* (as (*a*) *Camerarius* has very well noted) when *Ecclesiastical Authority* had advanced it self above the *Civil*, and *Divisions* and *Superstition* had much encreased amongst *Christians*. Now the Cause why this *great Empire* should be *Characterized* by *Four Angels*, bound in the River *Euphrates*; and afterwards *loosed*; is a thing worthy our *disquisition*; and it may, perhaps, be for these *Reasons*:

(1.) Because that the Kingdom of the *Turks* was divided into *Four Præfectures*, or *Principalities*, whilst they were *bound* in the River *Euphrates*; that is, had *made no Incursions into those Western parts*; which are *bounded* by that *Famous River*. For so we are expressly told in the *Relation* (*b*) of *an Embassy*, from the *Scythian Turks* to *Justin Junior*, about *A.D.* 570. where *the Turkish Embassadours* being asked by the *Emperour* concerning the *State of their Kingdom*; tell him, *that the Chief Power was indeed solely in their King* Disabulus; *but that their Kingdom was divided into* Four (ἡγεμονίαι) or *Principalities*.

(2.) At their *most memorable passing the River* Euphrates, they were under the Command of *Four* (*c*) *Captains*, viz. *Solyman* (*d*) *Shahum*, and his *Three Sons*; and upon *the death* of *Solyman*, who was drowned in the *passing of that River* (a circumstance not altogether to be disregarded,) they were again under *Four Commanders*; *viz. Otrogules*, and his *Three Sons*; of whom *Ottoman* was one; who, upon their being *loosed*, (by having *power from God* to pass the River *Euphrates*,) laid the Foundations of *that mighty Empire*. All which are *no obscure Circumstances*, but *most notable*, and *most famous*

(*a*) *Narrat: Turcic. pag.* 41.
(*b*) *Excerpt. e Legat. inter Histor. Byzant. pag.* 106--108.
(*c*) Pocock. *Supplem. pag.* 41, 42.
(*d*) *Leunclav. Hist. pag.* 86.

passa-

passages of their History; the *Number* of *Four Illustrious Families* being so *remarkable* amongst them, that (*a*) *Leunclavius* hath a *particular Chapter* about.

(3.) They are not only *remarkable* for (*b*) *Four Chief successive Families*; *viz.* the *Seljukian*, *Aladinian*, *Oguzian*, and *Ottoman*: but if Mr. *Mede*'s Observation prove true, they were actually divided into *Four Tetrarchies*, or *Sultanies*, whilst they were *bound* in *Euphrates*.

And (*lastly*;) Because the *Spirit of God*, in *delivering* Prophecies, which are on purpose *dark and ænigmatical*, may allude to *many passages and circumstances in one, and the same Type*, and *Figurative Expression*; some less known and obvious than others, to excite men's Industry: why may not the *Turkish Potentacy* be signified by *Four*, because of the *Universality of its Conquests*, described *Dan.* 11. 40---45. (*Four*, as Dr. *Moor* observes, standing for a Note of *Universality* in the *Cabbalistick Mysteries*) especially in the *Græcian Monarchy*, which it was more immediately designed to *kill*, or *destroy*? For as *the Horns of the Altar*, *from which the Voice comes* (*Vers.* 13.) are *Four*, to signifie the *Universal Extent of Christ's Church*; so are there here *Four Angels looſed*; to shew, *that this Woe was to fall Universally upon the* Grecian *Church and* Monarchy, described in *Daniel* (*Chap.* 8. 8.) by *Four Notable Horns*, *towards the Four Winds of Heaven*. For the *Turkish Empire* (as that *Judicious Historian*, Mr. (*c*) *Knolls*, has observed) *hath brought fatal mutations*, *not upon Christendom only*, *but the whole World*; *having under its Command the chief and most Fruitful parts of* Europe, Africa and Asia; *and having fixed it self almost altogether*, *even in the self same Kingdoms*, *Countries*, *and Regions*, *as belonged to the* Greek

(*a*) *Pandect. Turcic.* pag. 411. *Paris. edit. ad calcem Chalcondyl.*
(*b*) *Leunclav. Hist.* 86, 87. pag.
(*c*) Turkish History, *in the* Preface, *and* pag. 981.

Em-

Empire. For although the *Third of the Earth*, and of *Men*, be the Symbol of the *Grecian Empire*; yet in respect of its *Universality*, it may also be represented by the Number *Four*.

[20] To *bind*, is to *hinder and restrain*; as appears from *Rev.* 20. 2. and that by *secret Impulses and Instincts*, as the Word is taken, *Acts* 20. 22.

And from hence we may learn, That *the Bounds of Empires*, and *their progress*, *are from God*; as are also the Providential *Seasons*, in which he lets loose Barbarous Nations to chastise *Christians*.

[21] *A great River*, upon which the *Old Babylon*, the Type of the *Antichristian City*, stood; it was the *fatal Boundary* of the *Roman Empire*; and was so oftentimes to the *Turks*; they making but small Advances beyond it, except in *Asia Minor*, (out of which they were also beaten, first by the *Christians*, and then by the *Tartars*) until that famous *looſing them by God*, to punish the *Antichristian Babylon*, about *A. D.* 1300. after which time their Success was swift and prodigious.

15 *And the Four Angels were loſed* [*i. e.* permitted to pass that River,] *which were prepared* [by God, from the first Erection of their Empire] *for an* [22] *Hour*, *and a* [23] *Day* [*i. e.* a Year,] *and a Month* [of Days, which are Years;] *and a Year* [of Prophetical Days, for Years;] *for to slay the* [24] *third part of* Men [*i. e.* to destroy utterly the *Constantinopolitan*, or *Greek Roman* Empire.]

[22] The Word ὥρα, translated *Hour*; signifies, *Dan.* 4, 33. 5; 5. *Time*, or *Season*; in which sense it is often used by *John* in his *Gospel*, and in this Book; particularly *John* 2, 4. 4, 52. 5, 25. 7, 30. and *Rev.* 11, 13. 17, 12. And thus also it is to be understood in this place; because it is familiarly used in this Sense, by the Writer of this Book; and no where by him in the other, for *an Hour*; which is but of little use to ascertaining *a Line of Time*; which is not wont to descend to such minute portions of it. And therefore

fore it is here to be underſtood (that it may bear a proportion to its Uſe in other places) concerning *A certain portion of Time*, not here particularly limited and determined, beyond thoſe particularly ſpecified; *q. d. that they were prepared for a certain Time or Seaſon, and alſo for a* Day, *a* Month, *and a* Year, *over and above that Time.* And the *Remark* concerning the Acceptation of the Word *Hour* for *Time*; receives great Light from the Obſervation of (*a*) *Scaliger*; who notes; that *Hours* were a Deviſe of the *Greeks*; and ſo conſequently were not in uſe amongſt the *Jews*, during the Times of the *Old Teſtament*; from whence the *Words* and *Phraſes* of this *Book* are taken.

[23] This *Prophetical Time* (for which ſee *Chap.* 11. *num.* 12.) makes up 396 years; which is the exact ſpace of Time from the beginning of the *Turkiſh Empire*, A. D. 1057. (as we have before ſhewn,) to the taking of *Conſtantinople* by the *Turks*, *A. D.* 1453. the very year aſſigned by the lateſt (*a*) and moſt accurate Chronologers, for the taking of that City, after much doubt concerning it: Which is an Obſervation that ought to be taken notice of, to Excite Learned Men to the Study of Scripture-Chronology.

[24] We have before ſhewn, on *Chap.* 8. 7. that this is the Myſtical Symbol of the *Greek*, or *Conſtantinopolitan Roman Empire*; which was killed or deſtroyed, at the taking of *Conſtantinople*, the Chief *Seat* of it; when (as Chronologers note) the *Eaſtern Empire* of the Chriſtians ceaſed, and came into the hands of the *Turks*; which was only tormented by the *Saracens*, who could never kill it, by taking its Imperial City; when an Empire, in the account of Prophecy, is at an End. See before on *Verſe* 5.

(*a*) De *Emendat. Temp. lib.* 2. *pag.* 131.
(*b*) *Ricciol. Chronol. Reform.* Tom. 1. pag. 59, 60, 145, 211. Pocock *Supplem. ad Abul-phar.* pag. 47. *Crucii Turco-Græc.* pag. 75. 107. *Leunclav. Hiſtor. Muſulm.* pag. 579. 583.

26 *And*

16 *And the number of the Army* [25] *of the Horſemen, were two hundred thouſand thouſand* [*i. e.* a vaſt number, *Pſalm* 68. 17. *Dan.* 7. 10.] *and I heard* [26] *the number of them* [as if they had been repeated out of a Muſter-Roll.]

[25] Thus the Army of *Gog* and *Magog* is deſcribed by *Ezek.* 38. 4, 15. And here is another Character of the *Turks*, whoſe chief Strength and Numbers conſiſted at firſt in their *Cavalry*; as that alſo of the *Tartars*, from whom they originally came, and of the *Perſians* did; with whom they are confounded, and are called by their Name in *Hiſtory*, after they had conquered them. And from ſome ſuch reaſon, perhaps, as this, is the *Horſes Tail*, ſtill carried before their *Chief Officers*, as an *Enſign of Honour and Authority*, in Memory, that their *Strength* conſiſted chiefly in *Horſe*; of which they were wont to bring vaſt Numbers into the Field; as they alſo did at the taking of (*a*) *Conſtantinople.*

[26] When a thing is *moſt certain*, and *very remarkable*; ſome ſuch vehement Expreſſion is wont to be uſed in this Prophecy.

17 *And thus* [or after this following manner, in which I ſhall deſcribe them,] *I ſaw the Horſes in the Viſion, and them that ſate on them, having* [27] *breaſt-plates of fire, and of jacinth, and brimſtone; and the Heads of their Horſes, were as the Heads of Lions* [*i. e.* fierce and terrible, and making a roaring noiſe;] *and out of their mouths iſſued* [28] *fire, and ſmoke, and brimſtone.*

[27] That is, *Breaſtplates of Armour*, excellently poliſhed, like *flaming fire*; which will caſt the Colours of *Jacinth* and *Brimſtone*, when the *Sun* ſhines on them: For the *Turks*, and *their Horſes*, were, perhaps, at firſt, in *poliſhed Armour* of *I-*

(*a*) *Laonic. Chalcondyl.* pag. 202. *ed. Pariſ.*

Y

ſue

ron, which is of a *Violet Colour*; according to the Cuſtom of the (*a*) *Perſians*; from whoſe Countrey they came, when they paſſed *Euphrates*, and amongſt whom they had lived for a long time.

[28] This is a plain Deſcription of *the diſcharging of Guns by Men on Horſeback*; when the *Smoak*, and *Fire of the Gunpowder* ſeems to iſſue out of their *Horſes Mouths*; and the Smell of *Brimſtone* (of which mixed with *Nitre* and *Charcoal*, it is made) is ſo *very prevalent.*

18 *By theſe three* [29] *was the third part of men killed* [*i. e* the Conſtantinopolian Empire was deſtroyed,] *by the fire, and by the ſmoak, and by the Brimſtone, which iſſued out at their mouths* [when the Riders diſcharged their Guns.]

[29] Here is alſo another evident *Character*; for the *Holy Ghoſt* repreſents *the Turkiſh Army*, by thoſe *Warlike Inſtruments*, which were invented about the time of their being let *looſe* upon the Empire; *Guns* being found out *A. D.* (*b*) 1354. or 1380. at furtheſt; and brought to perfection, about 1415; by the uſe of which, the (*c*) *Turks* enlarged their Conqueſts; and (as all *Hiſtorians* (*d*) relate) took *Conſtantinople*; the *prodigious Great Cannon* and *Guns* which they uſed at *that Siege*, being very *Remarkable*, and very *Fatal.*

19 For *their power is in their mouth* [Verſe 18. *i. e.* in their Arms,] *and in their Tails* [*i. e.* in falſe pretences to Prophecy,

(*a*) *Hiſtor. Auguſt. in Alex. Sever. pag.* 1019. *ed. Lugd. Bat. Heliod. Æthiop. lib.* 8.
(*b*) *Ricciol. Chronol. reform. Chronic. pag.* 179.
(*c*) *Leunclav.* Hiſt. *pag.* 296. 485.
(*d*) *Laonic. Chalcondyl. pag.* 123, 124, 202, 204, 206. *Cruſii Turco-Græc. pag.* 9—

Verſe 10.] *for their Tails were like unto Serpents* [*i. e.* they were crafty and Venemous,] *and had heads* [with mouths ſpeaking great things; promoting and ſpreading their falſe Doctrines;] *and with them* [i. e. their [30] headed Tails] *they do hurt* [to the Souls of Men.]

[30] They had *Two Heads* like the Serpent *Amphisbæna*: by which the ſpreading *Venome* of their *poyſonous Religion* is deſcribed; together with their manner of propagating it; *viz.* by *Fire iſſuing out of their mouths*; that is, *by Force of Arms*; and by their *Tails*, or *crafty pretences*; for they are noted to have at *firſt entred* Europe (*a*) *humanely, although they proceeded after to oppreſſion*: And (*laſtly*,) for their high and *Vainglorious Words* and *Titles*; and the *fair pretences* they made uſe of againſt *Idolatry*, which was then too viſible and predominant in the *Church.*

20 *And the reſt of* [31] *the men* [*i. e.* [the remaining part of the Empire; *viz.* the Weſtern;] *which were not killed* [i. e. utterly deſtroyed] *by theſe* [foregoing] *Plagues* [inflicted by the *Saracens* and *Turks*;] *yet repented not* [notwithſtanding theſe Judgments, which were deſigned by God for that End;] *of the Work of their Hands* [*i. e.* their Idolatry, 2 *Kings* 22. 17. *Jerem.* 25. 6, 7.] *that they ſhould not worſhip* [32] *Devils* [*i. e.* Dæmons, *Lev.* 17. 7.] *and Idols of Gold, and Silver, and Braſs, and Stone, and of Wood, which neither can ſee, nor hear, nor walk* [*i. e.* Images, *Pſalm* 115. 4. 135, 15.]

[31] *The Third of men* (i. e. the *Eaſtern Empire*) being killed; the *reſt of men*, muſt ſignifie, *the remaining part*; that is, the *Weſtern Empire*, which was uſurped by the *Papal Antichriſt*; whilſt the *Mahometan Antichriſt* Tyrannized in the *Eaſtern.*

(*a*) *Lord* Nepeir *on the* Revel.

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(*a*) *Lord* Nepeir *on the* Revel.

[31] By *Dæmons* are meant *Spirits of a middle Nature betwixt God, and Men*; that is, *Angels*, and *Souls departed*. See Mr. *Mede* on the place; and his *Apostasy of the Latter Times*.

21 *Neither repented they of their Murthers* [*i. e.* Persecutions,] nor of their [33] *Sorceries* [*i. e.* Wicked Arts, and False Devices to deceive Souls, *Nahum* 3. 4. *Isa* 47. 9, 12.] *nor of their Fornication* [or Unclean and Idolatrous Doctrines and Practices;] *nor of their Thefts* [*i. e.* cheating of Men by sanctified pretences.]

[33] Such as *Exorcisms Relicks*, *Anointings*, and her *lying Signs* and *Wonders*; together with all her *bewitching* and *intoxicating Doctrines* and *Practices*.

CHAP.

CHAP. X.

1 AND *I saw* [1] *another mighty* [or, powerful, *Psalm* 103. 20.] *Angel* [*i. e.* [2] Christ,] *come* [3] *down from Heaven* [*i. e.* appear upon some extraordinary matter;] *cloathed with a* [4] *cloud* [of Power and Glory, *Chap.* 1. 7.] *and a* [5] *Rainbow was upon his Head* [to shew his mindfulness of his Covenant, notwithstanding the Deluge of Antichristianism and Mahometism;] *and his face was as it were the Sun* [i. e. the manifestations of himself were glorious, *Chap.* 1. 16.] *and his Feet* [*i. e.* his actions, and comings to Judgment;] *as Pillars of Fire* [*i. e.* terrible, *Chap.* 1. 15. *Dan.* 10. 6.]

Annotations on CHAP. X.

[1] And therefore a distinct one from the *Seven Angels with Trumpets*.

[2] Christ, the *Angel of the Covenant* here appears; for to him *might*, or ἰσχὺς is Attributed *Chap.* 5. 10. and this very *Angel*, altho in a distinct *appearance*, *Chap.* 11. 3. declares that *He* will give *Power* unto *His* two *Witnesses*; which *Words* can agree to none but *Christ*; as well as the following description, taken from *Dan. Chap.* 10 and 12. which are to be understood of *Him*.

[3] A Phrase frequent in *Scripture*, *Signifying God*'s more than Ordinary notice of the *Actions of Men*; and that he was *about to say*, or *do* some *Extraordinary Thing*. *Gen.* 11, 5. 18, 20, 21. *Exod.* 3. 7, 8. *Psal.* 144. 5. *Isa.* 64. 1. *Maimonid Ductor Dubit.* 1. 10.

4 A *White Bright Cloud*, answerable to the *White Linnen*, *Dan.* 10, 5. 12, 6.

5 From hence it is Evident that this *Angel* was *Christ*, the *Angel of the Covenant Malac.* 3. 1. Who appears thus *Cloathed* to the *Comfort* of *His Servants*, and to shew them that he was *mindfull of His Promise*, and that *His Kingdom* (of which the *Rainbow*, a sign of *mercy*, is the *Symbol*,) should *Come*; notwithstanding he had Permitted a *Deluge* of *Antichristianism* to overflow the *Church*; and *Mahometism* to prevail after so Extraordinary a Manner. See Notes on *Chap.* 4 3.

2 *And he had in his Hand a little* 6 *Book opened* [shewing that the Effects and Events contained in it, were now ready to be Revealed and fulfilled;] *and he set his right Foot* 7 *upon the Sea*, *and his left Foot upon the Earth* [as Lord of both, and to take Possession of them *Psal*, 2, 8. 72, 8. *Dan.* 12 7.]

6 It was called a *Book* before, *Chap.* 5. but is now called a *Little Book*; to shew that many of its *Visions* were already fulfilled; whereupon it's bulk was contracted into a lesser space. And it was before *Sealed*; but now is *Opened*; to shew that what was contained in it was at the present, to have some Notable *Appearance* and *Effect*.

7 To Place ones *Foot* upon a Thing *signifies Dominion* (*a*); or to have in Subjection as it were under ones *Feet*; whereupon God bids *Abraham Gen.* 13. 17. *to walk through the Land*, and thereby *take Possession of* it. Now *Christs Kingdom* being according to *Prophecy*, to be *Universal*; he here fixes his *Feet* upon the *Whole Terraqueous Globe*, shewing by *Actions* as well as by *Speech*, in the third Verse (according

(*a*) *Deut.* 11. 24. *Psalm* 60. 8.

to

to the Custom of the *Eastern* People, who in matters of Moment joyn both) that his Kingdom was not only from *Sea* to *Sea*, as the *Type* of it, *David's* was, *Psal.* 72. 8; but that *all the World, the Sea and all that is in it* (upon which account he *stands upon, or over the Waters Dan.* 12. 6, 7.) were his *Possession*, as well as *the uttermost Parts of the Earth Psal.* 5. 8. So that by this *Action* is *signified* that *Christ was Lord of all, of Sea and Land, and of all the Creatures in them*, which he here again (as it were) takes *Possession* of; His Kingdom having been interrupted chiefly by *Antichristianism*, and by the spreading of *Mahometism*, which yet was a judgment upon the other. But methinks it is worth considering, (every *Action* and *Word* being *Weighty* in *Prophecy*) why *Christ* is more peculiarly represented as upon the *Waters* of the River *Tigris*, *Dan.* 12. 6, 7; Whilst only two *Angels* stood on each side of its banks; and that he here sets *his right Foot* (the stronger and the more honorable of the two) *upon the Sea*, but his *left upon the Land*; which *Grotius* himself thinks to have some *signification*; who supposes the *right Foot to signifie* the *Greater Part of the People*, who are often Represented by *Waters*, *Seas*, *Rivers*, in this Book. We are therefore to understand that by the *Sea* in Scripture, is meant the *Western Parts of the World*; because the *Mediterranean Sea*, was the *Western* (*a*) Border of the Land of *Canaan*: Whereupon our Versions Translate, what is to *the Sea*, or *Sea-ward* in the *Original*; *to the West*, and *Westward*, *Gen.* 12, 8. 28, 14. *Exod.* 10. 19. *Ezek.* 48. 1, 2. and in many other Places. And the *Scripture* not only calls all the Places to which the *Jews* were to pass by *Sea*, *Islands*, (as I have already noted) and particularly our *European* Parts, at least

(*a*) *Numb.* 34. 6.

those

thoſe in the *Archipelago*, the *Iſlands of the Gentiles*, Gen. 10.5. but alſo divides the whole *World* into *Eaſt* and *Weſt*, or according to the *Phraſe* of their *Language* into *Land* and *Sea*, meaning by *Land* all the Continent which lay *Eaſtward* of them; and by *Sea* whatſoever lay to the *Weſt*, Continent, as well as *Sea*: Which way of *Speech* is to this day Obſerved by the *Chineſe*; who upon that account, call all the World, except *Tartary*, *Si Yam*, or the *VVeſtern Sea*; from whence *Siam* a Countrey in the *Indies*, takes it's Name, as being Situated towards the *Sea*, *Weſterly* of *China*. And therefore by this *action* of our *Saviour* (ſeeing that in all other Places of Scripture the *Earth* is mentioned *before the Sea*) may be Intimated that the Goſpel which was now almoſt extinguiſhed in the *Eaſtern* parts, by *Mahometiſm*; Should appear *Firſt* in its *Purity* and *Strength* in the *Sea*, or the *VVeſtern* Parts of the World; ſignified by the mention of the *Sea* in the *Firſt* Place and by *Chriſt's* putting his *right Foot* upon it, the *Strongeſt* and the *Honourableſt* of the two: Which came to paſs at the *Reformation*, foretold in this Viſion, as ſhall be ſhewn hereafter.

And that there ſhould be *in the latter Days* (which Doctor *Pocock* (*a*) extends from *Chriſts Firſt*, to his *Second Coming*) ſome Wonderfull and Amazing motion of the People of *God* from the *VVeſt*, is evident from *Hoſea* 11.10. Where the *Prophet* foretells that *the Lord ſhall roar like a Lion*, (an Expreſſion which very Remarkably Anſwers to the *Roaring* and *Thundring* in this Viſion) and that thereupon, or *then*, *the Children ſhall tremble from the VVeſt*, or from *the* (*b*) *Sea*, as the Word in the *Hebrew* Signfies, that is, from the *VVeſtern* Parts, and from *Remote* and *Diſtant* Countreys, and even

(*a*) On *Hoſea* 3. 5. Pag. 618.
(*b*) Dr. *Pocock* on the Place.

the

the uttermoſt parts of the *Earth*, which is encompaſſed with the *Sea*. Which *ſtrange motion*, or *converſion*, is to come to paſs near *Chriſt's Second Coming* (which Dr. *Pocock* aſſerts to be a *Received Opinion*, as to the *Jews*) in his *Kingdom*; which was to have appeared when *Chriſt* ſet his *Right Foot upon the Sea*; if the *Thunders*, the Effect of the *Lord's Roaring*, had not been ſealed; that is, if a ſtop had not been put to the *Efficacy* of them: for *Chriſt's Kingdom*, when it comes in its *full force*, will prevail, to the *placing of the Jews in their Houſes*, Verſe 11. and to the bringing in the *fulneſs*, and *perfection* of the *Gentiles*.

3 *And cried with a loud Voice* [*i. e.* proclaimed his Right,] *as when a Lion* [8] *roareth* [*i. e.* terribly, and with Majeſty, *Iſa.* 31. 4. *Amos* 3. 8. *Joel* 3. 16. *Prov.* 20. 2.] *and when he had cryed, ſeven Thunders* [9] *uttered their Voices* [declaring the appearance of his Kingdom.]

[8] *Chriſt*, called, *the Lion of the Tribe of* Judah, *Rev.* 5. 5. is here underſtood; whoſe *Roaring* denotes (as Dr. *Pocock* has ſhewn upon *Hoſ.* 11. 10.) the *Efficacious power of the preaching of the Goſpel*; reſembled to the Voice of a *Lyon*, becauſe of its calling *Chriſtians* together to partake of it, and its *Promiſes*; as *the Lyon* does thoſe of its own kind, to partake of the *prey*; and becauſe it is accompanied with a *Terror* and an *Awe*, and extends it ſelf to the uttermoſt parts of *the Earth*, with *great power*; as the *Voice of a Lyon* is *terrible, and loud.* And hereby *alſo* (as appears from the *Texts* I have quoted) is ſignified, *the Anger of God*, when he appears for the *Vindication of his Kingdom*, againſt *the Enemies* of it.

[9] *Thunders* (as I have before ſhewn on *Chap.* 6, 1. 8, 5.) ſignifie the *Power*, and *Efficacy*, and *ſignal Appearances* of *Chriſt's Kingdom*; which, *Seven*, the Number of *Perfection*, peculiarly denotes; and which *Hannah* propheſied

would

would be *exalted* by the *Lord's Thundering out of Heaven*, 1 *Sam.* 2. 10.

4 *And when the seven Thunders had uttered their Voices, I was about to write* [that which they had uttered;] *and I heard a Voice from Heaven saying unto me,* [10] *Seal up those things which the Seven Thunders uttered, and write them not* [*i. e.* conceal them, as things which are to come to pass hereafter, and hinder them from coming immediately into Effect, *Dan.* 8, 26. 12, 4, 9.]

[10] Here *Sealing* and *Writing* are plainly opposed; *Writing* signifying the bringing of the *Vision into Effect*; and *Sealing*, the *delaying of the Accomplishment of it*; as I have shewn on *Chap.* 5. 1. So that here is a plain stop put to the *Kingdom of Christ*; insomnch, that his *Roaring* did not prevail to *make the Children come trembling from the West.*

5 *And the Angel which I saw stand upon the Sea, and upon the Earth, lifted up his hand to Heaven* [the Throne of God, in the posture and manner of Swearing, *Gen.* 14. 22. *Dan.* 12. 7.]

6 *And swore by him that liveth for ever and ever, who created Heaven, and the things that therein are; and the Sea, and the things which are therein* [*i. e.* by the Eternal, Omnipotent God, who created all things; and therefore can alter them, and their Times and Seasons;] *that there should be* [such] *time* [11] *no longer* [as that which the Prophet *Daniel* foretold, *Chap.* 7, 25. 12, 7.]

[11] *Time* in general, here called χρόνος; is divided by *Daniel* into several distinct καιροὶ; that is, *appointed Times*, or *Seasons*; which he calls *Time*, *Times*, and *the Dividing of Time*; or a *part*, that is, *an half of Time*; which *Distribution* is also used in this Book, *Chap.* 12. 14. By *Time* is meant in *Daniel*, the *most signal*, and perfect *part of the appointed Times and seasons*, viz. *a Year*; as appears from *Dan.* 4. 16. and 11. 13. where *Times* plainly signifie *Years.*

By

By *Times* absolutely put, must be meant *Two Times*, or *Two Years*, because it is the *Dual Number*; *i. e.* the next *Plural Number* to *Time*, or *One Year*; and then by consequence, by *The Division*, or *cutting off*, or *Half of Time*, must be meant *Half a Year*; as, I think, all Interpreters agree. Now *The Prophetical Day*, being put for a *Year*, in Scripture, the *Prophetical Year*, must by consequence be put for a *Year of Prophetical Days*; that is *a year of years*; consisting of as many years as a *Year* doth of *Days*; *viz.* of *Three hundred and Sixty Years*, in round and equal Numbers, according to the degrees of a *Circle*: and then (*a*) *Times* must be *Two Years of Years*; *i. e. Seven hundred and Twenty Years*; and *the half Time* must be *half a year of years*; that is *One hundred and Eighty Years*; all which amounts to *Twelve hundred and Sixty Years. Rev.* 11, 3. 12, 6.

Now *Christ's Oath* here having a clear reference to *Daniel* 12. 7. by *no more Time*, must be meant, no more *such Time*, or of *the same Nature* with the *Times* there given to *Antichrist*; which were to cease, and *no more time to be*; except when *Christ's Kingdom* appeared (which is the import of the following Verse) when there should be *Time* indeed, but of a quite different Nature; dated, and reckoned from the glorious Reign of *Christ*; and not from the *Abominations* and *Servitude* of *Antichrist*; and ending in that, which is not so properly *Time*, as the *completion* and *perfection* of it, *Eternity*: For *Antichrist* having *changed Times*, (*Dan.* 7. 25.) *his Time* may very well be said to be *no more*, when it is chan-

(*a*) 360, a Time.
720, Times.
180, half a Time.
1260.

ged

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6 *And ſwore by him that liveth for ever and ever, who created Heaven, and the things that therein are; and the Sea, and the things which are therein* [*i. e.* by the Eternal, Omnipotent God, who created all things; and therefore can alter them, and their Times and Seaſons;] *that there ſhould be* [ſuch] *time* [11] *no longer* [as that which the Prophet *Daniel* foretold, *Chap.* 7, 25. 12, 7.]

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(*a*) 360, a Time.
720, Times.
180, half a Time.
1260.

ged into thoſe of another Nature. See the *Annotations* on *Chap.* 11, 2. 20; 4.

7 * *But in the days of the Voice* [or ſounding] *of the ſeventh Angel, when he ſhall* [12] *begin to ſound* [Chap. 11. 15. and [13] when] *the Myſtery*, [or wonderful Prophetical Secret, *Dan.* 12. 6.] *of God* [concerning the coming of the Kingdom of Chriſt, *Dan.* 12. 5 — 13. *Rom.* 11. 25, 26.] *ſhould be* [or is] *finiſhed*, [there ſhall be Time indeed; but of a quite different Nature from the former:] *as he hath declared* [or Evangelized, the good Tidings of his Son's Kingdom, in the beginning, progreſs, and perfection of it;] *to his Servants the Prophets* [*Acts* 3. 21—26.]

* Dr. (*a*) *Moor* reads ἀλλ' ἤ, and renders it, *except*, or *ſaving*; making it to be the ſame with εἰ μὴ; which is a *Criticiſm*, neither neceſſary, nor grounded upon the *Credit of Manuſcripts*.

[12] The Word is rightly thus tranſlated; and ſo it ſignifies, *Luke* 7. 2. *John* 4. 47. *Acts* 23. 27. And *Beza* hath well noted on *John* 4. 47, That *Ariſtotle* prudently diſtinguiſhes betwixt τὸ ἐσόμενον, and τὸ μέλλον; the latter Word ſignifying what is in *preparation*, or *readineſs to begin*; and not always what *is paſt*.

[13] The Particle *And*, is in the *Greek Copies*; which ought to be reſtored to the *Tranſlation*; and ὅταν, or *when*, to be reduplicated, or repeated ἀπὸ κοινοῦ, with τελεσθῇ; and the Words are to be tranſlated, *when it is finiſhed*; and not *ſhall*, or *ſhould be finiſhed*; for then it ſhould have been τελεσθήσεται, and not τελεσθῇ.

From theſe Words thus ſettled, and interpreted in conjunction with *Daniel*, may be drawn theſe following Obſervations:

(*a*) *Oper. Theol. pag.* 18

(1.) *That*

(1.) *That the Antichriſtian*, or *Gentile Times, are to have an End.* For Chriſt *here* ſwears, That *ſuch time ſhall be no longer*; and in *Daniel* he ſwears, that it ſhall be but for a *Time, Times, and an half*; that is, 1260 years; as hath been before ſhewn.

(2.) *That theſe Times are to end before the Days of the ſeventh Angel's ſounding.* For it is expreſly affirmed by Chriſt, *Ver.* 6. That there ſhould be *Time no longer, but until thoſe Days*; in which there was to be *Time* indeed, but of another *Nature*.

(3.) *The preciſe Time of their Ending, is affirmed in* Daniel, *Chap.* 12. 6, 7. *to be when the diſperſing or ſcattering of the power of the holy people ſhall be accompliſhed.* For one of the *Angels* having asked Chriſt, *Verſe* 6. *how long*, or what ſpace of Time it would be *to the End of Wonders*; or of *Theſe VVonders*; i. e. *Thoſe he had before ſpoken of*, from *Verſe* 1. to the 5*th*; as the LXX. according to their Cuſtom, enlarge upon the Words: It is anſwered, *Verſe* 7. that it would be *Twelve hundred and ſixty years* to the *End of theſe VVonders*; and (circumſtantiating thereby *the time of their End more particularly*) that when the *diſperſion* ſhould be *accompliſhed*; *all* of thoſe things, or *wonders* ſhould be *finiſhed*: thereby plainly intimating, that the *ſcattering* was to laſt during the *Twelve hundred and ſixty years*; and that they were not to end until that was over. By which *accompliſhment of the ſcattering*, or *diſperſion of the power of the holy people*, can be meant no other than the *VVoman's coming out of the VVilderneſs*; where the *holy people* were *diſperſed and ſcattered*; becauſe that *diſperſion* is of the ſame Duration with this; as appears from *Rev.* 12. 6. and is immediately to precede the *Voice of the ſeventh Angel*; as will be ſhewn hereafter on *Rev.* 11, 11, 14.

(4.) *As*

(4.) *At the End of Time*; *that is, of the Antichriſtian, and Gentile Times, there ſhall be Time again, but of another Nature.* For Chriſt having ſworn, there ſhould be *Time no longer*; adds, *But in the Days of the voice of the ſeventh Angel:* intimating thereby, that *Time was then to be again*; which muſt be underſtood, to make the Senſe compleat. And therefore *Antichriſtian Time* conſiſting of ſeveral χρόνοι being ended; the *ſucceeding Time* muſt be of a *different Nature.*

(5.) The *Beginning* of this New Time, and its *Period*, are are here preciſely limited.

For, (1.) In general, it is to be in the *days*, or *times of the voice*, or *ſounding of the ſeventh Angel.*

(2.) It is to *begin* preciſely, when he *begins*, or *prepares to ſound*

(3.) It is to *laſt* until the Myſtery of God, or the *wonders*, and wonderful things (*Dan.* 12. 6, 7.) ſhall be *finiſhed*; that is, until Chriſt ſhall ſay, *It is finiſhed, It is finiſhed*, at the entrance of *the Thouſand Years* of the *New Jeruſalem State*, when another ſort of Time begins.

(6.) The whole Duration of this New Time is given in preciſe *Numbers*, by the Prophet *Daniel*. For after he had aſſigned a *Time, Times*, and *a half*, to *the ſcattering of the holy people*; he afterwards, *verſe* 11. adds *thirty years* unto them; thereby making up the *twelve hundred and ſixty years*, which are included in them, to be *twelve hundred and Ninety*, for the full Time of the continuance of the Antichriſtian Abomination: And then, *verſe* 12. adds *Forty Five* more to the *twelve hundred and Ninety*, making the whole time from the beginning of the *ſcattering of the holy people*, to be Thirteen hundred and thirty Five years; when he promiſeth a *bleſſed State*; *verſe* 12. So that hereby we have gained a *Line of Time*, conſiſting of Seventy five years; reaching from the beginning of the ſounding of the *ſeventh Angel*, where *John* fixes it, through the Voices

ces and Vials iſſuing out of *the Seventh Trumpet*; until the *finiſhing the Myſtery of God*, in the *appearance of Chriſt's glorious Kingdom*; which will be but in a State of *Preparation*, or in a *Courſe*, or *Succeſſion of Finiſhing*, until that Time.

But I cannot but after all obſerve, that (*a*) *Piſcator* upon the place, ſuppoſes καὶ (in καὶ τελεσθῇ) to be *Emphatical*, and to ſignifie as much as τότε τελεσθήσεται; that is, *even then ſhall be finiſhed the Myſtery*; the *Aoriſt* τελεσθῇ, according to the *Genius* of the *Greek Language*, being ſometimes put for the *Future*. According to which Acceptation of the Word, the *Seventh Verſe*, which is a part of the *Oath* here: and in *Daniel*, will relate to the *finiſhing of the Myſtery it ſelf*; and not only declare, that there ſhall be *Time* for the *finiſhing of it*; which latter ſenſe ſeems to be not ſo fit to be the *Subject of this Solemn Oath*, as the former; although, according to the ordinary *Grammatical Conſtruction* of the Words, it appears to be the moſt natural.

(*Laſtly,*) From the due conſideration of this *Chapter*, we may conclude, that *the Reformation*, begun *A. D.* 1517. is foretold in it.

(1.) Becauſe it is *the Only Remarkable Event* in *Hiſtory*, relating to the *Kingdom of Chriſt*, following the taking of *Conſtantinople* by the *Turks*; repreſented in the *foregoing Chapter*. For the *Spirit* here affording us a Prophetical View of a *Series of Events* in their *orderly Succeſſion*; it cannot be thought, that ſo great a one as the *Reformation*, ſhould not at all be mentioned; or if it were, that it ſhould not be mentioned in its proper and due place and ſeaſon. Now allowing

(*a*) *Apud. Poli Sym.*

ing but *Threescore and Four Years*, as a *space of Repentance* allotted by God, *Chap.* 9. 20, 21. (which comes nigh the term of the *years of his Indignation* against *Jerusalem*, *Zech.* 1. 12.) for the *correcting*, although not *killing* of the *Western Apostasy*, by the great Success of the *Turks*; and the next thing *Remarkable*, is the *Reformation*, begun by *Luther*, *A. D.* 1517. when at his first preaching against *Indulgences*, *he, out of a small Spark, kindled such a Fire, as set all Europe in a Combustion*; as (*a*) *Petavius* speaks: who also remarks, that in the same year (which is pitched upon generally by *Chronologers*, for the *Æra of the Reformation*, *Sleidan* beginnning his *Commentaries* at it,) at the Conclusion of the *Lateran Council*, an *Expedition* against the *Turks* was resolved upon; for the carrying on of which, *Indulgences* (*b*) were pretended to have been granted: Upon which it is that *Mezeray* observes, that *the First Evil* (meaning the *Turks*) gave occasion for the *Birth of the Second Evil*; as he calls *the Reformation*.

Now upon the *great success* of the *Turks*, at a Time when *Selymus* had made *extraordinary preparations against the Christians*, and just before the *appearance* of that *great* and *successful Warriour*, *Solyman the Magnificent*, who over-run *Hungary*, and besieged *Vienna* it self; it pleased God to give Birth to the *Reformation*: which was not only to be a *Scourge*, (although of another, yet not of a *less Formidable Nature*, than the *Turkish*.) to the *Western Apostasy*, for its *impenitency*; but also a most Notable Appearance of the *Kingdom of Christ*; whereby there might be a Recompence made for the Loss *Christianity* in general had suffered by the destruction of the *Eastern Church*.

(*a*) *Ration. Temp. lib.* 9. 11.
(*b*) Fox's *Book of Mart. Vol.* 2. *pag.* 47. Mezeray, *pag.* 562.

For

For although that was sufficiently made up, in the true Value, and intrinsick Worth of the *Reformation*; yet God, for the sake of his *Son's Name*, is so far tender of *Christianity*, as not to let the *Turk* destroy the *Western Empire*, by taking *Rome*, or even *Vienna* it self; because it is the *Seat* of the *Christian Emperour*: as appears from the Vain Attempts of *Solyman*, A. D. 1529. and A. D. 1532. when he fled out of (*a*) *Hungary*, the *Vengeance of God* following him in a dreadful *Plague*; and from their late *Defeat*, fresh in our Memory.

And by *the Reformation* also, *Christ* was pleased to intimate, That *Christians* were not to *despond* at the great progress of *Mahometism*; as if it had been such an extraordinary Encroachment upon *his Kingdom*; seeing that was of a quite different Nature from that Religion generally professed in the parts of the *Eastern* and *Western Empire*, which were over-run by it; and was rather of such a pure and spiritual Nature, as that of which the *Reformation* had given a *Specimen*.

(2.) The *Reformation* is here meant; because *then* it might be truly sworn, that *Time should be no longer*; that being so great a Breach upon the Power given to *Antichrist*, that it could not happen during his Times. But if it be said, that his Time could not be *then* sworn to be past, because his Power still remains: It may be answered, that by *Time* here in the *6th Verse* cannot be meant, *all Time whatsoever* in general; but such *Divisions* as are made of it, *Dan.* 12. 7, *into Time, Times, and a half*; and that therefore when the *Time, Times*, and *any the smallest part* of the *half Time* was past, it might be then truly affirmed, that *Time*, that is, *such Time* should be no longer; *Half Time broken*, and *diminish-*

(*a*) *Bizarus de reb. Persicis, pag.* 360, 361.

ed,

ed, being no longer, in *propriety* of Speech, *Half Time*; and the *Time* and *Times* being already wholly paſt. And that the full *Expiration*, and *Actual End* of all manner of *Anti-chriſtian Time*, cannot be here underſtood, is plain from the next *Verſe*; where it is affirmed, that this is not to come to paſs until the *Voice of the Seventh Angel*.

And from hence it is, that a Worthy Perſon aſſerts, That this *Oath* took place as ſoon as ever *Half Time* was entred, and the *firſt minutes* of it were paſt; becauſe that was the firſt opportunity in which it could be in Truth declared, that *ſuch* Times ſhould be no more; which Chriſt laid hold on, to give a timely notice of his approaching Kingdom; and to lay a *Claim* to it, as he had done before, at other Appearances; and that ſpace enough might be afforded for the Tranſactions to be performed in the Remaining Parts of *Half Time*.

Now if *the half Time*, *began* at (*a*) 1517. then (ſeeing that conſiſts of *One hundred and Eighty Years*) it muſt *end*, together with the whole *twelve hundred and ſixty years*, at 1697. when *the Seventh Trumpet ſhall ſound*, and all things ſhall *tend* to the *finiſhing* of the *Myſtery of Chriſt's Kingdom*, according to *Verſe* 7; which muſt alſo, according to the ſame Reaſon, have begun *A. D.* 437. for there the *Æra* of the *twelve hundred and ſixty years* muſt be fixed, if we reckon backward, from (*b*) 1517. deducting from it *One thouſand*

(*a*) 1517
180
1697

(*b*) 1517 — 1080 — 437
437 — 1080 — 1517

and

and Eighty Years, the full Sum of the Time, and Times, then elapſed.

(3.) *The Action of Chriſt's ſetting his Right Foot upon the Sea, agrees very well to the Circumſtances of the times, when the Reformation began; and to the Events which have followed upon it.* For it began in the *Weſtern parts*, viz. *Europe*, ſignified by the *Sea*, as I have already ſhewn; and when the *New Weſtern World* of *America* was juſt found out; which was firſt attempted by *Columbus*, A. D. 1492. and diſcovered by *Americus Veſputius*, *A D.* 1498. the *Streights* and *Sea* of *Magellan*, being found *A. D.* 1518. the very year after the beginning of the *Reformation:* upon which there followed continually large diſcoveries, and a *New World*; whither the *Goſpel* hath been carried, and where the *Reformation* hath found a Refuge, and made a conſiderable progreſs. All which ſeems to be the *Effect* of *Chriſt's ſetting his Foot upon thoſe places*; whereby he took poſſeſſion of the whole *Globe*, and made a paſſage for his Kingdom, through the *Sea*, extending it to the utmoſt parts of the Earth.

(4.) The *Reformation* was a *remarkable*, and *powerful appearance of Chriſt's Kingdom*; and therefore may be very well here ſpecified by the magnificent *appearance of Chriſt*; by his *coming down from Heaven*; by his having *a Book open*; by his *loud Voice*; by his *Roaring*; and the *Seven Thunders*: By all which are ſignified in Scripture (as I have already hinted) ſome *remarkable*, *manifeſt*, and *efficacious appearances of Chriſt's Kingdom*.

For the *Reformation* was, as (*a*) *Sleidan* truly obſerves, *one of the moſt Illuſtrious Events which has come to paſs, and not to be parallell'd ſince the Apoſtles times*; *which none can think*

(*a*) In *Prefat. & Apolog.*

of without aſtoniſhment, and the utmoſt degrees of admiration and wonder; there being in it great Diſcoveries made of God's Almighty Power, and admirable Counſels; which being deſigned (as the Creation, and all his providential Works are) chiefly with reference to his *Son's Kingdom*; he hath been pleaſed to give us Viſible Marks and Characters of it, in the *Reformation*; ſuch as are,

(1.) The Agreement and Conſent which there was in the *Subſtantials* of Doctrine, *at firſt betwixt the Reformers: Unity*, (*a*) in *truth*, being a Mark of Chriſt's Kingdom, and one of the moſt powerful *external* means to convert the World. For this great Work was begun about the ſame time in two diſtant places; by *Luther* in *Germany*, and by *Zuinglius* at *Zurich*; and although they held no Communication with one another, (*Zuinglius* on purpoſe abſtaining from reading of *Luther*'s Books, when they began to be common amongſt them) yet they differed in no Doctrine of any very conſiderable moment (as the *French* Hiſtorian (*b*) *Mezeray* confeſſes, concerning the *Proteſtants* in general,) but in that of the *Sacrament*; where alſo their difference was not ſo great, but that they both (*c*) agreed in the *Subſtance of the Article*, that *Chriſt's Body was taken ſpiritually with the Heart, and not corporally with the Mouth*; and reſolved, at a Conference they had about it, to refrain from all Contention concerning the *manner*, how Chriſt was preſent in the Sacrament. Whereby it came to paſs, that *the people, amongſt whom* Luther's *Writings were at laſt common, by hearing and reading of them, did ſee the ſame Spirit in both of them, according to the Scriptures*; *and did ſubmit the more willingly to the Truth, although it ſeem-*

(*a*) *John* 17. 11—23. *Eph.* 4. 3, 4.
(*b*) Pag. 946.
(*c*) *Sleidan, pag.* 97, 121, 159. *edit. Anglic.*

ed ſomething New to them; which was *Zuinglius*'s Deſign in abſtaining from reading of *Luther*'s Books; as (*a*) *Melchior Adamus* particularly teſtifies in his Life.

(2.) *The Reformation began on a ſudden, with a ſurpriſe, and at unawares; when men were moſt ſecure, and were the leaſt prepared for it*; which are the *Signs* of the coming of Chriſts Kingdom in Scripture, *Matth.* 24. 36 - 51. 1 *Theſ.* 5. 3. For *Leo* (*b*) *the tenth*, was then *Pope*, a moſt Voluptuous Libertine, as looſe in his *Religion* as his *Manners*; whoſe Example alſo was followed by almoſt the whole Clergy; who were then, as the *Popiſh Writers* of thoſe Times unanimouſly confeſs, *very ignorant*, and *very vicious*. And the Church alſo was then at eaſe and quiet, *the Schiſm* (as *Father Paul* ſpeaks) *being abſolutely extinguiſhed, and no conſiderable Adverſary appearing*. When all on a ſudden, whilſt the Pope *was at reſt in his Houſe, and flouriſhing in his Palace*, diſſolved in *Eaſe and Luxury*; the *Reformation* broke out, to his great aſtoniſhment and diſquiet, at an *unexpected time*, and by an *Accident* very obſervable; his *Factors* being then buſie in ſelling *Indulgences*, to ſupply his *exceſſive Prodigality*; and to raiſe a Portion for his Siſter.

All which came to paſs according to what the Scripture has aſſured us, That when *Men ſay Peace and Safety, then ſudden Deſtruction cometh upon them*, and *that the coming of the Son of Man ſhall be, when Men are eating and drinking; marrying and giving in marriage*; and ſo was it at this his remarkable coming.

(3.) *The Reformation proceeded from ſmall beginnings, and yet made a wonderful progreſs in a ſhort time, notwithſtanding the moſt powerful Endeavours to the contrary*; *being ſometimes*

(*a*) *Melchior Adam. Vita Zuingl. pag.* 28.
(*b*) *Father* Paul's *Hiſtory of the Council of* Trent, *pag.* 4, 5, 9. *Faſcicul. rerum expetend. paſſim. Biſhop of* Meauxe's *Hiſtory of Variat.* pag. 1, 2.

carried on by Men who designed nothing less, and by Means, and to Ends unthought of, even by those who begun it. Which are plain Characters of the Kingdom of Heaven in (*a*) Scripture; which is likened *to a Grain of Mustard-Seed, the least of all Seeds; which yet when it is grown up, is the greatest of all Herbs; and to Seed sown in the ground, which springs and grows up*, and yet *the Sower himself knoweth not how.* For (*b*) *Luther* was a Person of no great Fame, or Interest; who designed at first only to preach against the Scandalous Abuses of Indulgences; and was carried on contrary to his Expectation, from one Controversie to another, and against his first Inclinations and Resolutions, chiefly by the forward Oppositions of his Adversaries; he having often professed, that he was ready to let *the Cause fall*, if his *Enemies would but permit him.* And if some few (*c*) things had been at first granted, (which Pope *Hadrian* was inclinable to, but was diverted from his purpose by others) it is generally thought, that a stop had been put to the *Reformation.* But God ordered things otherwise, making the sins of Men subservient to his Will: as is apparent from the Actions of *Henry the Eighth*; who intended (*d*) nothing less at first, than the throwing of the Pope's Power, and seems in all his Actions, to be lead on by Providential Circumstances, to do that which he least designed. But as its Beginnings were mean and contemptible, so was its Progress (*e*) wonderful; for by the year 1532. *Seven Princes*, and *Twenty Four Cities* had received *Luther*'s Doctrine; and as *Erasmus* tells us, *it had spread all over* Germany,

(*a*) *Matth.* 13. *Mark* 4. 26, 27.
(*b*) Father Paul's *Hist. of Counc. of* Trent, *pag.* 6—12. 15, 17. 71. *Sleidan, in Prefat. & pag.* 31.
(*c*) Father Paul's *Hist. pag.* 20—23. *Bishop* Burnet's *Histor. Reform. part* 1. *pag.* 255.
(*d*) Fox's *Book of Martyrs, Vol.* 2. *pag.* 273. *Vol.* 3. *pag.* 92.
(*e*) *Sleidan* 133. 180. *Basnage Histoir. de la Religion, pag.* 421.

many, *and had stretched it self from the Ocean, as far as Switzerland.*

Neither did it contain it self only within *Germany*, but the sound of it reached *Sweden* and *Denmark*; the former receiving the *Reformation*, A.D. 1525. the latter *A. D.* 1537. and its progress was so sudden, and so swift, *rouzing the whole World* (as *Erasmus* speaks of it) *out of its Lethargy*; that I could never think of it, without reflecting upon the Question made by our Honest *Martyrologist*, *John* (*a*) *Fox*; viz. *how it should come to pass, that although the* Romish Bishop *hath had great Enemies and Gainsayers continually from time to time, both speaking and working, preaching and writing against him, yet notwithstanding never any could prevail before the coming of* Luther?

To which weighty Question, although he gives there several good Conjectural Resolutions, as he calls them; yet the Chief Reason is to be assigned to the *Thunders* and *Voices* which were then uttered; and to the wonderful Efficacy which *prophetical Times and Seasons*, have upou the Affairs of Christ's Church; *it being Necessary* (as *Father* (*b*) *Paul* judiciously observes upon this very occasion) *for the effecting of any thing, that the time come in which it may please God to correct the Errors of Men: Which* (says he) *met, together with fit Occasions, and Instruments which knew how to make use of them*, in the time of *Leo.* For although Men's Minds were then disposed for a Reformation, by Reason of the Scandalous Lives, Ignorance, and Tyranny of the *Clergy*; yet this Effect could not have been produced singly from these Occasions; if the Times ordained by God's Infinite Wisdom, had not conspired with them. And what less than Divine Assist-

(*a*) *Vol.* 2. *pag.* 80.
(*b*) *History, pag.* 4.

ance could give Life and Succeſs to a ſingle, unaſſiſted Perſon; ſo as to enable (*a*) him to convert a whole Town by one ſingle Sermon; and to break through all manner of difficulties with an invincible Courage, notwithſtanding the utmoſt Oppoſitions made againſt him, by that Great Emperour *Charles the Fifth*; and the United Forces and Counſels of the *Pope*, and his Party: So great Reaſon had (*b*) *Calvin* to ſtile *Luther* the *Trumpet*, or rather the *Thunder*, which raiſed the World out of its *Lethargy*; and to ſay, That it was not *Luther* that *ſpoke*, but God that *thundered* by his Mouth.

Neither were the forementioned Circumſtances only obſervable in the *Lutheran* Reformation, but in that begun in *Switzerland*, and *Geneva*: For (*c*) *Zuinglius* was the *only* Perſon which appeared at firſt amongſt the *Helvetians*; And although he met with great Oppoſition from the *Popiſh Cantons*, and from his own people, for endeavouring to diſſwade them from being Mercenary in the Wars of Forreign Princes; yet he broke through all Obſtacles, and propagated his Doctrine in a few years, in very many parts of that, and the Neighbouring Countries.

The like to which appears in the Reformation of (*d*) *Geneva*, begun *A. D.* 1532. only by *Two* Miniſters of *Piedmont*; who, taking Occaſion from ſome Diviſions amongſt the People, upon ſome Proteſtant *Theſes* being ſet up by a few young Men in ſeveral Corners of the Street; propagated the *Truth* in a ſhort time very ſucceſsfully; *the Common people hearing them gladly*. For it was not until afterwards, *A. D.* 1536. that Mr. *Calvin* (that great Inſtrument for the promoting the *Truth*, *Power*, and *Simplicity of Religion*) came

(*a*) *Baſnage ubi ſupra.*
(*b*) *Calvin.* 2 Diſc. c. *Weſtfal. Opuſcul. fol.* 785. 787. *& ibid.* 137, 141.
(*c*) *Sleidan. paſſim. pag.* 48, 70, 76. *vita ejus per Melchior. Adam.*
(*d*) *See Mr.* Spoon's *Hiſtory of* Geneva.

to that City; whoſe ſetling there was no leſs Providential and unexpected, then his Succeſs: For he intended only to take it in his way to *Baſil*, or *Strasburg*, in one of which places he deſigned to continue for ſome time; and when he was perſwaded by *Monſieur Farel*, to tarry there, he met with ſo great Oppoſition, that he was baniſhed the City; and yet upon his Return prevailed ſo far, as to ſettle his *Doctrine* and *Diſcipline* there, although it were utterly contrary to the *Looſeneſs of their Manners*; where it hath ever ſince been exerciſed with great Vigour; that ſmall State and City flouriſhing (according to the wiſe Obſervation of Mr. *Spon*, with which he ſhuts up his Hiſtory of that City) *whilſt other Cities have periſhed, and mighty States have been overturned: which God often permits by his admirable Providence, to let great and ſmall States know, that their Subſiſtence or Ruine depends not on their own Strength or Weakneſs; but that they are all in his hand, and their Happineſs and miſery come only from him.* But his Doctrine and Diſcipline did not contain it ſelf within the Narrow Bounds of that City; but that *ſmall Leaven leavened* many Kingdoms and Countries; *viz. France, Poland, Germany, Scotland*, the *Netherlands*, and *Hungary*: and hath maintained it ſelf chiefly by the Severity of the Manners of its *Followers*, and the Strictneſs of their Diſcipline, as the Judicious *French* (*a*) Hiſtorian hath obſerved: which is ſo great, that *Henry* (*b*) *the Fourth* himſelf, altho he was then King of *Navarr*, and Chief of their Party, was forced by the Conſiſtory of *Rochel*, to make Reparation for a Scandal he had given, by his Looſeneſs.

(4.) *The Reformation* (which (*c*) *Luther* foretold ſhould

(*a*) Mezeray's *Hiſtory, pag.* 951. *See the* Synodicon *of the Reformed Churches of* France, *lately Printed in* Engliſh.
(*b*) Perefixes *Life of* Henry 4*th, ad an.* 1587.
(*c*) *Vita ejus per* Melchior. Adam. *pag,* 122.

never be extinguiſhed) *hath been alſo miraculouſly preſerved, as the Kingdom of Chriſt hath always been, amidſt the Convulſions of States and Empires; and hath been many times reſcued from imminent Deſtructions by extraordinary Means, and unforeſeen Accidents:* Whereby it appears, that it is a *Plant planted by our Heavenly Father*; elſe it had been before now *rooted up.*

The *Troubles* were ſo great, which the *Firſt Reformers* encountred with, that good (*a*) *Melanchthon* was very much dejected at them; and even *Luther* himſelf, although of an undaunted Spirit, was ſometimes oppreſſed with diſconſolate Thoughts, about the State of Things; and had gone back, if he had not been extraordinarily aſſiſted. When his *Cauſe was in great danger,* (as *Fox* (*b*) remarks) *the marvellous Providence of God, who had this matter in guiding, poovided a Remedy where the Power of Man did fail:* and *ſtirred up the whole Univerſity of* Wittenberg, *to petition Duke* Frederick *in his behalf,* when he was upon the Point of Baniſhment: Whereupon the *Duke* began to conſider his Doctrine, and to favour him. Several times did God preſerve this tender plant, notwithſtanding the many Wars, Leagues and Conſultations to root it out; as upon the Death of (*c*) *George* of *Saxony*; the many Succeſſes of the Emperour; but eſpecially that (*d*) remarkable one, when the *Elector of Saxony*, and the *Landgrave of Heſſe* were Priſoners; when the *Reformation* in *Germany* had been entirely deſtroyed, if God had not ordered Matters otherwiſe, by a ſtrange turn of Affairs; whereby the Emperour was at laſt forced to grant the *Edict*

(*a*) *Sleidan,* pag. 140.
(*b*) *Vol.* 2. pag. 49, 50.
(*c*) *Sleidan* 250.
(*d*) *Sleidan* 375—— Mezeray. *pag.* 620, 624, 632, 633, 954. Melch. *Adam. Vita Calvin. pag.* 80. *Summum Religionis diſcrimen,* &c.

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of (*a*) *Paſſau*, which is ſtill the Security of the *Reformation* in thoſe parts; and the True Foundation of the Liberty of the Proteſtants; as *Mouſieur Mezeray* obſerves: which was done for fear of a War which threatned him on both ſides, from the *French* and the *Turks*; by which means, *Proteſtantiſm* was generally preſerved in *Germany*, during the Reign of *Charles the Fifth.*

And yet to ſee the admirable Care of Divine Providence over the Vine which he had planted; for when (*b*) the *Reformation* was at its loweſt Ebb in *Germany*, by the forementioned occaſion; it went on very vigorouſly in *England*; the *Maſs* being aboliſhed there at that very Critical Conjuncture; whereby the Proteſtants were kept in heart, and its future increaſe was provided for.

In *England*, as (*c*) Hiſtorians have obſerved, the *Reformation* was remarkably preſerved by many ſtrange Accidents, amidſt the unaccountable Humours of a Cruel and Vain-glorious Prince; As, by the Intrigues of *Woolſey*, for the Papacy, and his miſſing of it; which if he had obtained, *no doubt* (ſays *Fox*) *the Authority of that See had never been exterminated out of* England: By the Sollicitations of the Emperour with the Pope, the Eaſineſs of the Pope to grant the Bull, and again his Stiffneſs in denying it; but eſpecially by his raſh and precipitate Sentence againſt the King; and that contrary to the ordinary Forms of proceeding in his own Courts; which if they had obſerved the Breach betwixt them had been made up; the *King*'s Submiſſion arriving at *Rome* but *Two Days* after the Sentence given. But (as our late Eccleſiaſtical Hiſtorian judiciouſly obſerves) *God in his wiſe and unſearchable*

(*a*) *Thuan. Hiſt. Tome* 1. *pag.* 503. Mezeray, 954.
(*b*) *Sleidan, pag.* 463.
(*c*) Fox, *Vol.* 2. *page* 273, 370. *Vol.* 3. *page* 386, 792, 800. Biſhop Burnet's *Hiſtory of the Reformation, part* 1. *page* 135, 136.

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(*b*) *Vol.* 2. pag. 49, 50.
(*c*) *Sleidan* 250.
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Providence had designed to draw other great Ends out of this Rupture; and therefore suffered them that were most concerned to hinder it, to be the chief Instruments of driving it on. The *unprosperous proceedings* of *Q. Mary*, and the strange Preservations of *Q. Elizabeth*, together with other remarkable Instances of God's Providence in the Times of Persecution, are largely insisted upon by our Laborious *Martyrologist*, at the End of his Third Volume; which I shall not therefore mention: as neither the secret (*a*) Correspondencies betwixt *Philip the 2d* of *Spain*, and *the King* of *France*, for the Extirpation of *Protestantism*, discovered by *William* Prince of *Orange*; the Measures (*b*) taken for exterminating it by the *Spaniards* and *French*, at a Treaty, wholly defeated by the sudden Death of *Henry* the Second; the Effect which the *French* (*c*) Massacre met with, contrary to the Design of those who contrived it; whereby it was turned rather to the strengthening and security of the Protestants, than their utter Ruine, as it might have done; to omit the Defeat in *Eighty Eight*, the *Gunpowder Treason*, and the later Deliverance, fresh in our Memories; for which I refer the Reader to a Sermon preached by Bishop *Burnet*, before the Queen, on *July* the 16*th*, 1690.

(5.) The *Reformation* was an appearance of the Kingdom of Christ; *as it cleared up the True Notion and Nature of his Spiritual Kingdom, in the Souls of Men*; by instructing them in the Nature of Faith, and of Justification by Christ's Merits; to which (as Mr. *Fox* (*d*) hath judiciously observed) the Success of the Reformation was very much owing; those Doctrines having been mightily obscured by a wrong Notion

(*a*) *Cardin.* Bentivol. *History of the Wars of* Flanders, *page* 6.
(*b*) Mezeray, *page* 651, 653.
(*c*) Mezeray, *page* 651, 653, 957.
(*d*) *Vol.* 2. *page* 80.

of good Works, and the Doctrine of *Merits*, one of the most Fundamental Errors of Popery. And it very much also contributed to this End; by stripping Religion of much of its vain Pomp, and unedifying Ceremonies; which do not promote true inward Piety, but distract the Mind; which being of a limited Capacity, cannot well attend at once to *two Objects* of so different a Nature, as *sensible* and *intellectual* ones are. For the External Pomp of Religion, and its gawdy Ornaments, are very contrary to the *Simplicity* of the Gospel; in which only Two External Rites, and those very plain and simple ones, were *instituted*; viz. *Baptism*, and *the Lord's Supper*; *Christian Religion* consisting chiefly in *the heart*, and *Affections*; and in *Externals*, as they conduce to *inward Holiness*; according to what our *Saviour* hath told us concerning his Kingdom, *Luke* 17. 20. that *it cometh not with observation*; that is, *is not* (*a*) *attended with Pomp, Splendor, and Riches*; but is a *Spiritual* (*b*) *Kingdom, in the Heart and Spirit, consisting not in Meats and Drinks, but in Righteousness, and Peace, and Joy in the Holy Ghost.*

Whereupon the (*c*) *Reformation* retrenched much of the *superfluous Riches of the Church*; which are apt to *corrupt the best mens minds*; and lessened much of the *Secular Grandeur, Preheminence, and Superiority, Titles* and *Honours of the Clergy*; whereby the *Church* becomes too like *a worldly Kingdom*: Whereas *Christ* plainly declares, that *his Kingdom is not of this World*, John 18. 36. and (*d*) forbids his *Apostles* all *secular Jurisdiction*, and the *Affectation*, at least, of *Titles of Honour* and *Authority*.

(*a*) *See* Grotius *on the place*; *and* Hammond.
(*b*) *Rom.* 2, 19. *and* 14. 17.
(*c*) Sleidan, *page* 53. Mezeray, *page* 948, 957.
(*d*) *Matth.* 20. 20—28. *Luke* 22. 24—30.

(Last

(Laſtly,) *It was an appearance of the Kingdom of Chriſt, as it ſhook, and made a breach in that of Antichriſt; which it is at laſt utterly to break in pieces, conſume aed deſtroy*, Dan. 2, 44. 7, 26. And this it did after a moſt ſignal manner, by drawing of many *Kingdoms* and *Princes*, from the *Antichriſtian Corruptions of* Popery.

But as the *Reformation* was an *Appearance of Chriſt's Kingdom*, ſo it muſt be confeſſed, that it was but an *Imperfect one*; by reaſon of *the ſealing up*, or *putting a ſtop to thoſe things which the Seven Thunders uttered:* which would otherwiſe have *produced Chriſt's Kingdom* in *Glory*, and have broken in *peices* the *Kingdom of Antichriſt*. And that *ſuch a ſtop was put to its Efficacy*, will appear from *theſe Conſiderations:*

(1.) Becauſe the *Reformation* was not attended *with Miracles*; which our (*a*) *Saviour* makes to be a certain Sign of the *coming of his Kingdom*. And if it were the *Sign of its firſt coming*, have we not reaſon to expect, that it ſhall be ſo of its *Second?* But this *Gift* cannot be expected, whilſt *Antichriſtianiſm* prevails ſo mightily in *the World*; whoſe encreaſe was the *Cauſe* of the Ceſſation of *Miracles* in *the Church*; which laſted for a conſiderable time (as hath been ſhewn by the *Learned* Mr. *Dodwell* in his *Diſſertations* on *Irenæus* and *Cyprian*) beyond the Infancy of the *Goſpel*, and *the firſt propagation of it*; for which Age therefore they could not only be deſigned; and gradually *decreaſed*, as *the Errors* and *Corruptions of the Church encreaſed*.

(2.) According to *the Parables of our Saviour*, Matth. 13. concerning his Kingdom; *the Enemy* ſoon *ſowed Tares in it whilſt men ſlept*; which *choaked*, and *perverted the Word of the Kingdom* at firſt preached, in many things; and the Men

(*a*) *Matth.* 12. 28. *Luke* 10, 9. 11, 20.

which

which it *gathered of every kind, bad as well as good*, brought in *a mixture of their own ſins* and *infirmities* into it. For, not only (*a*) *Politicians*, and *wicked Worldlings*, carried on their private Deſigns, (which *the Reformers* here in *England* complained much of, as to the point of *Sacriledge*) but the *Good Men*, who moſt effectually promoted it, had *their Weakneſſes* and *Infirmities*. (*b*) *Luther* and (*c*) *Calvin*, although extraordinary Perſons, and of *great Piety* were both Men of *very warm Tempers*, and were ſometimes too violently tranſported; and the latter is thought to have had a too (*d*) overweening Opinion for his own Diſcipline; endeavouring every where to introduce it as *Neceſſary*, and of *Divine Original*; which yet was at firſt *very imperfect*; the *firſt* (*e*) *Plat form* of it, as it is received in *the Church* of *France*, having been altered and augmented in *Three and Twenty Synods*, before it could be brought to that *Model* in which it now is; which it muſt be confeſſed is very excellent; and fit to be diligently perufed by all, whoſe *Thoughts* are employed in reſtoring *Church-Diſcipline*. But yet, to *deal impartially*, I cannot think, but that *the Natural Severity of the Temper of this Great and Good Man* (to whoſe *indefatigable pains* and *great Parts*, we are endebted for *the true Senſe of the Scriptures*), gave ſometimes a Tincture to *his Opinions*, or at leaſt *to his Expreſſions* in the *Prædeſtinarian Controverſies*; which *his Followers* urged with *too great warmth* and *harſhneſs* towards *Diſſenters*, in *France*, and *the Netherlands*.

Neither have *the* (*f*) *Lutherans* been leſs *rigorous* in impoſing their *Opinions*; who having retained ſeveral *Errors*, as

(*a*) Mezeray, *page* 948. *Camden. Elizab. page* 26. Fox's *Martyr. Vol.* 3. *page* 105, 442, 537.
(*b*) *Sleidan*, 21, 43. *& paſſim.*
(*c*) *Adam. Vit. Calv. page* 109. *See* Calvin's *Anſwer to* Officium viri pii.
(*d*) Hooker's *Preface to Eccleſ. Polit.*
(*e*) *Synodic. Gall. Reform. Tome* 1. *page* 16.
(*f*) *Hiſtoire abregee de l' Europe, Tome* 1. *page* 528, 663, 667.

in

in the point of *Conſubſtantiation*, *Images*, *Ubiquity*, and the like; would not *admit the Reformed to their Communion*, without their ſubſcribing to ſome of *thoſe controverted Articles*; and denied them *Churches in their Cities*, even when they were forced to retire unto them for *ſuccour* in the heat of the laſt *French* Perſecution. In which ſeems to be ſome Relicks of that Spirit which at firſt *much retarded the progreſs of the* Reformation in *Germany*; the *Lutherans* being then ſo wedded to their Opinion about the *Sacrament*, that the (*a*) *Confederates* would not admit the *Switzers*, and thoſe that followed *Zuinglius*, into *their Leagues*; thinking their Aſſiſtances to be unlawful; and that they would be as *diſmal* in the Events, as *Confederacies with Idolaters* in *Scripture*: and *the Ten Years Impriſonment* of (*b*) *Caſparus Peucerus*, about the ſame Controverſie, ſhews, that they did not afterwards much abate of their Rigor.

Furthermore, I cannot but be perſwaded, that the many Wars and Confuſions which the Reformation hath been engaged in (which were (*c*) often the Occaſions of their Perſecutions), argue it to have fallen ſhort, in producing that Exemplary Patience, and Reſignation to the *Croſs*, which Chriſtianity deſigned, and which it at firſt wrought in *the Primitive Chriſtians*. And the many *Errors* and *Diviſions*, which ſprung up with the Reformation, plainly prove, that there were many *Tares mixt with it*; which yet God hath been pleaſed to make uſe of to many good Ends; there being ſcarce any Erroneous Perſwaſion in Religion, which hath not ſome *Truth mixt with it*; and which was not occaſioned by *ſome Neglect* in *the Church*: which God by thoſe *Extreams* puniſhes them for,

(*a*) *Sleidan*, 122, 151.
(*b*) *Hiſtor. Carcerum per Pezelium.*
(*c*) Mezeray, 951, 952. *The Account of the Perſecution of the Vaudois, Printed at* Oxford.

and

and calls upon them to reform. Even the Extravagancies of (*a*) *Munſter*, and the *Boors* (to whoſe Demands *Luther gave too ſharp and bloody an Anſwer*, as his own Hiſtorian confeſſes) have a *mixture* of ſome important *Truths*; and the (*b*) *Antinomians*, who firſt appeared about *A. D.* 1538. ſeem to have been permitted, to admoniſh the *Reformers* of *more Exalted Thoughts of the Riches of God's free Grace in Chriſt*; which they ſeemed not at firſt ſufficiently to *admire*: as God, by permitting the *Extreams* of *Arminianiſm* on the other ſide, calls upon Men *to make uſe of their own hearty Endeavours*; when *Morality* decays, and Men do not as much as they are able, upon the pretence of *Impotency*; which was the Plea of (*c*) *Pelagius*, who, except in the point of *Grace*, and *thoſe Controverſies* which depend upon it, was for the moſt part *Orthodox*, and of a very good Life: and eſpecially thereby admoniſhes *warm Zealots*, to take care, leſt in *the Heat of their Diſputes* about *difficult* and *inexplicable matters*, they make *God*, at leaſt indirectly, *the Author of Sin*; and leſſen the Extent of *his Grace*. The *Fifth-Monarchy-men* upbraid *the Reformation* with its *Ignorance* in the *Nature of Chriſt's Kingdom*; and *their inordinate Zeal*, and *furious Oppoſition of Civil Authority*, upon pretence of its contrariety to the *Goſpel*, ought to be an Admoniſhment to *Chriſtian Magiſtrates*, to endeavour after a more *Holy way of Government*, than *the World hath yet arrived to*. *Enthuſiaſm* is permitted, when *Formality* and *Deadneſs in Devotion too much encreaſe*. And even the *Behaviour of the Quakers*, may put *Chriſtians* in remembrance of *the Duties* of *Patience*, and *bearing of Injuries*; and may be deſigned by Providence, (which makes uſe of *the Sins* and *Follies of Men* to Good Ends) to witneſs a-

(*a*) *Sleidan*, page 52, 79, 83, 90, 96, 190.
(*b*) *Sleidan*, page 244.
(*c*) *Voſſii Hiſtor. Pelag.* page 21, 22.

gainſt

gainſt *common Swearing*, and *Perjury*; *Deceit*, and *Equivocation* in point of *Trade*; *Pride*, and *Superfluity in Cloaths*; *Vain Complements*, *Flattering* and *Swelling Titles*; and an *Unneceſſary Uſe of Words* and *Names*, taken from *Idolatrous Opinions* and *Cuſtoms*; and *thoſe Plays* and *Sports*, which nouriſh *Lightneſs and Debauchery*. The like Obſervation may be made upon the other Subdiviſions amongſt *Proteſtants*; All of which carry ſomething in them to upbraid *the Reformation of its Imperfection*; and may be made uſe of to Excellent Ends; it being as uſeful to the *Church*, to conſider what is *good* in them, as to *confute them*; and of greater benefit to *the State*, to *amend the Faults which occaſioned them*, than *to proſecute them with Rigor*; which hath been ſeldom (*a*) *ſucceſsful*.

(3.) *The Reformation is Imperfect, in what relates to Chriſtian Practice*; *as not having been able to bring in Everlaſting Righteouſneſs*; *and abundance of Righteouſneſs, with Peace, Truth, and Glory*; according to what is propheſied of Chriſt's Kingdom, *Dan.* 9. 24. *Pſalm* 72. and 85.

(4.) Neither hath it arrived to the perfection of a *Church-State*, as it is laid down in Scripture; eſpecially in the Model of the Church of *Jeruſalem*, given in *the Acts of the Apoſtles*; which was the firſt *Chriſtian Church*, built (according to our Saviour's Promiſe) upon *Peter*; and called, *The Church*, by way of *Emphaſis* and *Eminence*; as if it were the Pattern by which others were to be tried and modelled: For the *Firſt Apoſtolical Churches* are the *Standard* of all *Reformation*; and not the following *Churches*, even of the *Firſt Ages*, which degenerated very ſoon from their Primitive Purity and Simplicity. But becauſe the *Particulars of the Defects of the Reformation*, as to *this Head*, are too many to be conſidered as they ought to

(*a*) See Thuanus's *Preface to his Hiſtory*.

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be in this place; I ſhall leave them to a particular Treatiſe on that *Subject*: only deſiring the Judicious and Conſcientious Readers to *lay aſide the great Fondneſs* which *the beſt of Men* are wont to have for the Conſtitutions of the *particular Churches*, of which they are Members; and to conſider impartially the ſeveral places of (*a*) *Scripture*, which treat of Matters relating to *Church-Affairs*; and then to compare the *State of the Churches* now in being, with what God requires in *a pure Church*; and I am confident they will abate much of a too fond *Dotage* upon any *particular Conſtitution*, or *Church-State*, that is now in the *World*: Of which Opinion alſo are the *Honeſt*, and *the Judicious of all Parties*, when ſome happy Conjunctures force them upon *cool thoughts*, and *peaceable Conſiderations*; which yet do not meet with their *deſired Succeſs*, but in *God's own Times* and *Seaſons*. Which is remarkably evident in the *Reformation of the Church of* England; which although begun by very *good* and *great Men*, and carried on often very *vigorouſly* and *ſucceſsfully*, yet hath

(*a*) Conſider the Myſtical ſignification of what is delivered in the Law of *Moſes*, with relation to the *Sanctuary*, *God's Worſhip*, and his *Prieſts*; particularly, *Exodus* 28, 29, 30 Chapters. *Leviticus* 10. 8—11. and Chapters 21, and 22. *Ezekiel* 42, 13, 14. 44, 8—31. much of *Ezekiel*, from *Chapter* 40, to the end. *Matth.* 18, 15—20. 19, 17. 20, 24—29. 23, 6—12. and *Grotius* on thoſe places. *John* 15, 27. 17, 20—23. *Acts* 1, 13—26. 2, 37—47. 3, 1. 4, 31---37. 5, 1---14, 41, 42. 6, 1---8. 8, 2. 9, 39. 12, 5. 13, 2, 3, 15. 14. 22, 23, 27. *Chapter* 15. 16, 2, 4, 5, 25. 20, 7, 11, 27---36. *Romans*, from *Chapter* 12, to the End of the *Epiſtle*. *Firſt Epiſtle* to the *Corinthians*, from the Firſt Chapter to the 15*th*. and Chapter 16. moſt part of the *Second Epiſtle* to the *Corinthians*. *Galatians* 2, and 6. *Epheſians* 2, 19---22. Chapters 4*th*, 5*th*, and 6*th*; the *Epiſtle* to the *Philippians*; the greateſt part of the *Epiſtles* to the *Coloſſians*, *Theſſalonians*, *Timothy*, and *Titus*; *Hebrews* 5, 12---14. and Chapters 6. 1, 2. 12, 14---29. and Chapter 13; the generality of the *Epiſtle* of *James*. 1 *Peter*, 2*d* Chapter, to the End of the Epiſtle; 2 *Peter* 1, 3---21. and Chapter 2*d*, and 3*d*; moſt of the Epiſtles of *John*, and *Chriſt's Letters* to the *Seven Churches*; Which places, diligently compared with what is propheſied of *Chriſt's Kingdom*, in the *Prophets* and the Three laſt Chapters of the *Revelations*; will furniſh a Man with an exact Idea of the *Church*; as it was deſigned by Chriſt, with reſpect to Faith, Diſcipline and Manners.

not been able to arrive to thoſe *Degrees of Perfection*, which even the firſt *Reformers*, who planted it, and watered it with their *Blood*, (*a*) *deſigned* and (*b*) *wiſhed for*: But, what through the inconſtant Humour of a Vain and a Cruel Prince, under whom it *begun*; the *Avarice* and *Diſſentions* of the *Chief Miniſters* of the *Court* of King *Edward* the *Sixth*; the ſhort Reign of that Prince; the contrary turn of *Affairs* in *Q. Maries Days*; and the *invincible prejudices* of that great Princeſs *Q. Elizabeth*, under whom it was *ſettled*, who was againſt *Alterations in the Church*: the glorious Work did not receive the laſt and finiſhing Hand of its Maſter-Builders; but has ever ſince been hindered and retarded by ſeveral ſtrange Occurrences; but chiefly by the contrary ſtruglings of two Parties, ever ſince the Differences at *Frankford*; whereby, through mutual Animoſities, and immoderate Oppoſition (the *chief Obſtacle* to all Noble and Peaceable Deſigns,) things have ſometimes rather gone *back*, than *forwards*: So that there is little hope of going on unto *Perfection*; until the Times of *Reſtitution begin to appear*, and God ſhall be pleaſed to diſpoſe the Minds of Men by his over-ruling Providence, to ſo neceſſary, and ſo glorious an Undertaking.

(*a*) *Reformatio Legum Eccleſiaſtic.*

(*b*) Preface to the Comminar. *Fox's* Book of Martyrs, *edit. ult.* Vol. 3. page 67, 105, 107, 120, 121, 137, 362, 374, 385, 400, 403, 411, 412, 427, 442, 537. Biſhop *Burnet's* Hiſtory of the Reformation, *edit. ſecunda*: Tome 1. Præfat. pag. 147, 148, 189, 262, 300, 303, 315, 364. in the *Collect.* pag. 160, 178, 182. *Præfat. ad Vol. ſecund.* and *page* 44, 59, 67, 71, 72, 73, 75, 79, 80, 95, 96, 101, 104. *ad* 110, 112, 141, 145, 152, 153, 154, 155, 156, 182, 189, 190, 191, 196. *ad* 202, 218, 219, 304, 339, 376, 377, 387, 390, 394, 395, 396, 397, 398, 399, 406, 407, 420. *Camdeni Elizab. ed. Amſtelod. pag.* 26 *in Præfat.* 391, 392. Sir *Simon D'Ewes's* Journal, *pag.* 156--158. 161, 166, 167, 177, 184, 257, 302, 303, 329, 357--360, 557, 639. Biſhop *Stillingfleet's* Preface to his *Unreaſonableneſs of Separation*; the Diſcourſes written lately about the Eccleſiaſtical Commiſſion, and the Convocation: a Paper entituled, *Grievances of the Church of* England; ſuppoſed to be written by Archbiſhop *Sancroft*. Letters of the *Engliſh Reformers*, in the Library of *Switzerland*. and Biſhop *Burnet's* excellent Diſcourſe of the *Paſtoral Care*.

8 *And*

8 *And the Voice which I heard from Heaven* [verſe 4.] *ſpake unto me again, and ſaid, go, and take the little Book, which is open in the hand of the Angel, which ſtandeth* [or ſtood] *upon the Sea, and upon the Earth.*

9 *And I went unto the Angel, and ſaid unto him, Give me the little Book. And he ſaid unto me, Take it, and eat* [14] *it up* [*i. e.* commit it to Memory, and keep it ſecret as yet, *Dan.* 7, 28. 12, 4, 9. *Ezek.* 2, 8. 3, 1—10.] *and it ſhall make thy Belly bitter* [becauſe what is contained in it muſt be delayed for a longer time, *Dan.* 8, 26, 27. 10, 14—16.] *but it ſhall be in thy mouth* [when thou propheſieſt again, *Verſe* 11.] *ſweet as honey* [as containing the ſweet and glad tidings of Chriſt's Kingdom, *Pſalm* 19, 10. 119, 103. *Jerem.* 15, 16. *Ezek* 3, 3.]

[14] To *eat*, ſignifies to *meditate*, and *digeſt Divine Truths*; as appears from our *Saviour's* Diſcourſe, *John* 6. and withal to keep them *cloſe* and *ſecret*; as *Mary* did, *Luke* 2. 19, 51: the *Belly* denoting in Scripture, *the moſt ſecret Thoughts and Cogitations of a Man*. By which is ſignified, that *Chriſt's Kingdom*, which had appeared but for a ſhort time (only ſo long as to be juſt ſeen open, and whilſt the *Book* could be taken into *his hand and mouth*) ſhould ſoon have a ſtop put to it; and thereby create much Sorrow to all the *true Servants of God*; but that it ſhould again appear (ſignified by being *again in his mouth*, *after* it had been in his *Belly*) in its *Glory*, to the *Joy and Comfort of them.*

10 *And I took the little Book out of the Angels hand, and eat it up, and it was in my mouth ſweet as honey; and as ſoon as I had eaten it, my belly was bitter* [*i. e.* I was really affected, after the manner the Angel had foretold.]

11 *And he* [*i. e.* the Angel] *ſaid unto me, Thou muſt* [15] *propheſie again* [*i. e.* foretel the coming of Chriſt's Kingdom, *Chap.* 11. 3.] *before* [of, or againſt] *many* [16] *People, and Nations, and Tongues, and Kings* [*i. e.* before the People, and Rulers of the Kingdom of Antichriſt.]

[15] To

15 To *propheſie* (as is ſhewn on *Chap.* 11. 3.) is *to foretel the coming of Chriſt's Kingdom*; which it is ſaid here *John* ſhould do; becauſe he was to deliver *more Prophecies* concerning it; and becauſe it was to be *actually performed by the Witneſſes* repreſented by *John*; as the *people of Iſrael* of Old were by the *Prophets*, who were ſometimes *Types of them*. And from theſe Words we may obſerve;

(1.) That *the Witneſſes*, repreſented *in*, and *by John*, had *already propheſied*, and were *ſtill to propheſie*. And,

(2.) That *the Spirit* hath here given, by the mentioning of his *propheſying again*; an apt *Tranſition* to what was to be delivered concerning *the Witneſſes* in the *following Chapter*, who are to *Propheſie in Sackcloth*. And,

(3.) That *the Reformation* (repreſented in *this Chapter*) was in *Appearance*, or *prophetical Repreſentation of the Kingdom of Chriſt*, altho very *imperfect*; becauſe it is ſaid, that *John was to propheſie again*: whereby is intimated, that *he had propheſied juſt before*; and that *the Kingdom was under a delay*, and ſo conſequently in *Prophecy*, and not *fullfilled*.

16 By this Phraſe, *the Subjects* of *the Babylonian Kingdom* are deſcribed in (*a*) *Daniel*; which was an *Emblem of the Anti-chriſtian*.

(*a*) *Chap.* 2, 37. 4, 1,

CHAP.

CHAP. XI.

The Text.

1 AND *there was given unto me* [by the Angel,] *a reed like unto a* [meaſuring] *rod*, [*i. e.* a perch or Pole made of a reed *Ezek.* 40. 3.] *and the Angel* [*i. e.* Chriſt, chapt. 10. 1, 5.] [1] *ſtood* [near, or before me, and preſented himſelf unto me;] *ſaying, riſe* [2] [*i. e.* uſe all poſſible exactneſs, and diligence, for it is a thing worthy of it, *Ezek.* 40. 4.] *and* [3] *meaſure* [*i. e.* encloſe, and ſecure for the peculiar lot, and inheritance of God;] *the Temple* [4] *of God* [*i. e.* the pure Church of God,] *and the Altar* [5] [*i. e.* the pure Worſhip of God,] *and them that Worſhip therein* [6] [in ſecret, and under the Divine Security and Protection.]

Annotations on CHAP. XI.

[1] He is not repreſented, as *ſtanding upon the Sea*, as before, *Chap.* 10. and therefore, perhaps, he might ſtand (as he does in the place of *Ezekiel*, here alluded to, *Chap.* 40. 3.) in the *Gate of the Temple*; or rather, *at the Altar of Incenſe* as an *Angel* is repreſented *ſtanding in a Viſion*, which Synchronizes with this, *Chap.* 8. 3. And it is the Opinion of a *Worthy Perſon*, that *the Angel*, in *both Viſions*, is *Chriſt*; who is here ſaid to *have ſtood* [εἱστήκει, *had ſtood*,] *viz.* in that *former Viſion* Contemporary with this, with *the Incenſe of his Name and Interceſſion*; and had *then commanded*, whilſt he was *at the Altar*, that *the Temple ſhould be meaſured, and the Worſhippers ſecured*; which anſwer to *the Hundred For-*

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ty and Four Thouſand, who were *ſealed about the ſame time*, Chap 7.

[2] So the Word ſignifies, *Gen.* 31. 17. *Joſh.* 1. 2. *Luke* 1. 39. and in ſeveral other places of Scripture; with which *Senſe* of the Word, the *vehement Charge* given by *this Angel* to *Ezekiel*, on the like Account, is very agreeable, *Ezek.* 40. 4.

[3] *Iſrael* is called in *Scripture*, (*Deut.* 32. 9. *Pſalm* 16. 5, 6. 74, 2. *Jerem.* 10. 16.) the *Reed*, the *Line*, and *Cord of God's Inheritance*; from the *Manner of Dividing Lands amongſt them.* And to *meaſure*, ſignifies, *to make an Allottment of a particular poſſeſſion*, and to *encloſe* and *ſecure it*, while others lie *neglected*, and *in common.* Thus *the Temple is meaſured*, *Ezek.* 40. and the Land of *Iſrael*, *Ezek.* 47. 18. and *Jeruſalem*, *Zach.* 2. and *to leave out*, (i.e. *of the Encloſement*) and *to meaſure not*, are of the ſame import in the following Verſe.

[4] The (*a*) *Temple*, properly ſo called (as diſtinguiſhed from its *Outward Courts*, and *Apartments*) conſiſted of the *Sanctuary*, or *Holy Place*, (called alſo more peculiarly, *The Temple*,) and of the *Holy of Holies*; by which *the pure, and holy Church of God* is ſignified; of which the *Temple* was a *Type*.

[5] By the *Altar* is here to be underſtood, *the Altar of Incenſe* (called ſometimes *ſimply* θυσιαστήριον, as Dr. *Hammond* confeſſes on *Rev.* 6. 9.) becauſe that only *ſtood within the Temple*, or *Holy Place*; the *other Altar*, for *Burnt-Offerings*, being placed *before the Porch*, in *the Inner Court of the Lord's Houſe.* And hereby *Prayer* (of which *Incenſe* is an *Emblem*,) and *the pure Worſhip of God* is denoted; the *Altar of Incenſe* (as Dr. *Hammond* has noted on *Matth.* 23. 35. from *Philo*) *being to be ſeen*

(*a*) *See* Middoth *ex edit*, *L' Emper. Pag.* 190. Maimonid. de Ædific. Templi per Viel.

by

by no other, but only by the Prieſts that are Clean.

[6] That is, in *the place where the Altar ſtood*, juſt *before* the היכל, or *Temple*, ſtrictly ſo called; which is moſt properly *the ſpace betwixt the Table*, and *the Candleſtick*: although αὐτῷ may very well here be referred to ναὸς, the *Temple.* Now *the Temple* being *covered* (whereas *the Courts were open*,) and *ſecured* with *Gates*, *Veils*, and *High-Walls*, from the ſight and approach of the people: hereby is very appoſitely ſignified, *the ſecret*, and *retired Members of Chriſt's Church*, *ſecured* by God, during the *time of the Apoſtaſy*; who are the ſame with *the ſealed ones* before mentioned, *Chap.* 7. Whereupon, *the Temple*, when God's pure Worſhip is reſtored, is repreſented *as open*; whereby it alſo appears, that *to meaſure*, and to *open*, are oppoſite, and that it ſignifies *Retiredneſs*, and *Concealment.* For the Deſcription of *the Temple*, and the further meaning of theſe, and the following paſſages; ſee (beſides *Joſephus*, and the Books before quoted) Dr. *Lightfoot* of *the Temple*, Dr. *Hammond* on *Matth.* 23. 35. *Luke* 23. 45. *Eph.* 2. 4. *Rev.* 6. 9. *and* Dr. Pocock *on* Joel; *where he has given us a Scheme of the Temple, from a MSS. of* Maimonides, *thought by him to be as ancient as the Authors own times.*

2 *But the* [7] *Court, which is without the Temple* [*i. e.* the Viſible Church;] [8] *leave* [or caſt] *out*, [as prophane, with Diſgrace, and Ignominy;] *and meaſure it not* [*i. e.* ſecure it not;] *for it is given* [or hath [9] been given, and delivered by the Juſtice of God, for ſwerving from the true meaſure of his Laws, *Ezek.* 43. 10 — 12.] *unto* [or into the hands, and power, *Dan.* 7. 25. of] *the* [10] *Gentiles* [or, Paganizing Chriſtians;] *and the Holy* [11] *City* [*i. e.* the whole Viſible Church;] *ſhall they tread under Foot* [*i. e.* poſſeſs it, *Iſa.* 1. 12. and uſe it prophanely and contemptuouſly, *Dan.* 10, 11, 13. *Iſa.* 28. 3. *Luke* 21. 4. 1 *Maccab.* 1.] *Forty* [12] *and Two Months* [of Days, which are Years.]

[7] All the open ſpace without *the Temple*, is called, as *Grotius* notes, (and as I find the Word to be uſed in the *Jewiſh*

iſh (a) Miſhna) The Court; conſiſting of *Three open Areas*, or *Courts*; whereof the *two outermoſt* are called, 2 *Chron.* 4. 9. *the Great Court*, and *the Outward Court*, by *Ezekiel*, where the Men and Women met in ſeparate Partitions; and the *Third Court* is called, *the Court of the Prieſts*, and the *Inner-Court*; reaching from *the Court of the Men*, to the *Veſtibulum*, or *Porch of the Temple*; in which the *Altar of Burnt Offerings ſtood*. All which *Space*, or *Area*, is here meant by the *Court which is without the Temple*; for ſo it was: and the *Court of the Gentiles* (or the *Fourth* and *Outermoſt Court*, added by *Herod*) cannot be here underſtood, becauſe it was always *lawful* for the *Gentiles* to pray there; and therefore it could not properly be ſaid to be given unto them *now*, or to be *polluted* by them, as having been always accounted *unclean*; whereas they were never admitted into the other *Courts*. And by *the Court without the Temple*, is very appoſitely underſtood, the *Viſible Chriſtian Worſhip*; becauſe the *Viſible Worſhip of God* was performed in that place under *the Law*; whereas all *the Temple-Worſhip* was hid from the *People*. *See the Books before quoted*, and Mr. (*b*) *Mede's* Works.

[2] *Grotius* on the places notes, That this is called *Extra-cludere*, by the *Ancient Writers* concerning the *Limits* and *meaſuring of Grounds*: But the Word alſo denoting in (*c*) *Scripture*, *an Ignominious caſting out*, or an *Excommunication*; it may alſo here ſignifie, the *leaving*, or *caſting it out of the Sacred Encloſure*, or *Limits*, as *unſacred and polluted*; as Mr. (*d*) *Mede* ſpeaks.

(*a*) Middoth, *cap.* 1. *Sect.* 4. *L' Emper. in locum.*
(*b*) *Pag.* 19, 20, 478, 479, 480. and *Ainſworth* on *Exod.* 40. 33.
(*c*) *John* 9. 34. *Acts* 7, 58. 13, 50. *Grotius in loca.*
(*d*) *Pag.* 587.

So

[1] So ἐδόθη, which is of the *paſt Senſe*, and not of the *preſent*, may be tranſlated: whereby is ſignified, that it *had been given up*, or delivered by God, before the time in which it was meaſured; although it muſt be confeſſed, that the *paſt Tenſe*, is often uſed for the *preſent*, in Scripture.

[2] By (*a*) *Gentiles*, or *Nations*, the *Jews* underſtand all but *themſelves*, and *Proſelytes of Juſtice*; who were *circumciſed*, and accounted as *Jews*: which were the *Proſelytes of the Gates* (as they call them,) who had renounced *Idolatry*, but had not embraced *the whole Jewiſh Religion*, and were permitted to come no further, than into the *Outer Court*, called *the Court of the Gentiles*; and were thought to prophane, and pollute the *Temple*, if they did; as appears from *Acts* 21, 28, 29. 24, 6. But by *Gentiles* are moſt commonly meant in Scripture, *the Heathen Nations* round about them; who, whilſt they continued in *open Idolatry*, were not to live amongſt them; eſpecially thoſe who perſecuted them, and laid their *Country*, *City*, and *Temple waſte*; ſuch as *Nebuchadnezzar*, and *Antiochus*, whoſe Deſolations are bewailed and deſcribed in (*b*) Scripture: and ſuch were alſo the *Four Succeſſive Monarchies*, of the *Aſſyrians*, *Perſians*, *Grecians* and *Romans*; whoſe Times (καιροὶ, or appointed Seaſons, the word made uſe of by *Daniel*, and *Jeremiah*, *Chap.* 27. 7.) are called by our *Saviour* (*c*) *Luke* 21. 24. *the Times of the Gentiles*; at the ending of which ſort of Times, in the Expiration of the *Roman Monarchy* continued in the *Antichriſtian*, the *Jews* are to be reſtored, as our Saviour there plainly aſſerts; and the *Holy City* is no more to be *trodden under foot by the* Gentiles.

(*a*) *Hammond* on *Matth.* 23. 15. *Grot.* on *John* 12. 20. *Acts* 21. 28.
(*b*) *Pſalm* 74. *and* 79. *Dan.* 8. 1 *Maccab. from Chap.* 1. *to Ver.* 16 *of the* 6*th.*
(*c*) *See* Grotius *on the place, and Mr.* Mede's *Works, pag.* 709, 753.

Now

Now the like Expreſſions, and ſome of the Words here made uſe of, being plainly taken from the (*a*) Scriptures quoted in the Margin, it is manifeſt, that they have an Alluſion to them; eſpecially to the Story of *Antiochus*, a lively Type of *Antichriſt* (who is therefore propheſied of in him, as a *Type* by *Daniel*,) and of the *Gentile Times* and *Actions* here foretold: and therefore the like Actions committed by ſome *Chriſtians*, muſt be here referred to; called *Gentiles*, for bringing the (*b*) *Gentile Worſhip into the Church*, together with *Tyranny*, and *crafty Baits* to entice to *Idolatry*; according to the Example of *Antiochus* (the *Type* of *Antichriſt*,) and the *Paganizing* Jews, *who did after the Ordinances of the Heathens, and built a Place of Exerciſe at* Jeruſalem, *according to their Cuſtomes*; and thereby gave a great occaſion to the Tyrant to take *Jeruſalem*, and to enter *proudly into the Sanctuary*, and *pollute* it, and *lay it waſte, like a Wilderneſs*; and to make the *City* an *habitation of Strangers*, or *Gentiles*; and to *become Strange to thoſe that were born in it*; as you may read in the places of the Book of *Maccabes* before quoted. All which agrees plainly to the *Apoſtaſy*, which has introduced a *Pagan Chriſtianity into the Church.*

" *Jeruſalem* is called ſo; which is the *Type of the whole Chriſtian Church*; whereby is ſignified a *Univerſal Apoſtaſy* in the *Viſible Church*; the *latent*, or *inviſible one* having been before *meaſured* and *ſecured* by God.

" A *Day* is put for *a Year* in this Book, as hath been before ſhewn on *Chap.* 2. 10. and then by conſequence, *a Month* muſt be put for a *Month of prophetical Days*, conſiſting of as many *common years* as a *common month* doth of *days*. But for the better underſtanding of *the Nature* of theſe *prophetical*

(*a*) *Pſalm* 79. 1. *Dan.* 8. 10. 1 *Maccab.* 1. 37, 38, 39. 3, 45, 51. 4, 60. *Luke* 21. 24.
(*b*) *Mr.* Mede's *Apoſtaſy of the latter Times.*

phetical Times and Seaſons; it will be very convenient to deduce this matter from the very Beginning and *Original* of it. And accordingly it is to be obſerved, that out of the whole ſpace of Time aſſigned by God to the Tranſactions of this World, which is thought to be about *Seven Thouſand Years*; there is a certain part allotted by him, for the *Times of the Apoſtaſy*, and *the Reign of the Beaſt*; called by *Daniel*, *Time, Times*, and *half a Time*, (*Chap.* 7, 25. 12, 7. of which it hath been diſcourſed already on *Chap.* 10. 6.) which are reduced into 1260. *Days*, and *Forty Two Months*, in the *Revelations*: Into *Days*, with reſpect to the *Witneſſes*, and the *Seed of the Woman in the Wilderneſs*, who are the *Children of the Day*; and into *Nights*, with reſpect to the *Gentiles*, and the *Beaſt*, whoſe *Antichriſtian Deeds* are *Works of Darkneſs*, and they the *Children of the Night*, of which the *Moon* has the Government. And as the Natural Day is divided in Scripture, into *Evening* and *Morning*; ſo is this *Line of Time*, in proportion to that Diſtinction, divided into *Days*, which anſwer to the *Morning* of the *Natural Day*; and into *Months*, which anſwer to the *Evening*, or *Night* of it; the *Days* and *Months* making up one and the ſame *Line of Time*; as the *Evening* and *Morning* make up *One Natural Day*: whence the Time allotted in *Daniel*, (*Chap.* 8. 13, 14.) for the Courſe of Affairs, from *Cyrus* to the cleanſing of the *Sanctuary*, is called *Evening-Morning*; out of which (for it principally reſpects the *Apoſtaſy*, which defiled the *Sanctuary*) this *Line* is taken; the *Months* out of its *Evenings*, and the *Days* out of its *Mornings*: which way of *Speech* is taken from *Gen.* 1. 5, 16. where the *Light* is called *Day*, and the *Darkneſs*, *Night*; and the *Moon* is ſaid to rule the one, and the *Sun* the other; and the

(*a*) Mede, *pag.* 481, 492. *Mori Oper. Theol. pag.* 614, 616. *Gen.* 1. *Luke* 16. 8. *Acts* 26. 18. 2 *Cor.* 6. 14. *Eph.* 5. 8. 1 *Theſ.* 5. 5, 8. 2 *Pet.* 1. 19. *Rev.* 22, 16. *See the Notes on Rev.* 12. 1.

Na-

Natural Day is called *Evening-Morning*; the Evening being put before the Morning, becauſe the *Darkneſs*, or *Night* of the *Chaos*, preceded the firſt appearance of Light, which made the Day; as the Darkneſs of the *Apoſtaſy* (according to the *Courſe* and *Order* of *Nature*, which proceeds from *Privation* to *Form*) preceeds the Morning-Star, and bright Day of Chriſt's Kingdom: whereupon the *Months* of the *Gentiles* are mentioned before the *Days of the Witneſſes*; becauſe the *Gentile Apoſtaſy* muſt be in *Nature*, and *Time*, before the *Witneſſes* could propheſie againſt it; although they both commence from the ſame *Day* or *Year*.

Now a *Day* is taken in this Prophecy, for a *Cæleſtial*, *Solar Year*, conſiſting of *Three hundred and ſixty days*, in round Numbers, according to the Cuſtom of Scripture, and according to the *degrees of a Circle*, and of the *Sun*'s paſſage through the *Ecliptick*, by which the *Year* is made; as appears from *Three* (*a*) *Times*, or *Years*, and *a half*; being made equal to *Twelve hundred and ſixty days*: and therefore in proportion, by *a month* muſt be meant not *a month* in *Civil Accounts*; which are Arbitrary, according to the divers Cuſtoms, and Reckonings of Cities, and Nations; but a *Cæleſtial*, *Natural Month*, depending upon the *Moon*, by whoſe Motion from *one Conjunction* with *the Sun* to *another*, the *Month* is made: According to which Motion, *a Month* conſiſts of ſomething above *Twenty Nine days*, and a *Lunar Year* of 354 *days*, (not reckoning the Odd Hours, and Fractions, neither in this, nor the Solar Accounts;) which is ſix Days above Twenty Nine Days to each Month of the Year; by which rec-

(*a*) 360
360
360
180
1260

koning

koning, (*a*) *Forty Two months of years*, at 354 each year, amount to 1239 years; and at (*b*) Twenty Nine Days each Month, to 1218 years.

But becauſe in the 1260 Days, there are *five* Days taken from each Solar Year, which indeed conſiſts of 365 Days; therefore alſo in the Lunar Years of the *Forty Two* Months, there muſt be *Five days* taken from each, that they may bear proportion to the Solar Years: which are indeed only properly and naturally Years; the *Lunar Year* being no otherwiſe a Year, than as it is determined by the Annual Courſe of the *Sun*; and being altogether *uncertain*, and *arbitrary*; but as it is adjuſted unto, and brought into accord with its Motion: According to which *Subſtraction*, each *Lunar Year* will amount to 349 Days; and the whole *Forty Two Months* of *Years*, to (*c*) about 1222 Years; (*d*) exceeding the Total of the Months, at *Twenty Nine Days* each, by about *Four Days*; which, becauſe *Fractions* are neglected in theſe Accounts, we are to reckon full 1222 Years; (*e*) *Thirty Eight Years leſs* than the *Twelve hundred and ſixty Days of Years of the Witneſſes*; according to the proportion betwixt the Motion of

(*a*) 354
354
354
177
1239

(*b*) 29
42
58
116
1218

(*c*) 349
349
349
174 ½
1221 ½

(*d*) 1218
3 ½
1221 ½

(*e*) 1222
38
1260

the

the *Sun* and *Moon*; the latter of which exceeding the former by about (*a*) *Eleven Days* in a year (or a *Thirty Third part*;) the *Encreaſe in Twelve hundred and ſixty years*, or *Three years and a half of years*, amounts to *Thirty Eight* years, or *twice Nineteen* years; that is, *two Cycles* (*b*) *of the Moon*, or *Golden Number*; which, being grounded upon the Period of *Meton* (a Famous *Athenian Aſtronomer*, who flouriſhed *Four hundred and thirty years* before Chriſt.) was firſt brought into the *Kalendar* by the Firſt General Council of *Nice*, *A. D.* 325. to ſettle the *Paſchal*, or *Eaſter Feaſt*, about which ſo great Contentions had been in the *Church*; which Rule and Decree is *Religiouſly obſerved* (as Dr. *Beveridge* ſpeaks) in the *Church* of *England*.

And thus having ſettled the *True Notion of a* Month, and *the Extent* of it, we are next to find out, where the *Beginning of theſe Forty Two* Months, and of the *Twelve hundred and ſixty* Days, which are parallel to them, is to be fixed; the Holy Spirit having not been pleaſed to give the preciſe *Epocha*, or *Beginning of them*; but having left it to be ſearched out, by the Induſtry of thoſe who conſider *Times and Seaſons*.

We are to take Notice then, that (*c*) *Gentiliſm*, conſiſting in the *Practice* of *Pagan* and *Idolatrous Cuſtoms*, was come to a great heighth about A. D. 400. and that

(*a*) 11 Days.
3 ¼ Years of Years.
38

(*b*) Bevereg. *Inſtit. Chronol. lib.* 2. 4, 6, 7.
(*c*) See *Mr.* Mede's *Apoſtaſy*.

there

there is great Reaſon to fix upon *A. D.* 437. for the *preciſe Year*, from whence *the Lord of Times and Seaſons* thought good to date the *Beginning of its Times*, or *Reign*, may be made more than probable from theſe following Conſiderations:

(1.) Becauſe it is the *preciſe Year*, in which the *Churches Purity ended*; it being the *Year* which compleats *the laſt Half Time of the Churches Purity*, weighed in the *Two Scales of the Ballance*, which appeared under the *Third Seal*, as hath been ſhewn on *Chap.* 6. 5.

(2.) Becauſe it is *the very Year* from which *the Time, Times, and Half Time* are to be reckoned; as hath been already proved, on *Chap.* 10. *verſ.* 7. *numb.* 13. Which being made equal to 1260 *days*, *Chap.* 12. 6, 14. the *beginning* of the *Date* of the one, muſt be the *beginning* of the *Date* of the other; and conſequently of the *Forty Two Months* of the *Gentiles*, which run parallel to the 1260 *days of the Witneſſes*, and of the *Woman in the Wilderneſs*. Of which, the *Reformation* beginning *A. D.* 1517. juſt at the *Entrance* of *Half Time*, is an illuſtrious Proof; as hath been obſerved on *Chap.* 10.

(3.) Becauſe it is the *middle Point* betwixt the *two remarkable Half Hours*, made up into *One Hour*, at *the Ten Kings* receiving power with *the Beaſt*: Concerning which, ſee what hath been largely diſcourſed on *Chap.* 8.

(4.) If the beginning of the *Gentiles* Months, and of the 1260 *Days of the Witneſſes*, be fixed at 437. there will be found to be a wonderful Congruity, according to the ſtricteſt *Mathematical Proportion*, betwixt the *Days of the Witneſſes*, *the Gentiles Months*, and the *Months of the Beaſt*; who, as is evident from *Rev.* 17. 10, 11, 12. receiv'd not his power until he came to be the *Eighth King*, which was not until the End of *A. D.* 475. or the beginning of *A. D.* 476. upon the *Fall of the Weſtern Emperour*. Now, if the *Gen-*

tiles

tiles Months begin (*a*) A. D. 437. then they must end (they amounting in the whole, as hath been shewn, to 1222. Years) at A. D. 1659, sooner by Thirty Eight Years, then the 1260 Days End; which is the Exact *Astronomical Proportion* betwixt *Solar* and *Lunar Time*, as hath been before observed; and if *the Beasts Months* begin at (*b*) 476. then they will end at 1697. together with the *Days of the Witnesses*; and will carry on the Times of the *Apostasy*, from (*c*) the End of the *Gentiles* Months, to the End of all Antichristian Time, by the same *Astronomical Proportion*; consisting of *Two Cycles of the Moon*, or *Golden Numbers*. For it is to be observed; that the *Church was Paganized* before the *Apostatizing Hierarchy* attained its *Bestian Power*; and that therefore the Months of the *Gentiles* (who are the *Members of the Apostatizing Church*, before it had an *Antichristian King*) began before the Months of *the Beast*; upon whose *Rise* they fall into *his Months*; and are continued down with them, although only *the Months of the Antichristian King* came then into *Publick Account*; as after the *Erecting of a Monarchy*, or after an *Interregnum*, those only of the *Supreme Prince do*. And because *these Times* were given to *the Beast*, and *Times* are always reckoned from *the Supreme Princes Reign*; therefore *the Gentiles Months* are to be reckoned only as *suppletory to the Beast's Months*, by a kind of *Intercalation of Thirty Eight Years*; which by the *All-wise disposal of Providence*, is

(*a*) 437 + 1222 = 1659

(*b*) 476 + 1222 = 1697

(*c*) 1659 − 38 = 1697

the

the Exact Mathematical proportion betwixt the Time of the Sun and Moon: to teach us by the very *Astronomical* difference here observed; that those were *Pagan*, or *Gentile Times*; the *Heathens* (*a*) generally observing the *Lunar Year*, and making it give place to the *Solar*; although this were more Ancient, Easie, Equal, and certain than the other; Because that their *Night Revellings* were wont to be celebrated upon the Rising of *the Moon*; and *their Idolatrous Festivities* depended upon *the Aspects*, and *superstitious* Observations of that *Planet*. Whereupon God indulged the (*b*) *Jews* the Observation of *New Moons*, and instituted *Festivities* of his own, which depended upon *their Phases* and *Appearances*; to take them off from following the *Pagan* ones; which yet they by degrees imitated. And therefore, I cannot but look upon the high *Contest* in *the Church*, about *the Day of the Paschal Solemnity*; (in the behalf of which an *imposing*, and *a domineering Temper* first appeared) and the regulating, and setling of it, according to the Motion of *the Moon*, to contain some Indications in it of an *Apostasy* then working in *the Church*; to which *the superstitious* Observation of *Holy Days* much contributed: whereas there was no Day at first observed as *Necessary*, but the *Lord's Day*; *Vallesius* (*c*) himself confessing, that although the Primitive Christians met on other Days, that yet it was *Voluntarily*; and that it was not the *Custom* to do so every where; and that *all* were not wont to frequent *those Assemblies*, where it was.

And I cannot also but observe further, That this *Paschal Cycle* of the *Moon*, after many Corrections, was settled up-

(*a*) Cary's *Chronological Account of Time*, *Part* 1. *B.* 1. *Chap.* 4. Spencer *ubi infra*.

(*b*) Spencer *de Hebræor. Legib. pag.* 715—744.

(*c*) Valles. *in* Euseb. *pag.* 279. Pearson. *Lect. in* Acta Apostol. *pag.* 39, 40.

on a *New Hypotheſis*, in the very *Year* (*a*) 437; by *Cyril* of *Alexandria*; that proud aud aſſuming Prelate, who (as that prudent Hiſtorian (*b*) *Socrates* notes) was *the firſt Biſhop* that exerciſed *Civil Power*, and *Coercive Authority*, and advanced *Eccleſiaſtical Juriſdiction* at *Alexandria*, beyond its due bounds: For ſuch *Providential Congruities* (if I may ſo call them) fatally, as it were, conſpiring to ſignalize *this Year*, will, with other Concurrent Arguments tend much to facilitate our belief, that it is the *very Epocha of the Antichriſtian Times*; the *Cycle* of the *Moon* being then regulated, to ſhew that her Months were juſt beginning; and Uſurpation upon *Civil Rights*, *Tyranny* and *Perſecution* beginning then at (*c*) *Rome*, as well as at *Alexandria*; whereby *the Myſtery of Iniquity* was gradually advanced into *a Beaſtian Kingdom*, by *Leo the Great*, and *his Succeſſors*; and by *Cyril* at *Alexandria*; whoſe *Biſhops* were *the Conſervators of the Moon's Paſchal Cycle*; about which ſo many (*d*) *Councils* had been held, and ſo many raſh *Decrees* had been made, for *the anathematizing of all who diſſented from them, as Heretick*s; and that in a trifling Controverſie, grounded upon *two contrary Traditions*, one of which was ſubmitted unto at laſt for the *ſake of* Peace, rather than of *Truth*; neither Party being able to tell exactly which was in *the Right*: So dangerous a thing is it to give *too great Credit* to *Traditions* not recorded in *Scripture*; and to be wiſe beyond what is commanded in it.

(5.) The 2300 *Evenings* and *Mornings*, given *Daniel* 8 14. will alſo tend very much to the aſcertaining of this *Epocha*: For if theſe 2300 *Days*, are ſo many *Years*, reaching from the firſt *Year* of *Cyrus*, A. M. 3459. to A. M. 5759.

(*a*) Petav. *Doctr. Temp.* 2. 57.
(*b*) *Hiſtor.* 7. 7, 11, 13.
(*c*) *Socrat.* 7. 11.
(*d*) Beverig. *in Canon. pag.* 19. 188. *Uſſer. Antiq. Britannic. pag.* 487.

which

which will be the *Vulgar Year* of our *Lord*, 1772; Then, if we take *Daniel's Seventy Five Years*, (which are immediately added by him, as has been ſhewn on *Chap.* 10. *numb.* 13. *Paragr.* 6. to the 1260 *Days*, as the *End of all Time*) from the Year of our *Lord* 1772; we ſhall come, going backwards in a *Regreſſive Order*, to the *Year* 1697. for the End of the *Forty Two Months*, and 1260 *Days*; which being alſo deducted from that Year, we ſhall arrive to the Year 437. for the beginning of the afore mentioned *Days* and *Months*.

Bus becauſe this is a matter of *great moment*, I ſhall endeavour to ſtate, and ſettle it, by theſe following *Obſervations*:

Obſ. (1.) It hath pleaſed God to afford us a *Scripture-Account of Time*, to be our *ſure Guide* amidſt *the difficulties*, and *intricate Mazes of Chronology*; and that, ſometimes in *common Numbers*, and ſometimes in *Prophetical* and *Myſtical ones*: amongſt which there is a very *remarkable one* in *Dan.* 8. 13, 14. Where *a Line of Time is given*, conſiſting of 2300 *Days*, called *Evening-morning*, in the *Original Hebrew*, in *the Singular Number*; perhaps to ſhew, that it was a *continued Line of Time*, conſiſting of many ſeveral νυχθήμερα, or *Days of Years*, anſwerable to the many particular Events to be tranſacted in them; which yet, for Memories ſake, were contracted into *One Æra*, which might be called (as it is at the 26*th Verſe*) *The Evening-Morning Viſion*; and that with relation to the *long Night of Idolatry* and *Antichriſtianiſm*, called *collectively*, *Evening*; which was to precede the *glorious Morning of Chriſt's Kingdom*, at the Entrance of the *ſeventh Thouſand Year*; the Type of which, the *ſeventh day*, is not diſtributed into *Evening and Morning*, as the other *ſix days* are; to ſhew, that it is to be *all Light*, without any *Antichriſtian Works of Darkneſs*. So that this Phraſe, *Evening-Morning*, ſhews, That this was *a Line of Time*, reaching

through

through the *Evening of Three Idolatrous Monarchies*, to the *Morning of Christ's Kingdom.*

Obſ. (2.) In this Place of *Daniel*, a Queſtion is put by an *Angel* to *Chriſt*, the *Wonderful Numberer*, who is the *Word*, or Λόγος. (or ſo the (*a*) Words are to be underſtood), *unto how long*, or *unto when the Viſion*, ſhould laſt, or endure; as the LXX. have rightly ſupplied the Words; underſtanding them concerning the things repreſented in *the whole foregoing Viſion*; and not only of thoſe ſpecified in this Verſe; which are but a part of them; and are *particularly* mentioned, becauſe they were things of the greateſt moment, for which the *Angel* was moſt concerned; and being to be accompliſhed in *the laſt place*, were *more immediately* to be referred to, in the Anſwer which was to be returned. The Queſtion propoſed then is, *How long it was to be to the End of all thoſe things which he had ſeen; of which the Particulars mentioned were to be fulfilled in the laſt place?* And the Words are to be rendred thus, according to the *Hebrew Text*; *How long the Viſion, the Daily*, &c. and not *concerning the Daily*; the Queſtion being, *How long the Viſion*, as well as, *how long the Daily*, and *the Tranſgreſſion of Deſolation?*

Obſ. (3.) This Queſtion muſt, in all *propriety of Speech*, be meant, concerning a *Period of Time*, to be deduced from the beginning of *the Events* foretold, to the *End* of them; the Anſwer to the Queſtion being, That the Viſion ſhould be *unto* 2300 *Days*; *viz. from the Time*, when the Effect of the *Viſion* ſhould *firſt take place*: according to which ſenſe, a (*b*) *Jew* has thus acutely paraphraſed this Verſe; *Then the*

(*a*) Poli Synopſ. *in locum.*
(*b*) Jachiad. *in* Daniel. *per* L' Empereur.

An-

Angel anſwered, That the Streights in which they were, were to laſt from the very time of the Viſion, to the Evening, or Night, of the Morning, or Day of the two thouſand three hundred years.

Obſ. (4.) It is expreſly contrary to the very *Words of the Text*, to date *theſe days* from *the ceaſing of the daily Sacrifice*; the Queſtion being not, *How long ſhall it be from the polluting of the Sanctuary, to the cleanſing of it?* but, *How long ſhall the Viſion be?* That is, the *whole Viſion he had before ſeen*, concerning the *Medo-Perſian*, and *Grecian Empire*, as well as the *taking away of the daily Sacrifice.*

Obſ. (5.) The Subject-Matter of the *Viſion* is,

(1.) Concerning the *Medo Perſian Empire*, Ver. 20.
(2.) Concerning the *Greek Empire*, their firſt King *Alexander*, and the Diviſion of that Empire into *Four Kingdoms upon his Death*, Ver. 21, 22.
(3.) Concerning a *Little Horn*, or *King*, who was to riſe out of *One of thoſe Four Kingdoms*, in *the latter time, or at the latter End of their Kingdom*, Ver. 9, 23 which I take to be (at leaſt principally, and in its chief myſtical ſenſe) *the Little Horn*, or *Antichriſtian King*, mentioned *Dan.* 7. 8. *which came up from amongſt the Ten horns of the Fourth Beaſt*, which is the *Roman Empire*: and is ſaid here at the 9*th Verſe, to come up out of the Four Notable* Horns, *towards the Four Winds of heaven*; that is, out of the *Weſtern* part of the World, or of *the Univerſal Monarchy* of *the Grecians*; where the *Roman Power* was ſeated; and where it firſt appeared in *Macedon*, to encroach upon the *Grecian*; and the (*a*) *Fourth*

(*a*) *Mr.* Mede, *page* 654, 749.

King-

Kingdom brought *the Third* into its Subjection, by conquering *Greece*, the *Weſtern*, and *Head Province* of that Empire. Out of this *Weſtern* Horn, or *Kingdom*, the *Roman Power*, with its *Little Horn*, amongſt its *ten horns*, came forth; which alone is here mentioned; becauſe that by it, the Exploits ſpecified in the following *Verſes*, were chiefly to be performed; many of which can alſo agree to no other, and none of them to any ſo properly as to *the Antichriſtian King*; who is certainly called *a Little Horn*, in the *7th Chapter*, and has *Characters* given him there, parallel to thoſe in this *Chapter*; as in *ſpeaking great things*, Ver. 8. in *having a look more ſtout, and fierce than his Fellows*, Ver. 20. *in prevailing againſt the Saints, and the holy people, and in being broken without hands, by the Ancient of Days*, Ver. 21, 22.

Obſ. (6.) Although ſome paſſages of *the Viſion*, from *Verſe* 9, to *Verſe* 12. may be underſtood of *Antiochus*, the Type of *Antichriſt*; yet *all of it*, and eſpecially the Expoſition of it, from *Verſe* 23, to 25. cannot be poſſibly meant concerning him; who *underſtood not dark Sentences, nor was a King of any great Policy or Craft*, as this *little horn* is deſcribed, *Verſes* 23, 24, 25. but is expreſly noted by (*a*) Hiſtorians, to have *behaved himſelf ſo ſtrangely, and ſo unequally, that it was much doubted amongſt the wiſeſt, whether he were a Fool or a mad man.*

And the Characters given in thoſe Verſes of the *little horn*, are ſo utterly inconſiſtent with the Story of *Antiochus*; and are ſo agreeable to *the Antichriſtian King*, that even Dr. *Moor* is at laſt forced to confeſs, *That this Paſſage was put in by the Spirit of Prophecy, with a more peculiar reſpect to Antichriſt himſelf, in whom they are more eminently fulfilled, than to* Antiochus *his Type.*

(*a*) Liv. *lib.* 41. *Foy-Vaillant de Seleucid. Imper. pag.* 161—163.

Obſ.

Obſ. (7.) A *Day* being taken in other parts of *Prophecy*, for *a Prophetical Day*, or *a Day of Years*; there is no Reaſon why it ſhould be underſtood otherwiſe in this place; it being called here *Evening-Morning*, upon another account, as we have obſerved at the beginning of this *Annotation*; and not to ſhew (as Dr. *Moor* thinks) that *Prophetical Days* are not here meant, but *Natural Days*; which will amount but to *ſix Years, three Months*, and *twenty Days*; a very ſmall ſpace of *Time*, and which can be brought to comport only with the *ſix Years Prophanations* of *Antiochus*; which is but a *part* of *the Viſion*, and cannot be here referred to; as appears from *Obſervation* 4*th*, and the following ones.

Obſ. (8.) The *Viſion begins* with the *Medo-Perſian Empire*, as plainly appears from the *Explication* of it, *Verſe* 20. And if *the Viſion* begins there, then *the Line of Time* muſt begin there too; becauſe it is *the meaſure of it*, according to *Obſ.* 2, and 3.

Obſ. (9.) The *Viſion ends at the cleanſing of the Sanctuary*, as appears from *Verſe* 14. *Then* ſhall the *Sanctuary be cleanſed, viz.* at *the End of* 2300 *days*, which were to laſt to *that time.* Which cannot be meant concerning the *particular cleanſing of it* by *Maccabeus* from the Prophanations of *Antiochus*; becauſe this could not be called *the Laſt End of the Indignation of God*; the *Temple* having been afterwards *polluted*, and *blaſphemed* by *the Succeſſors* (*a*) of *Antiochus*, and trodden under foot, and entirely deſtroyed by the *Romans.*

(*a*) 1 *Maccab.* 6, 62. 7, 33—50. *and Chap.* 9.

Obſ.

Obſ. (10.) This *Line of Time* is not yet at an end; becauſe *the daily Sacrifice* of the *Jews* is not yet reſtored, nor their *Deſolations* determined; but they are ſtill in a *deſpicable condition*, their *Sanctuary* and *City* being trodden under foot by the *Turks*, who at preſent have it in their poſſeſſion.

Obſ. (11.) The beginning of the *Medo-Perſian Empire*, is to be dated by the Joynt Conſent of *Hiſtory*, and of the *lateſt* and *beſt Chronologers*; from the taking of *Babylon* by *Cyrus*: from whence the Scripture reckons the *firſt year* of *Cyrus*; meaning thereby the firſt year of his Reign over the *Babylonion Empire*, which was the laſt of *the Seventy Years Captivity* of the *Jews*; and the firſt of their Return into their Countrey, upon the *Edict* of *Cyrus*.

Now from a due conſideration of what hath been ſaid, we may make ſome advance to the ſetling of the beginning of the *Gentiles Months*: For if theſe 2300 years, are a *Line of Time*, reaching from the *firſt year* of *Cyrus* to the *cleanſing of the Sanctuary*: Then if we gain the *true Epoch* of *Cyrus's Firſt Year*; we may by *conſequence* find out the *Period* of *theſe Years*, and the beginning and end of *the* 1260 *years* of *the Witneſſes*, and of the *Forty Two Months* of the *Gentiles*.

And here, becauſe the Reaſonings of *Chronologers* are very dubious; and their *Epochs* very different, and of an uncertain Foundation (as (*a*) *Spondanus* with juſt reaſon complains) I ſhall only deſire this one equitable *Poſtulatum*, to be granted me; viz. *that the Scripture Accounts of Time*, as they are given us in the *Hebrew* (a) *Text*, may be received as Authentick; when they are *ſupported* by *reaſon*, *evidence* from *profane Hiſtory*, and the conſent of the *lateſt Chronogers*; amongſt whom I ſhall pitch upon *Spanhemius* (*b*); as one of the lateſt, and the *moſt accurate* in *his accounts*; conſulting others, as there ſhall be occaſion. Now if we guide our ſelves by this *Poſtulatum*, we ſhall, perhaps, find this following *Scripture Calendar*, to be moſt exact.

		Years.
A. M.	From *the Creation* to *the Flood.*	1656.
2083.	From *thence* to *Abraham's* coming out of *Chaldea. Spanhem. à* pag. 135, *ad* 140.	427.
2513.	To the *Iſraelites* coming out of *Ægypt. Spanhem. pag.* 142.	430.
2993.	To the beginning of the *building* of the *Temple* in the fourth of *Solomon*, 1 *King.* 6. 1. *Spanhem. à pag.* 143---145.	480.
3029.	To *Solomon's* death, and the revolt of the *Ten Tribes* immediately upon it in the firſt year of *Rehoboam*, 1 *King.* 6, 1. 11, 42. *Spanhem* 149.	36.
3459. *ante Chr.* 528.	From the *Firſt Year* of *Rehoboam*, to the *Firſt* of *Cyrus's* Reign over *Babylon*, which was the *End* of *the* 70 *Years Captivity.*	430.

(*a*) *Epitom. Baron.* pag. 11.

(*a*) *Hanc ſupputationem recentiores Chronologi qui poſt Scaligerum Floruere, uno ferme conſenſu complexi ſunt.* Anton. Pagi *Appar. Chronol. Pag.* 1, 2.
(*b*) *Chronol. Introduct. ad Eccleſ. Hiſtor.*

This Number is gathered, by adding the 390 *Years* of *Ezekiel*'s bearing the ſin of *Iſrael*, to the *Forty Years* of his bearing *Judah*'s ſin, *Ezek.* 4. 4, 5, 6. In which *Chapter* the *Prophet* ſhews,

(1.) That *Jeruſalem* would be *beſieged*, and *the Temple* and *City burnt*, according to what *Jeremiah* had propheſied; the Truth of which the People beginning to call in queſtion, there having paſſed now *Five Years* ſince *their Captivity*, without any appearance, or likelihood of it; the *Prophet* is commanded, *Verſe* 3. to *lay ſiege* to *Jeruſalem* in a *Type*, to be a *ſign* to them of the *real ſiege approaching*.

(2.) The *Prophet* is alſo commanded, *Verſe* 9. to lie 390 *Days* (appointed by God himſelf to ſignifie *Years*, *Verſe* 6.) upon his *left ſide*, to bear, as in a *Type*, the *Years* of *the Puniſhment* of the *Houſe* of *Iſrael*, or the *Ten Tribes*; And then is expreſly commanded, to *lie again* (*Verſe* 6.) on his *right ſide*, to bear *the Years of the Puniſhment* of the *Houſe* of *Judah*, *Forty Days*, *after he had accompliſhed the Three Hundred and Ninety*; thereby plainly ſhewing, the *Forty to be different* from the *Three Hundred and Ninety*, and not *included* in them, as *Interpreters* generally make them, with *plain Violence* to the *expreſs Words* of the *Text*.

(3.) It is evident from the 13*th Verſe*, that the *penitential* and *courſe Dyet*, preſcribed to *the Prophet*, during the *ſtreightneſs of the Siege*, (a *freer Dyet* perhaps being permitted him the remaining *Forty Days* after it) is not only a *Type of the Famine and Miſery* they were to *ſuffer*; but alſo of *the defiled and polluted Bread* they were *to eat* among *the Gentiles*, during *their Captivity*; which is there evidently referred to, and not only the *Siege* of *Jeruſalem*.

(4.) By the mention of the *Houſe of Iſrael*, and *Judah*, *ſeparately* and *diſtinctly from each other*; and by God's aſſigning *a diſtinct Term of Years* to *each*, is plainly intimated, that they are repreſented in this *Viſion*, as in a *divided ſtate*.

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(5.) *The Years therefore of their Iniquity*, *Verſe* 5. which *the Prophet was to bear*, muſt be the *Years of their Iniquity*, whilſt they continued in *a divided ſtate*; which can be no other then the *Years* from their *firſt Diviſion*, and *Idolatry* under *Jeroboam*, until the *End of the Captivity* ſome of them were then under; particularly referred to *Verſe* 13. So that *the Prophet* does here in a *Viſion* ſhew them in *Prophetical Days* for *Years*, how *long their Captivity ſhould laſt*; and that it ſhould not be *ended* until *Four Hundred and Thirty Years* were compleated, from the time of *their Diviſion and Idolatry*, which was the *Iniquity* for which they were *carried Captive*, and for which he was to bear their puniſhment in *a Viſion*; ſhewing the time from their *Defection*, to the *End of the Captivity*.

Concerning which *Prophetical and Symbolical Line of Time*, it is alſo *further* to be noted:

(1.) That the *greater Number of Years of Puniſhment*, are allotted to the *Ten Tribes*, becauſe they were *Firſt in the ſin*, and *deepeſt in the Guilt*: Whereas the *Two Tribes*, becauſe they *walked* (*a*) *Three Years*, after the *Diviſion*, in *the ways of David* and *Solomon*, and were *leſs guilty* then the other; have their *puniſhment* aſſigned them *after the other*, and that *of a leſs continuance*: And the *Prophet*, when *he bears their Guilt*, is commanded *to lie on his right ſide*, to ſhew the *greater Eſteem* God had of them; whereas he was bid to *lie on his left*, when he bore the *Iniquity of Iſrael*; which being the *leſs worthy ſide of the Body*, thereby is denoted the *leſs value* God had *for them*.

(2.) It may be obſerved, that this Number, *Four Hundred and Thirty*, is made up of *Two Numbers*;

(*a*) 2 *Chronicl.* 11, 17. 12, 1.

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This Number is gathered, by adding the 390 *Years* of *Ezekiel*'s bearing the ſin of *Iſrael*, to the *Forty Years* of his bearing *Judah*'s ſin, *Ezek.* 4. 4, 5, 6. In which *Chapter* the *Prophet* ſhews,

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(*a*) 2 *Chronicl.* 11, 17. 12, 1.

(1.)

(1.) Of *Forty*, which is the time that the *Children of Israel* were to bear *the punishment of the Apostasy of their Fathers*, *Forty Days*, each *Day for a Year*, *Numb.* 14. 33, 34. And,

(2.) (*a*) Of 390, a Number, which if multiplied by *Seven*, makes up 2730 *Days* for *Years*; the exact Sum (*b*) of the 390, and 40 Days in *Ezekiel*, and of the 2300 *Evenings-Mornings* in *Daniel*: whereby is signified by the multiplying *the first Term of their punishment* by the Number *Seven*; that the *Jews* should lie under a *State of punishment for their Iniquities*, for 2730 Years; a multiplication *of punishment* by *seven times*, being the *proportion of punishment* settled by God, with respect to his people, *Levit.* 26. 18, 21, 24, 28. and that *after the fulfilling of that Term of Years* allotted to their *bearing of their Iniquity*, God would restore them to their Land, and remember his Covenant; according to what God hath promised *Levit.* 26. 40--46. Whereby, *the Extent of the* 2300 *days* of *Daniel*, *to the End*, and *to the last End of the indignation*, *Verse* 19. and *to the cleansing of the Sanctuary*, is wonderfully exemplified.

And now from hence we have gained a *Line of Time* of 430 *Years*, from *Solomon's* Death, to the end of the LXX *Years Captivity*, which is the first of *Cyrus*; which is made out also by Dr. *Beverley*, from a distinct *Enumeration* of the *Reigns* of the Kings of *Israel* and *Judah*, and the *fourteen*

(*a*) 390
7
2730

(*b*) 390
40
2300
2730

Years

Years assigned to the Visions of *Ezekiel's* Temple; and does not much differ from the *Calculations* of the latest *Chronologers*; who make this time to amount to 437, or 439 years at furthest; although they confess after all their *Pains*, that this *Line of Time* is very uncertain and obscure, for Reasons collected by (*a*) *Spanhemius*. And therefore amidst so much *doubt*, and *difficulty*, where can we find a *surer rest* then in *Scripture*; whose *accounts* of *time* will after all be found the most exact; and that, when *Profane History* and *Chronology* is most in the *Dark*, if we take in *Prophetical Time*, as well as *Historical*. And now having settled the beginning of *Cyrus's* Reign, or the *Epoch* of the *Medo-Persian* Monarchy, we have obtained the beginning of the 2300 *years*, and withal a *Line of Time* from it, to the *Cleansing* or *Justifying* of the *Sanctuary*, i. e. of the *Christian Church* Typified thereby, from all *Idolatry* and *Antichristianism*, when the *Holy Place*, which is now shut, will appear open in *Heaven*, Rev. 11. 19:

Which *Account* stands thus:

A. M.		
5759	From the beginning of the *Medo Persian* Empire by *Cyrus*, to the *cleansing* of the *Sanctuary*, *Dan.* 8. 13, 14.	2300
A.D. vulg. 1772.		

Which will end in the 5759th year from the *Creation*, and the 1772 year after *Christ*, according to the *common Account*. From which if you take *Daniel's* 75 years, you come to the end of the 42 Months, and the 1260 days 31 and so, by a regressive order, to the *Epoch*, or beginning of them at *A.D.* 437, as hath been already shewn on *Paragr.* 5. pag. 210.

(*a*) *Introduct. Chronol. ad Hist. Eccles. pag.* 150—159.

the

All which is *deduced* by particular *Accounts*, and after a moſt *accurate manner* by Dr. *Beverley*, in his ſeveral *Treatiſes*, called *Scripture Lines of Time*; and ſtand as they are proved by him in this Order:

	Years.
1. From *Cyrus* to *Daniel's* 70 weeks	75
2. *Daniel's* Weeks	490
3. The time between the Weeks and the 42 Months	400
4. The 1260 days, or 42 Months.	1260
5. The 30, and 45 Years of *Daniel*	75
Which amounts to	years. 2300

3 *And I will give Power* [*i. e.* Commiſſion and Ability of Teſtimony and Prophecy] *unto my two* [13] *Witneſſes* [raiſed, and ſent on purpoſe to teſtify to the Truth, and to denounce Judgments againſt the Apoſtaſy;] *and they ſhall Propheſie* [i. e. declare and Preach [14] againſt it, and forete! Judgments;] *a thouſand,* [15] *two hundred and threeſcore days* [of years;] *cloathed in Sackcloath* [16] [i. e. in a Deſpicable, Afflicted, and Mournful condition.]

[13] To Witneſs, ſignifies to give Teſtimony to the Truth, againſt Errors and Corruptions; as the word is uſed, *Iſ.* 55. 4. *John* 18. 37. *Acts* 26. 16. and alſo to pronounce God's Judgments againſt ſinners, as the word ſignifies, *Malach.* 3. 5. And the Witneſſes are *Two*; becauſe *Two Witneſſes* at leaſt, were required under the Law, for confirmation, *Deut.* 17. 6. 19, 15. and to ſhew that a ſmall number, but a ſufficient one, ſhould be made uſe of to confirm the *Truth*: But chiefly in *Correſpondence* to the *Types* in the *Old Teſtament*; where, theſe *Witneſſes* are generally *Two*: and accordingly *God* here raiſes up *Two Witneſſes*, to *Witneſs* and *denounce Judgments* againſt the *Idolatry* of the *Chriſtian Church*; as *Moſes* and *Aaron*, did againſt the *Idolatry* of *Pharaoh*, *Egypt*, *Balaam*, and *Moab*; as *Elijah*, and *Eliſha* did againſt *Baal*, *Ahab*, *Jezebel*, and *Ahaziah*; and as *Zerobabel*,

bel, and *Joſhua* were *Witneſſes* in *Babylon* during the Captivity.

[14] So the Word *Propheſie* ſignifies frequently in the *New Teſtament*: Although the Proper import of it here ſeems to be the *Foretelling* of the *Encreaſe* and *Ruin* of *Antichriſt*, and of *the Coming of Chriſt's Kingdom*, to deſtroy him; which being the *Future Events of this Viſion*, the *Propheſying*, or *Foretelling* here mentioned, muſt relate unto them; particularly to *the Kingdom of Chriſt*, the *Chief Subject* of all the *Prophecies of the Old Teſtament*; which being not to *begin* to come into *Event* nntil the *Expiration of the* 1260 *Days*; it is until then under *Prophecy*, as a *Future State*: And the *Witneſſes* propheſie of it, not only in *their Diſcourſes* and *Writings*, but by the *mournful State* they are in; which is alſo of it ſelf a *ſignification* that *Chriſt's Kingdom* is under *a Delay*, *a Sealing*, or *a Prophecy*; which are words of like import.

[15] Theſe Days begin with the *Forty Two Months* of the *Gentiles*, and reach to the *End of Antichriſtian Times*, running parallel along with them; God taking care, that as ſoon as *Gentiliſm* came into *the Church*, there ſhould be *Witneſſes* raiſed up to teſtifie againſt it, and to inſtruct the people in the *contrary Truth*, by *their Preaching*, and *their Sufferings*. See *num.* 12.

[16] This was *the Habit of Prophets*, when they *denounced Judgments*; particularly, of *Elias*, one of *the Witneſſes* under the *Old Teſtament*, 2 *Kings* 1. 8. *Zech.* 13. 3, 4. *Matth.* 3. 4. And thus *Mattathias*, and his Sons, put on *Sackcloth*, when the *Gentiles* prophaned the *Sanctuary*, under *Antiochus*, 1 *Maccab.* 2. 14.

4 *Theſe* [two Witneſſes] *are* [or are ſignified by what, in the Anti-type is repreſented by] *the two Olive* [17] *Trees* [Zach. 4;] *and the two Candleſticks* [18] [or Churches Rev. 1. 20;] [19] *ſtanding before* [or Miniſtring unto] *the God of the Earth* [Zach. 4. 14.]

[17] The

[17] The *Types* in this *Verse* are plainly taken from *Zech.* 4. And the *Witnesses* are called *Olive-Trees*, upon these Accounts:

(1.) Because they are to be *anointed ones* (*Zech.* 4. 14.) or *Kings* and *Priests* in *Christ's Kingdom.*

(2.) Because, as the *Olive Branches* (*Zech.* 4. 12.) *they empty the Golden Oyl out of themselves into the Candlesticks*, or *Churches*; That is, *impart to them* the Fruit of those Gifts and Graces which they had received from the *Spirit of God*, and were as fully *replenished* with, as an *Olive Tree* is with *Oyl*; Whereupon *Christians* are said to *be anointed by God*; and *the Holy Spirit*, and the *Effects* of it, are called, *The Unction*, in Scripture, 2 *Cor.* 1. 21. 1 *John* 2. 20, 27.

(3.) Because the *Witnesses* were to perform the same Offices in *the Christian*, and against *the Antichristian Church*; as *Joshua* and *Zerubbabel* did for the *Jewish*, and against *Babylon*, the *Type of Antichrist*; who is called a *Mountain*, *Zech.* 10. 4. And according to the Type in *Zechariah*, the *Witnesses* are *two anointed*, or *chosen Servants of God*, replenished with his Spirit (*Verse* 6.) who are to level the *Mountain of Antichristianism* (*Verse* 7.) and to *finish*, *establish*, and *build up the pure Church* (*Verse* 9.) and that out of *small things*, (*Verse* 10.) that is, *small beginnings*, and a *Sackcloth* or *contemptible*, and *afflicted condition.*

[18] From hence it plainly appears, that the *Two Witnesses* are *Two Churches*, which are signified by *Candlesticks* in this Prophecy, *Chap.* 1. 20. as *Grotius* hath most appositely remarked on the place: And amongst the *Candlesticks*, or *Church Successions*, the Office of *Witnessing* must needs belong to the Churches of *Pergamus* and *Thyatira*, Chap. 2. because they are the only Successions wherein *Antipas*, or Christ's *faithful Antipapal Witness* is mentioned; and are the Churches which were to witness against the *Antichristian Balaam*, and *Jezebel*; as *Moses* and *Aaron*, *Elijah* and *Elisha*, the

the Types of Christ's Witnesses, did witness against the *Literal Balaam*, and *Jezebel*, under the *Old Testament.*

[19] To stand *before*, signifies to be ones *Servant*, in Scripture Phrase: And hereby is signified, that these Churches served God *purely* (nothing but what is *pure* being able to stand in his sight, *Chap.* 14. 5.) and *continually*; as the *Angels* do, who *stand before him*, to receive and obey his Commands, *Chap.* 8. 2.

5 *And if any man will* [knowingly and wilfully.] *hurt*, [*i. e.* oppress, injure or hinder] *them* [in the course of their Prophecy;] *Fire* [20] *proceedeth out of their Mouths* [i. e. the Efficacy of God's Word, and his Judgments and fiery Indignation, shall attend their Prayers, and their Preaching, Is: 4. 4 Jerem: 23. 29. Malac. 3. 11.] *and Devoureth their Enemies* [i. e. convinces, or confounds opposers, Is: 44. 26. Jerem: 1, 10. 5, 14.] *and if any man* [21] *will hurt them, he must* [for it will certainly come to pass;] *in this manner* [22] *be killed* [by Spiritual, and not by Carnal Weapons Zech. 4. 6.]

[20] In this *Verse* there is a plain allusion to what *Elijah* did, 2 *Kings* 1. Whereby is signified, that God will certainly avenge them, and that according to the *Threats* and *Judgments* they denounce by his *Spirit*, and according to his *Word.*

[21] This *Repetition* assures the *Certainty* of the *Event*, according to what the *Scripture* observes concerning the *doubling* of *Pharaoh's Dream*, *Gen.* 41. 32.

[22] To wit, *Spiritually* (at the 8*th Verse* intimates, this Prophecy is to be understood) after the manner that Prophets are used to *destroy*; that is, by *denouncing God's Judgments*, as *Jeremiah*, (*Chap.* 1. 10.) is *set over Kingdoms to root out, and to destroy*; that is, *to foretel, and propheste their Destruction.* Compare *Jerem.* 18. 7, 9. and *Ezek.* 32, 18. 43, 3. *Hosea* 6. 5. and Dr. *Pocock* on that place.

6 *These* [Witnesses] *have power to shut* [23] *Heaven* [*i. e.* to denounce this Judgment, *Jerem.* 1. 10.] *that it rain not* [*i. e.* that there be a Spiritual Droughth and Famine of the pure Word of God, *Isa.* 5. 6. *Amos* 8. 11.] *in the Days of their Prophecy* [Vers. 3.] *and have power over Waters* [*i. e.* People and Nations,] *to turn them to Blood*, [*i. e.* to embroil [24] them in Wars and Confusions;] *and to smite the Earth* [*i. e.* the Worldly and Antichristian part of it;] *with all Plagues* [*viz.* by preaching and denouncing them, *Jerem* 1. 10.] *as often as they will* [denounce them, according to the Will and Word of God.]

[23] A plain Allusion to what *Elijah* did, 1 *Kings*, Chap. 17, 1. 18, 1 41. as in the next Words there is to *Moses*'s turning *the Waters into Blood*, *Exod.* 7. 17.

[24] Which will be the *Event* of God's Word preached *purely* and *efficaciously*; not of *it self, but consequentially*, upon supposition of the *sins* and *passions of wicked men*, and the *corrupt interests* of the *Antichristiau Apostasy*; as our *Saviour*, who was the *Prince of Peace*, yet saith, that *he came to send a Sword upon Earth*, *Matth.* 10. 34.

7. *And when they shall* [25] *have finished their* [26] *testimony*, *the* [27] *Beast that ascends out of the bottomless Pit* [*i. e.* the Antichristian Apostasy, now in its Ascent, or Rise to the heighth of a Satanical Power and Kingdom, *Chap* 2, 14. 9, 1, 2. *Chap.* 13. and 17, 8.] *shall make War against them* [*i. e.* oppose and persecute them after a more open and cruel manner than he had done before, *Dan.* 7, 21. 8. 9—12.] *and shall* [at [28] last] *overcome them*, [*i. e.* prevail and prosper;] *and* [shall [28] afterwards] *kill them* [by Anathema's, and Persecutions, and by [29] suppressing and extirpating the Professors of the pnre Religion.]

[25] This seems to be the most Natural Interpretation of these Words; ὅταν being often rendred by *postquam* in (*a*) Scri-

(*a*) Matth. 9. 15. Luke 14. 8. John 8. 28.

Scripture; and the (*a*) *Aorist* of the *Subjunctive Mood*, being often put for the *past Tense*; and accordingly the Words are thus rendred, in the *Vulgar Latin*, the *French*, and other Versions.

[26] They *prophesie* the whole 1260 Days, but their *Testimony* is *finished*, before the *Beast* makes *War* with them; during which *War* they also *prophesied*; from whence it is evident, that their *Testimony* is some way *distinct* from their *Prophecy*, and is to end before it. Now the proper Notion of *prophecying* in this Vision, relating to the foretelling of *Judgments* upon *Antichrist* (*Verse* 5, 6.) and of what belongs to the *Kingdom of Christ*, by which he is to be *destroyed*; the *Witnesses* may prophesie, in that sense, when they are *dead*; that is, *anathematized*, and *deprived* of *Church-Priviledges*: and the *greater their Persecutions are*, the *more remarkable* is *the prophetical State* they are in; and even when they are *literally killed*, they may prophesie, in the sense, that the *Blood of our Saviour*, and *Abel*, being *dead*, *yet speaketh*, *Heb.* 11, 4. 12, 24. But *Testimony*, supposing an *Ability* to *appear openly*, and to be *heard*, *believed*, and *credited*: the *Testimony* of these *Prophets* may be said to be *finished*, when they were *excommunicated*, and could not *appear*, and be *heard any more*, in the *capacity of Witnesses*, giving *Testimony*; but only in that of *Prophets*.

[27] A *Metaphor* taken from *Daniel*, where *Idolatrous Monarchies* and *Kingdoms* are represented by (*b*) *Beasts*: And that the *Idolatrous Roman Apostasy*, or *Pagano Christian Monarchy* is understood in this Prophecy by the *Beast*, will be more conveniently shewn (*c*) hereafter: In the mean while,

(*a*) Poli *Synopf. in loeum.*
(*b*) *Vid.* Mori *Oper. Theol. pag.* 598. Grot. *in* Dan. 2, 31. 7, 3. Matth. 20. 26.
(*c*) *On* Chap. 13. and 17.

the

the *Reader* may consult Dr. *Cressener*'s Learned and Judicious Treatise concerning the *Beast* in the *Revelation*, where he will find this great Truth evidently demonstrated.

From the (a) *Reduplication* of the Article in the *Greek*, it may be inferred, That the *Beast* was become *Notorious* and *Famous*; and from his being represented, as *actually ascending*, in the *Present Tense*, it may be concluded, that the Accomplishment of the *Testimony* was when the *Beast* was τὸ θηριον τὸ ἀναβαινον; *i.e.* the *Rising*, or *Ascending Beast*, out of *Satanical Depths*, and *the bottomless Pit*, into *a Throne of Supremacy*, which was about 606. as hath been shewn on *Chap.* 9. 1.

[28] For all this was not done at once, but by degrees, and not until after a long *War*, and *doubtful Combats*; according to the Description of the *Rise* of *Antichrist*, in *Daniel*, who was at first *a Little Horn*, and then waxed *Great*, but did not *prevail*, but by degrees, so far as to magnifie it self against the *Prince of the Host*, and as to cast down the Truth to the Ground.

[29] This is most properly the *Death* of *a true Church*; which happens, when it ceases to be what it was before, as to *Outward Church Priviledges* and *Profession*; which is the *visible Life of a Church.*

8 *And their dead Bodies* [*i. e.* these Churches anathematized and suppressed;] *shall lie* [unburied;] *in the* [30] *Street of the great City* [*i e.* their Censures against them, and suppressing of them, shall be Publick, Open, and Notorious, through the whole Extent, and in the most conspicuous places of the Antichristian Jurisdiction;] *which* [31] *spiritually* [*i. e.* in a mystical sense, 1 *Cor.* 10. 4.] *is* [32] *called* [by the Spirit of God in this Prophecy;] [33] Sodom [for its Spiritual Uncleanness by Idolatry;] *and* Ægypt [for its Tyran-

(a) Τὸ θηριον τὸ ἀναβαινον.

ny,

ny, and its innumerable Superstitions and Idolatries;] [34] *where also,* [or in which great City] *our Lord* [Christ,] *was crucified.*

[30] By *Street* in Scripture, is meant, the *Broad, Open*, and *publick places of Concourse*, as the Word is used, *Matth.* 5. 6. and *Esther* 6. 9. Whereby is intimated, that some *Churches* in the most Conspicuous, and Eminent Places of the *Roman* Territories, (which is the City concerned in these Visions, and is called the (a) *great City*) should be persecuted, and *anathematized* by the *Apostasy*; and that the Devastations made upon the *Witnesses*, should be *publick*, and in *open view*; and that they should be capable of being raised and restored, contrary to what the wicked are threatned with, (*Job* 18. 17.) that *their remembrance shall perish from the Earth, and they shall have no name in the Street.*

[31] From hence it clearly appears, that what is here delivered, is to be understood in a *Metaphorical* sense, by way of *Mystical Allegory*; which was common then amongst the *Jews*, and which the Sacred Writers, especially the Apostle to the *Hebrews*, makes frequent use of.

[32] Or *is*, in a Spiritual, and Mystical Sense; for to *call*, and to *be*, are frequently used promiscuously in Scripture. Although I presume, the meaning of this place, given in the Paraphrase, to be the truest; for as *Gog* was prophesied of by the Prophets, under the Names of *Edom*, *Moab*, *Leviathan*, and the other Chief Enemies of God, and of the *Jewish Church*, as the Prophet *Ezekiel* expressly declares *Chap.* 38. 17. So are the Idolatrous Enemies of the *Christian Church*, prophesied of, under the Names of *Ægypt*, *Babylon*, and the like, in *this Book*, and in the *Old Testament.*

[33] Thus *Jerusalem* is called *Sodom* and *Gomorrah*, *Isa.* 1. 10.

(a) *Chap.* 14, 8. 17, 18. 18, 10.

[34] Christ

[34] Christ was crucified at *Jerusalem*; which is here mentioned:

(1.) To shew, that this Slaughter of the Witnesses was to be under the Jurisdiction of the *Romans*; *Jerusalem* being then under their Dominion, and our Saviour being Crucified by their Authority: Upon which account his Suffering under *Pontius Pilate*, and his *Crucifixion*, which was a *Roman* Punishment, are mentioned in the *Creed*.

(2.) *Rome* is called *Jerusalem*, because it succeeded the (*a*) *Synagogue* in its Carnal, Hypocritical, and Persecuting Temper; and *is* a City that *killeth the Prophets* and *Witnesses of Christ*; as *Jerusalem* of old was wont to do.

(3.) Our Saviour is said to be *Crucified* at *Rome*, because he is crucified there in his (*b*) Members; to whom whatsoever is done, he imputes as done to himself: Whereupon he asked *Saul*, why he persecuted *Him*, when he persecuted *his Disciples*. And because the *Apostacy* Reigns there, which sin is particularly called, *the Crucifying of Christ afresh*, and the putting him to an open shame, *Heb.* 6. 4--8.

9 *And they* [or some] *of the People, and Kindreds, and Tongues, and Nations* [who shall be disposed to attend to, and take notice of this matter;] *shall see* [or diligently consider,] *their dead Bodies* [*i. e.* the deplorable, and ruinous State of these desolate Churches;] *three days, and an half* [see *num.* 37.] *and shall not suffer their dead bodies to be put in*[35] *Graves* [*i. e.* to be buried in utter Oblivion, and to be in an irrecoverable condition, out of all hope of being restored, *Ezek.* 37. 11—14. *Hos.* 6. 2.]

[35] The same *Metaphors* that are here made use of, are also used in the same sense by *Ezekiel*, Chap. 37. 1--14. and by

(*a*) Mori *Oper. Theol.* 721, 728,
(*b*) Matth. 25. 40, 45. Acts 9. 4.

Hos.

Hos. 13. 14. where by *dry bones* in an *open Valley*, and by *dead bodies* in *Graves*, is meant *a hopeless condition*, without the least expectation of Recovery.

10 *And they that dwell upon the Earth* [*i. e.* the more sensual and earthly part of the Kingdom of the Beast;] *shall rejoice over them, and make merry, and shall send gifts one to another* [as in time of publick Joy, *Hest.* 9. 19, 22. *Nehem.* 8. 10—12.] *because these two Prophets*[36] *tormented* [by their Reproofs, denouncing of Judgments, contrary Life and Conversation, and the progress of their Doctrine amongst the people, *Hos.* 6. 5 *Judg.* 16. 6. *Jon.* 4. 9.] *them that dwell on the Earth* [*i. e.* the Antichristian People.]

[36] As the *Prophets*, and particularly *Elijah*, one of the *Witnesses* of the *Jewish Church*, are said to *trouble wicked Kings* and *People*, 1 *Kings* 18. 17, 18. 21, 20.

11 *And after three*[37] *days and a half, the Spirit*[38] *of Life from God entred into them* [*i. e.* they were wonderfully revived, *Ezek.* 37. 5, 8, 9, 10, 13, 14. *Hos.* 6. 2.] *and they stood*[38] *upon their feet* [*i. e.* were in a posture of Service and Defence, and appeared with Courage and Readiness to perform their Duty, *Ezek.* 2. 1—3. 37, 10.] *and great fear*[39] *fell upon all them which saw them* [revived so wonderfully, to the Joy of their Friends, and the Consternation of their Enemies.]

[37] It is observed by the Lord *Napeir*, that besides the *Common Prophetical Day*, which is taken for a *Year* in Prophecy; There is also a *great* and *extraordinary Day* in *Scripture*, which signifies not a *Year*, but *any Time*, to be determined by Circumstances; as the Word *Day* is used in the *Day of the Lord*, and in *Man's Day*. Now if *Day* signifie *Time* in Scripture, it may very well (*a*) signifie so in this place;

(*a*) *Lord* Napeir *on the* Revel. *Prop.* 1. 15.
Mori *Oper. Theol. pag.* 179. *and his Appendix to* Dan. *pag.* 284—293.

where it ſeems to be neceſſary, that *Three Days and an half* ſhould be brought to comport with *Three Times and a half*, 1260 *Days*, and *Forty Two Months*: All which being of the ſame ſignification, there ſeems to be no reaſon, but that the *Three Days and a half* ſhould be of the ſame Nature too; eſpecially if we conſider, that the *Woman* in the *Wilderneſs*, which is the *Church*, or *Witneſſes*, *collectively* taken, from whom it differs only in *Notion*, as the *Body doth from* its *Members*; hath *Three Times and a half* allotted her, as well as 1260 Days; to which there muſt be ſomething proportionable in the Times of the *Witneſſes*, which are her *Seed*, and are *coæval* with her: and that *Three Days and a half* are of the ſame Extent with 1260 Days, and *Three Times and an half*; if you account the *Days* for *Years*, and then again reſolve thoſe Years into Days, denoting ſo many Years. But for the clearer ſtating of this Matter, it is to be obſerved; that here is a plain Alluſion to the *time* of our *Saviour's Continuance in the Grave*, which is ſaid by the Evangeliſt *Matthew*, Chap. 12. 40. to be *Three Days*, although he lay in the *Grave* only *one whole* and *entire Day* of them. For he was not *enterred* until after *Three a Clock* in the *Afternoon* of the *Day* in which he was crucified, *Matth.* 27. 57. and roſe again in the *Evening of the Lord's* Day, according to the Reckoning of the *Jews*, who begin their *Natural Day* at *Evening*; or (to make uſe of thoſe *Heatheniſh Names* of Days which we unneceſſarily retain, that I may be the better underſtood) on *Saturday-Night*, juſt before the *Morning* of the *Lord's Day*; he being already Riſen (as the *Evangeliſts* teſtifie, *Matth.* 28. 1. *John* 20. 1.) *before Day, whilſt it was dark*, when the *VVomen came to the Sepulchre*, on the *firſt day of the Week*. So that according to our Reckoning, only a part of *Friday*, and that a *ſmall one*, to wit, from *Three* in the *Afternoon* until *Evening*, when the *Sabbath day* began, in the Account of the *Jews*; *Friday Night*, and all *Saturday*, until

til towards *Sunday-Morning*, are called (*a*) *Three Days and Three Nights*; i. e. *Three Natural Days*, in Scripture; altho they conſiſt only of the middle one entire; and but of a part of the Firſt and Laſt Day. And from hence it is, that a very Sagacious (*b*) Perſon, thinks that the *Three Days and a half* in this place, are to be reckoned after the ſame manner; making them to be only *proportionable parts* of the 1260 Days, and of the *Times, and a half of the Beaſt*; as the *Three days* of our Saviour's being in the *Grave*, are only parts of the *Three Natural days* of his continuance under *death*; which proportionable parts he calls καιρὸς, or *Seaſon*; intimate and pregnant *Time, and Time within Time.*

For as Chriſt's Death was *towards the End* of the *Firſt day*, ſo is the *Firſt* Day of the *death of the VVitneſſes* to be begun from about the End of the *Firſt Time* (or 360 *Years*, reckoned from A. D. 437. where he begins the *Firſt Time*, as hath been ſhewn on *Chap.* 10. *num.* 13.) which he places at A.D. 787. when the *VVitneſſes* were killed, and were dead, as to all open power and liberty of witneſſing upon their being Excommunicated by the *Second Council* of *Nice*, after a long *War* about *Images*, called in correſpondence to Prophecy, *Iconomachia.*

And then (this being the *Firſt* of the *Three days and a half*) in proportion to our Saviour's being in the Grave the *whole* Sabbath day; he makes the *two whole* Times, conſiſting of 720 Years to anſwer the two whole Days of the *VVitneſſes unburied State*; which will reach to A. D. 1507. within *Ten Years* of the *Reformation*, begun A.D. 1517. when the *half time*, to which the *half day* is parallel, begun; as

(*a*) Dr. Hammond on Matth. 12. 40. and the Expoſitors on the 5th Article of the Creed.

(*b*) Dr. Beverley's *Viſion of the Witneſſes ſlain:* See Alcazer *in Apocalyps. pag.* 439.

hath been before shewn. Upon which (in proportion to our Saviour's Rising at *the beginning of the third day*) some of the Witnesses *began to rise*, and were called *Protestants*, A. D. 1524. which Name he thinks (although grounded only upon a *particular Protestation*, made by some of the Princes of *Germany*, against the *Edict*) might be *designed*, and *brought* about by an over-ruling Providence, to signifie, that they were *Witnesses* against *the Beast*, or *Protesters*, just then risen, and appearing to give Testimony, by way of *Protestation*, against *the declining Antichristianism*; there being a mysterious and fatal signification in some Names and Appellations, unforeseen by those that gave them (who might perhaps ground them upon idle and insignificant Reasons) which point out some Remarkable Events *then unthought of*.

And from hence he dates *the Rising of the Witnesses*, in *the beginning* of *the Half time*, or *Half day*; said yet to be *after three days and a half*; as our Saviour is said, *Mark* 8. 31. in the very same words (μετὰ τρεῖς ἡμέρας) *to rise again after three days*, although it were but at *the beginning of the third day*, and that *very early*, as soon as so much of *the Night* was past, as that it might be called *the third day*: although he thinks it to be a *partial* and an *imperfect* one, suitable to *the dark Evening* (for so it was, *John* 20. 1.) of *the third day*, when our Saviour arose; and to *the imperfections* of *Half time*: During which, there are to be continual Advances of *the Reformation*, and Endeavours after *a higher pitch of perfection*; which yet shall not be compleat; nor shall there be an *entire* Resurrection of *all the Witnesses*, until *the End of the last half time*; which he determines at 1697. upon Reasons given before; even as our Saviour, who was seen before only by some *few*, appeared not unto *all his Disciples*, until *Evening*, *Joh.* 20. 19.

Now

Now this *Hypothesis* is so agreeable to *the other parts of this Vision*; and so gracefully proportionable to the Type of our Lord's *Death* and *Resurrection*; and so strongly supported by several Remarkable Passages of *History*; as *the War about Images*, *the Decree* of *the second Council* of *Nice*, establishing them; and *the Reformation* appearing just *at the Half Time*, or *Half Day*; that I cannot but give my *Assent to it*; and that after much *deliberation*, and *tryal of the truth of it*. Only I cannot but also do so much Justice to *the contrary Opinions* of some Famous Men, as to give the Reader a View of them, and to place them in *the best light* I can.

(1.) It is the Opinion of (*a*) Mr. *Mede*, (and of Bishop *Usher*) That *the whole Body* of *Protestants* should be *oppressed*, and *totally subverted for a short space*; and that towards *the End of the* 1260 *days*, when they shall be *finishing*, and *compleating their Testimony*. Which Opinion is refuted by Dr. *Moor*, in his *Appendix* to *Daniel*; and seems to me to be *highly improbable*, because it supposes, that *the Witnesses* had never been *slaughtered before* not lain *dead* in *the Streets of the Apostate City*; which is utterly contrary to all History.

(2.) *Monsieur Jurieu*, and other *Famous* and *Judicious Persons*, have thought that *the Churches* of *Piedmont*, and of *France*, are *the Two Witnesses*; and have accordingly remarked several things relating to their *Rising after three years and a half*. Concerning which Opinion these following things may be observed:

(1.) That these *Two Churches* are of a very Ancient Original, probably planted by *Apostolical Men* in the *First Ages*

(*a*) Mede's *Works*, pag. 483, 760, 766, 850, 924.

of

of *Chriſtianity*; the former being the Remains of that part of the *Churches* of *the Dioceſs of Italy*, which were under *the Biſhop* of *Turin*; who are commonly called *the Waldenſes*: and the latter (not called *Albigenſes*, until after *the Council* at *Alby* in *Languedock*, A. D. 1178.) being the *Succeſſors* of *the Ancient Churches* of *Gaul*. For which ſee Learned Mr. *Allix*'s Accounts of thoſe *Two Churches*.

(2.) Theſe *two Churches* have maintained from the beginning *their Independency* (*a*) from that of *Rome*; and have witneſſed in all Ages againſt *the Apoſtaſy* (*b*) from the beginning of it; always aſſerting the *Pope* to be *The Antichriſt*; and attributing to him *the Characters* of him given in *this Prophecy*, of which they were diligent Readers: Upon which Account alone, their Adverſaries having nothing elſe to object againſt them, they were ſeverely perſecuted; becoming thereby after a moſt remarkable manner, *Antipas*, *Chriſt*'s *faithful Martyr*, and *Witneſs* againſt the *Papal* Corruptions.

(3.) Theſe faithful Churches were placed by Providence, like *Candleſticks* on a Hill; being ſituated, as *Mr. Allix* remarks, *amongſt the* Alps, *and* Pyrænean *Mountains, that they might be expoſed to the view of Four or Five Kingdoms all at once*; one of them being planted in *Italy*, the very *Seat* of *the Beaſt*; and ſhining there (according to their own *Motto* and *Device*) as a Light in the midſt of *the Ægyptian darkneſs* of *the Apoſtacy* ſurrounding them; and the other poſſeſſing the *Southern* parts of *France*, that it might the better convey the Purity of the Goſpel into *Spain*, over *the Mountains*, and

(*a*) Allix. *Du Pin de antiq. Eccleſ. Diſciplin. pag.* 23. 27. 82—96.
(*b*) Allix *Remark. on* Albig. *Chap.* 19. *on the Church of* Piedm. *pag.* 188. 207—210. 286.
Mede's *Works*, 517, 721, 722.
Uſher *de Succeſſion. Eccleſ. pag.* 78.

into

into *England*, and other places from the Sea-Coaſts; which was actually performed (*a*) by them with great ſucceſs; ſome Remains of their Doctrine continuing in *Spain* until the times of the *Reformation*; and the *Lollards*, and the Followers of *Wickliff*, in *England*, having been inſtructed by them.

(4.) As no *Churches* can ſhew a fairer Account from the moſt early times of *faithful Witneſſes* againſt *the Apoſtacy*; ſo can none parallel the Perſecutions they have undergone from *the Papacy*; or pretend to a better Title, to *prophecying in Sackcloath, for* 1260 *Years*, being *warred with by the Beaſt*, *killed by him*, and *lying dead* in *his great City*, than they can. Inſomuch, that although *the Title* of *Witneſſes* may be juſtly given to all the other Bodies of Chriſtians, who have teſtified through all Ages of the *Church*, againſt *Antichriſtian Corruptions*; yet they muſt be confeſs'd to have *the Preheminence* upon many Accounts: but eſpecially by reaſon of their *Viſibility*, and *uninterrupted Succeſſion* from the Times of *the Apoſtles*; their *Conſtancy*, *Zeal*, *Courage*, and *Succeſs* (moſt Nations having received *the purity of the Goſpel* from them) their Sackcloath, and *mournful condition*; and their *dreadful* and *unparallell'd ſufferings* from the *Papacy*; under which they are ſtill in a ſtate of *Death*.

(5.) But although theſe *Churches* are *the moſt Eminent*, and moſt *Conſpicuous Body of Chriſtians*, concerning which it can moſt properly be ſaid, that they have propheſied, as *Candleſticks*, or *Churches*, regularly, and orderly conſtituted, in a continued Succeſſion of Paſtors and People; and that by emptying *the Oyl* out of themſelves into *other Churches*; moſt of which owe *the Reformation to them*: Yet they are not the *only Body of Chriſtians* which are to be accounted

(*a*) Allix's *Remarks on the* Albig. *pag.* 222—237.

Vit-

VVitneſſes; and of whom it may be ſaid, that they ſhall *propheſie* 1260 Days. For the *Albigenſes*, or *Churches* of *Gaul*, are accounted one of *the Witneſs-Churches*; which yet cannot ſhew an orderly, continued Succeſſion from the beginning of the *Apoſtacy*; which is clear, and uninterrupted only in *the Succeſſion* of *the Churches* of *Piedmont*: And all *the faithful Chriſtians in the Communion of the Apoſtacy*, but not *of it*, who have, through the Succeſſion of all Ages, witneſſed againſt it; are to be accounted *Witneſs-Churches*; that is, States or Succeſſions of Faithful Witneſſes, as *Church* is uſed in the *Viſion of the Church-Prophecy*.

For by the *Two VVitneſſes* are meant (as appears from the Notes on *Chap.* 2. 12---29. and on *Chap.* 11. 4. *num.* 18.) in general, *Two Succeſſions of Faithful Chriſtians*, witneſſing from the Beginning of the *Apoſtacy*: the one *in the Communion of it*, typified by *Pergamus*; the other in *a diſtinct Communion from it*, typified by *Thyatira*, the *Emblem* of thoſe pure *Reformed Churches* which are under *the power of Antichriſtian Princes*; and are not Eſtabliſhed by Laws, and maintained by *Reformed Magiſtrates*, as the *Sardian*, and *Philadelphian Churches* are; which roſe out of the other *Two Succeſſions* at the beginning of *half Time*; and are ſtill *Witneſſes*; but *VVitneſſes* riſen to an *imperfect State*; altho under *Reformed Princes*: Whereas the other are Witneſſes ſtill *lying dead in the Streets of the City*, as the *French* Churches do: or elſe riſen only to ſome Favour and Protection; but within and under the Dominion of Princes of *the Apoſtacy*; as the Churches of *Piedmont*. For during *the ſpace of Half Time*, until the *Three Years and a Half* are fully ended; many of the Witneſs-Churches may lie *dead*; and none will be raiſed to a *perfect State* by the Spirit of Life from God. But as for thoſe Churches of *the Reformation*, who are under *Reformed States*; they being already raiſed to Life, cannot again return to *Popery*, or be utterly extinguiſhed by it; becauſe they having been raiſed by Chriſt, cannot die again: Only

Only as to whatſoever remains of *Antichriſtianiſm*, may be in any of them.

(6.) God (*a*) hath ordained, that *the Perſecutions of wicked* and *Antichriſtian Tyrants* ſhould ſometimes end after *three Years and a half*; in congruity to *the three times*, and *three years and a half* of *the continuance of Antichriſt*; and to *the Reſurrection* of our Saviour *after three days*; this being the time in which *the Church* may have *hope of deliverance*, according to *the Type* of *Chriſt's deliverance* from *the Grave*; a longer continuance of Perſecutions being apt to make *the Church* deſpond; which expects (according to *Hoſea* 6. 2.) a *Revival* and *Reſurrection* on *the third day*; and is out of ordinary hopes, if it laſt *a day longer*; as *Martha* deſpaired of *the Revival* of *Lazarus*, becauſe he had been dead *four* days. And thus it is obſerved, that (*b*) *Antiochus*, a *Type of Antichriſt*, oppreſſed *the Jews* for *three years and a half*; and that the Perſecution under (*c*) *Nero*, and that in (*d*) *England* under Queen *Mary*, and in *the Netherlands* under *Duke D'Alva*, laſted for the ſame ſpace of time: That it was much (*e*) about that time from the *Coronation* of the late King *James*, to the *Arrival* of King *William* into *England*; and from the *Revocation* of *the Edict* of *Nants*, *October* $\frac{11}{21}$, 1686. unto Their Majeſties *Coronation*, *April* $\frac{11}{21}$, 1689. when a Spirit of *Zeal* and *Courage* entred into the Proteſtants of *France*; That it was about that time, from *Tyrconnel's* entring upon the Government of *Ireland*, *Feb.* 6, or 12. $168\frac{5}{7}$. unto his Majeſties ſignal Succeſs in *Ireland*, in *July*, and *Auguſt* 1690. And (*laſtly*) that the *Proteſtants* of the

(*a*) Alcazer *in locum*, pag. 420, 421, 439.
(*b*) Grot. *in* Dan. 7. 25.
(*c*) Alcazer, *pag.* 420, 421.
(*d*) Poli *Synopſ. in* Apoc. 11. 19.
(*e*) Jurieu's *Paſtor. Let. Tom.* 3. *Let.* 21.

Valleys (*a*) of *Piedmont* returned to their Countrey at the preciſe Term of *Three Years and an half*, after their *total diſſipation*. For by an *Edict* dated *Jan.* 31. 1686. their Religion was forbidden upon pain of *Death*, their *Churches* were ordered to be *demoliſhed*, and their *Miniſters* to be *baniſhed*; which *Edict* was publiſhed in *the Valleys*, *April* 11. and was put in Execution by the help of *French* Troops, who attacked them on the 22*d* of the ſame Month, and totally ſubdued them in the following Month of *May*; when many of thoſe poor people were *killed*, and *barbarouſly ſlaughtered*; and the miſerable Remainders of them, were permitted to depart; who after a tedious March in the *depth of Winter*, arrived at *Geneva* the *December* following of the ſame Year 1686. But about *three years and a half*, after their *diſſipation* (they having in the mean while, been kindly received by their *Neigbours* of *Switzerland*, *Geneva*, *Holland*, and others; and not ſuffered to be put in *Graves* by the *Popiſh Nations* round about them, who appeared in their Favour) All on a ſudden, they took an *Unanimous Reſolution* of returning into their Countrey; and that at firſt againſt the Advice of their Friends, who altogether deſpaired of their Succeſs. And accordingly, about the beginning of *September*, 1689. they paſſed *the Lake* of *Geneva* ſecretly, and without the knowledge of that Government; entred into *Savoy* with their Swords in their hands, recovered their Ancient Poſſeſſion, and eſtabliſhed themſelves in it by the Month of *April* 1690. notwithſtanding the Oppoſition of *the Troops* of *France* and *Savoy*; Of *whom* they killed *great Numbers*, with an *inconſiderable Loſs*

(*a*) *See Monſieur* Jurieu's *Paſtoral Letters. An account of the* Vaudois, *Printed at* Oxford, A. D. 1688. Peter Boyer's *Hiſtory of the* Vaudois, *Printed at* London, 1692. *The Hiſtory of the Negotiation between the Duke of* Savoy, *and the Comtrey of* Switzerland, *Printed at* London, 1690. *Lettres ſur les Matieres du* Temps. Tom. 3. Pag. 198.

to themſelves, who were but a *few*, in *compariſon of their Enemies*. Upon which the *Duke* of *Savoy* finding them to be encouraged and aſſiſted by Forreign Princes, recalled the reſt of them, and re-eſtabliſhed them by an *Edict* dated *June* 4. 1690. with Liberty for *the French Refugees* to return with them; *three years and a half* after their total *diſſipation*, in the End of *October* 1686. For although they were not Eſtabliſhed by *the Civil Power*, until the beginning of *June*, a Month after the *Expiration* of *the three years and a half*; yet they had regained their own Poſſeſſions, and expelled the Strangers out of them by *April*; and had received great Aſſiſtance in *May*, juſt at the End of the forementioned term of Years.

Now although I muſt confeſs that there are many things very much to be taken notice of in this Account; yet it cannot be *the Reſurrection* here pointed at: becauſe the Siſter *Witneſs Church* of *France*, ſtill lies *deſolate*, *and dead in the Street of the great City*; and what hath already been performed in Favour of the *Waldenſes*, comes ſo much ſhort of what may be juſtly thought to be meant by the *Reſurrection* here foretold, that I cannot look upon it but as a *Providential Congruity* (if I may ſo call it) and a *Pledge* and *Earneſt* of a much greater *Life*, and that of a more *ſpiritual Nature* than what hath yet happened unto them: which I pray, hope and humbly believe, upon *Prophetical Grounds*, in which I truſt God has graciouſly aſſiſted me, not to be far off.

[38] This is plainly taken from *Ezekiel*'s Deſcription (*Chap.* 37.) of *the Reſtauration of the Jews* from *Babylon*, and of what will come to paſs at their *final Reſtauration*, of which the former was but a Type. Whereby is ſignified, that God ſhall extraordinarily *revive the Witneſſes* which are in a *dead condition*, and mightily aſſiſt *the Churches* which are already raiſed, to *imperfect degrees of Life*, *Gifts and Graces*; and ſo are conſequently ſtill in a *Sackcloath* and *mourn-*

ful Condition, for the continuance of *Judaiſm*, *Paganiſm*, and *Antichriſtianiſm in the World*, and *the Imperfections of its own State*: ſo that they ſhall be ſeen, and taken notice of by all; as *ſtanding upon their Feet*: That is, as being in *a ſteddy Poſture of Self Subſiſtence* and *Defence*; and that after an Eminent, and moſt Conſpicuous manner, *Zech.* 14. 4.

[39] For they ſhall *ſtand upon their Feet*, *an exceeding great Army*; according to what is propheſied of the *Jews*, *Ezek.* 37. 10.

12 *And they* [i. e. the Witneſſes ſtanding upon their Feet in a Poſture of readineſs, and Preparedneſs;] *heard a voice from Heaven* [40] [i. e. had an extraordinary call, and a Divine impulſe;] *ſaying unto them*, *come up hither* [unto a ſtate of Security, Purity and Glory;] *and they aſcended up to Heaven* [41] [i. e. enjoyed a pure, and Holy Church-State;] *in a* [bright, *Matt.* 17 5. *Acts* 1. 9.] *cloud* [i. e. in Glory;] *and their Enemies* [42] *beheld them* [i. e. their great change and advancement was viſible and notorious to all, even to the Antichriſtian Apoſtaſy.]

[40] From hence, and from what goes before, it is manifeſt, that this will be performed after an extraordinary manner, by the more immediate power and aſſiſtance of God; from whom *the Spirit of Life came*, and all *the Preparations* and *Abilities* for the performance of this great Action.

[41] Their *Church State* is called *Heaven*, in oppoſition to *the Antichriſtian* one, which is called *Earth*, and *the World*; and becauſe of *the ſecurity from Perſecution*, which ſhould attend it; and the Purity of its Doctrine, and *the Holineſs* of it, and its *Profeſſors*; and *the Glory*, *Honour* and *Eſteem* it was to be in amongſt Men; eſpecially *Supreme Powers*, who are denoted by *Heaven* in this *Prophecy*, *Rev.* 12. 4.

And *a pure Church State* is called *Heaven*, becauſe it is a *Reſemblance of the Kingdom of Heaven*, as it ſhall be upon *Earth*; and is an *Exemplar* of what is actually decreed, performed and repreſented in *Heaven* in *behalf of it*, before *the Throne*

Throne of God; as appears from *Chapters Fourth* and *Fifth*.

[42] Here, as well as in what goes before, is a manifeſt Alluſion to the Circumſtances of *the Aſcenſion of our Saviour*; but with this *difference*, that *only the Apoſtles*, or *choſen Witneſſes beheld Chriſt's Aſcent*; but here, even the *Enemies of the Witneſſes* are to teſtifie it, it ſhall be *ſo Notorious and Convincing to all*.

13 *And the ſame hour* [i. e. about the ſame time, but after their aſcent, Chap. 8. 1. Num. 11. Chap. 9. 15.] *was there a great* * *Earthquake* [i. e. a commotion, and ſuddain change of things, in the World, and eſpecially in the Apoſtaſy [43];] *and the* [44] *tenth part of the* [great] *City* [i. e. of the Roman Antichriſtian Kingdom, ver. 8. chap. 17. 18] *fell* [by the commotion, change, or Earthquake;] *and in the Earthquake were ſlain* [45] *of Men ſeven thouſand*; *and the remnant* [or the remaining ſucceſſions of Men to the Kingdom of Chriſt. See chap. 2, 24. 3, 2.] *were affrighted* [at theſe Judgments;] *and gave* [46] *Glory to the God of Heaven* [alone; and not to Saints and Images as had been before done.]

* As there was at our *Saviour*'s *Death*, and *after his Reſurrection*, *Matth.* 27, 51. 28, 2.

[43] Which is called *Earth* in this Prophecy.

[44] By τὸ δέκατον τῆς πόλεως, may be meant,

(1.) The *Tenth part of the City*; μέρος being underſtood: and then it may denote *Rome*, *as under the Papacy*; which Mr. *Mede* ſuppoſes to be the *Tenth part of Old Rome*: or rather becauſe it is doubted, whether *Mr. Mede*'s Dimenſions of *Old* and *Modern* Rome, be exact; ſome *One* moſt Notable *Kingdom of the Ten*, into which *the Weſtern Roman Empire* was divided; as is obſerved on *Chap.* 17. Whereby the *Kingdom of France* may moſt peculiarly be denoted; which was *the Tenth part of the City*; that is, *the laſt of thoſe Ten Kingdoms* which aroſe out of *the Ruines of the* Roman *Empire*, and gave their Power to the *Beaſt*; as may be ſeen in *the*

the Catalogue of them, given by *the Judicious* and *Learned Author* of the Book *de* (*a*) *Excidio Antichristi.*

Or, (2.) By *the Tenth of the City*, may rather be meant *the whole Papal Jurisdiction*; called *the Tenth*, because it is symbolized in *Prophecy* by *Ten Toes*, *Ten Horns*, *Ten Kings*, united under the *Papacy*; as will be shewn on *Chap.* 17. For τὸ δέκατον τῆς πόλεως, may signifie, not *the tenth part of the City*, but the Δεκατέμπολις, or *Decem-Principality*, the *State of the Antichristian Jurisdiction*, or *City*, after it came to have *Ten Kings*; as τὸ τέταρτον τῆς γῆς, *Chap.* 6. 8. signifies not *the fourth part of the Earth*, but the *fourth Earthly Kingdom*, or *Monarchy*; which is a Sense of the Phrase more comprehensive than the former, and more suitable to *the Symbolical Genius of this Prophecy*. And it is said to *fall*; that is, *to be ruined and destroyed in the Commotion*; as *Babylon* is said, by *the Prophets*, to be *fallen*, or *destroyed*.

[45] In the *Greek* it is, *were slain Names of Men seven thousand*. By *Names of Men* (as Dr. *Moor* observes) may be meant *Titles*, *Dignities*, *Offices*, and *Orders of Men*, by which they are *named*, and *distinguished*; or *the Men themselves*, who were Men of *Name* or *Repute*, upon those, and such like Accounts; as *Vile* or *Base Men*, on the contrary, are called, *Men of No Name*, *Job* 30. 8. And by *seven Thousand of them being slain*, is meant, that there shall be *a Perfect*, *Total* and *Solid Overthrow of the Popish Hierarchy* and *Jurisdiction*; which shall entirely be slain, or cease to be what it was before; which is signified by *Seven*, a *Perfect Number*, multiplied into a *Thousand*, a *Cubical*, *Solid Number*: as 1 *Kings* 19. 17, 18. from whence this Expression is taken, God saith, that he had *seven thousand left* in *Israel*; That is a *perfect Number*

(*a*) Pag. 17.

of

of pure Worshippers, *reserved entire in secret.* See Notes on *Chap.* 1, 4. 7, 4, 5. 9, 5. 20, 4.

[46] To give *Glory to God*, is to *confess* their Faults, and acknowledge *the Righteousness* and *Justice of God in his Punishments*, as *Achan* did, *Josh.* 7. 19, 20. and *Nebuchadnezzar*, *Dan.* 4. 34–37. and thereupon to *Honour* and *Worship him after his own manner*; and to *forsake their former Idolatry*, Rom. 1. 21, 25.

14 *The second Wo* [47] [of the sixth Trumpet, viz. Turkish Mahometism, chap. 8, 13, 9, 12.] *is past* [already;] *and behold the third* [47] *Wo* [viz that of the seventh Trumpet upon Antichristianism, chapters 14. 15. 16.] *cometh quickly* [47] [into event, and execution, after the second is past; upon the sounding of the seventh Angel, chap. 10, 7. 11, 15.]

[47] The *First Wo* is that of the *Locusts*, or *Saracens*; the *Second* of the *Horsemen* of *Euphrates*, or *the Turkish Mahometans*; the *Third* is *the Wo of the seventh Trumpet*, or *Angel* upon *Antichristianism*; which is largely related in some of the *following Chapters*. And in this *Verse* is plainly asserted,

(1.) That during, or rather *after the Earthquake*, and the *Effects* of it, upon the *Ascent of the VVitnesses into Heaven*; the *second Wo*, or *Turkish Mahometism* should pass off; and that more particularly from the *Grecian Churches*, and *their Empire*, or *Imperial Seat*: For it is here said, *after the Vision of those Events*, that *the second Wo is past*; that is, it was then *past in Vision*; and consequently was to pass off in the Event and Completion at the time immediately following the fulfilling of the foregoing Vision.

(2.) That *the Third Wo of the seventh Angel* upon *Antichristianism*, was to follow quickly, upon the passing off of the *second VVo*; that is, upon its ceasing to be a *Wo*, or a Scourge to *Antichristianism*; for which End it was design-

ed

ed by God : who will then inflict *Woes* of another Nature upon them.

And (3.) That *the Effects of the ſeventh Trumpet* ſhall not take up any long time in their accompliſhing ; but ſhall be performed with *ſpeed*, and of a *ſudden* ; which may perhaps be the meaning of ἔρχεται ταχὺ : for, as a Judicious Perſon hath acutely obſerved, the *ſixth Trumpet comes immediately after the Fifth*, as well as *the ſeventh after the ſixth* ; and therefore it cannot be diſtinguiſhed from the others by its *immediate Succeſſion*, which is common to them all ; but by the ſpeed of its *Motions*, and the quickneſs of its *Events*.

15 *And the ſeventh* [48] *Angel ſounded, and there were great* [or loud,] *voices*] of acknowledgment, of the Kingdom of Chriſt, and of Thankſgiving for it ;] *in Heaven* [or in the Heavenly pure ſtate of the Chriſtian Church, num. 41.] *ſaying, The Kingdoms of this World, are become th Kingdoms of our Lord* [God the Father ;] *and of his* [Son] *Chriſt, and he ſhall reign for ever* [49] *and ever* [Dan. 2, 44. 7, 14, 18, 26, 27.]

[48] *Seven* is a Number of Perfection, and hath a reference in this Viſion to *the Kingdom of Chriſt* ; which is here foretold ſhould come upon the *ſounding of the ſeventh Angel* ; and is to conſiſt, not in *deſtroying*, but in *reducing the Kingdoms of this World* ; that is, *the ſeveral Civil Governments of it*, to a Conſtitution ſuitable to Chriſt's Goſpel, whereby they become his *Kingdoms* ; and in *Chriſt's Reign* over theſe *Kingdoms* thus modelled ; which ſhall be *for ever and ever* ; That is, to the End of all ſucceeding time here upon Earth ; no other Empire or Kingdom being to ſucceed it, 1 *Cor.* 15. 24--29. But of this we ſhall have Opportunity to diſcourſe more fully hereafter, on the *three laſt Chapters*.

[49] Αἰὼν (*a*) ſignifies in Scripture an *Age of the World*, or

(*a*) Dr. Hammond on Matth. 24. 3. and Luke 1. 70.

ſome

ſome eminent Period of it ; more particularly that of the *Jewiſh Church* and *State* ; and therefore by αἰῶνες τῶν αἰώνων, ſeems here to be denoted the End of all *the Periods*, or *Diviſions of Time*, conſummated in that of the *Meſſias* ; which is called the αἰὼν, *World*, or *Age to come*, by the *Jews*.

16 *And the four and twenty* [50] *Elders* [or repreſentatives of the Jewiſh Church, chap. 4. 4, 9, 10] *which ſat before God on their ſeats* [in a poſture of Authority, as being to reign with Chriſt ; yet *fell upon their Faces with great humility and reverence,*] *and worſhipped God* [upon this happy, and glorious change of things.]

[50] Here is an Acknowledgment of *Praiſe* and *Thankſgiving* to God ; according to the uſual manner in this Prophecy ; as hath been before frequently obſerved ; and that made by *the Twenty Four Elders*, the *Repreſentatives of the Jewiſh Church* ; and by *Voices* in the former *Verſe*, which perhaps proceeded from *the Four Living Creatures* who are *the Voices*, or *Speakers* in *the ſixth Chapter*.

17 *Saying, We give thee thanks, O God Almighty, which art, and waſt, and art to come* [i. e. the Eternal Jehovah ;] *becauſe thou haſt taken* [51] *unto thee thy great* [or extraordinary] *power* [which hath been hitherto uſurped by Satan, Mahometiſm, Antichriſtianiſm, and the wicked Powers of this World ;] *and hath reigned* [viſibly, and powerfully in Truth and Judgment without any rival.]

[51] Here is declared the *Succeſſion* of *Chriſt's Kingdom* ; as it is the manner to *proclaim* the *Succeſſion* of Princes.

18 *And* [or although [52]] *the Nations* [or Gentiles, that is the Paganizing Chriſtians, verſe 2.] *were angry* [for being caſt out of the viſible Church, which they had defiled and uſurped, verſe 2.

Pſal. 2. and 99. 1.] *and* [or but [52]] *thy wrath* [53] *is come* [or is ready to be poured forth and executed upon the living;] *and the time of the Dead* [is come;] *that they ſhould be Judged* [both good and bad according to their Deeds;] *and that thou ſhouldſt* [in that time of Judgment;] *give reward unto thy Servants the Prophets* [or Witneſſes of the Jewiſh Church; or Miniſters, Dan. 12. 3.] *and to the Saints* [or eminently holy Perſons of the Chriſtian Church;] *and* [to all] *them that fear thy Name* [in every Nation according to the light and talents God hath given them, *Acts* 10. 2, 34, 35.] *ſmall and great* [in Office or Graces; who ſhall be rewarded according to what they have received, and the uſe they have made of it, *Mat.* 25.] *and ſhouldſt deſtroy them* [of all ſorts] *which deſtroy* [or corrupt] *the Earth* [by their Tyranny, Wickedneſs, and Antichriſtian Apoſtaſy.]

[52] In both theſe Senſes the Article is uſed in Scripture, according to its Acceptation in the *Hebrew* of the *Old Teſtament*, *Gen.* 15, 10. 17, 5. *Job* 17. 10. *Jerem.* 11. 17. and in ſeveral other places.

[53] This *Verſe* relates to *the Time of Trouble*, mentioned *Dan.* 12. 1. and *the great Battle*, *Rev.* 16. and *the Reſurrection* and *Judgment*, mentioned in the *laſt Chapters*; which ſhall be particularly diſcourſed of in their proper places.

19. *And the Temple of God* [i. e. his pure Worſhip] *was opened in Heaven* [i. e. became viſible in the Church;] *and there was now ſeen in his Temple* [which before was meaſured, ſealed, and ſhut up, *verſe* 2.] *the Ark* [54] *of his Teſtament* [i. e. the greateſt Myſteries of Religion, which were before obſcured by Antichriſtianiſm, were moſt clearly made known;] *and there were lightnings, and voices, and thundrings, and an Earthquake, and great hail* [i. e. high, and clear Manifeſtations, and ſigns of Chriſt's Kingdom, *Mat.* 24. *Rev.* 4. 5. 8. 5.]

[54] The Ark of *the* (*a*) *Teſtament* was always kept ſe-

(*a*) Numb. 4. 5, 20. 1 Sam. 6. 19. Exod. 25.

cret,

cret, and covered, and was to be ſeen only by the *High Prieſt* once a year; whereby the *Myſteries of* Religion are Typified; which the *Angels deſire to look into*, and were not Revealed unto them but by *the Church*, 1 *Peter* 1. 12. *Epheſ.* 3. 10. Now theſe *Myſteries*, called here, *the Ark of His*, that is, *Chriſt's Teſtament*, or *New Covenant*, which were mightily obſcured and perverted under the Reign of *Antichriſtianiſm* appear *opened*; that is, clearly manifeſted unto all, *Jews* as well as *Chriſtians*, now united into One Body; from whom alſo they had been for a long time hid, by *Types* and *Veils*, and a *Judicial Blindneſs*, 1 *Cor.* 3. 13---16. *Rom.* 11. 25. Which *Temple* here opened, and the *Ark* ſeen it; are more fully and largely propheſied of by *Ezekiel*, from *Chapter* the 40*th* to the End of his Prophecy.

CHAP. XII.

The Text.

1 AND * *there appeared* [in vision;] *a great wonder* [or prodigious sign portending great things;] *in Heaven* † [or in the pure Primitive Church State;] *a Woman* [i. e. the Church, the Spouse of Christ, *Isa.* 54. 1. 2 *Cor.* 11. 2. *Eph.* 5. 32.] *cloathed* [or Environed] *with the Sun* [beams, shining all about her; *i. e.* full of Communications of Glory, Purity, and Holiness, from Christ the Sun of Righteousness; *Malac.* 4. 2.] *and the Moon* [1] [i. e. Antichristianism] *under her feet* [i.e. in contempt, and in subjection to her;] *and upon her Head a Crown* [2] *of twelve* [3] *Stars* [representing the twelve Apostles, *chap.* 1. 20.]

Annotations on CHAP. XII.

* The *Beast* having been but just mentioned in the former *Chapter*, *Verse* 7. the Holy Spirit doth here (according to the Custom of Scripture, which takes occasion from the bare mention of a thing, to give a larger Account of it) *begin* to set forth who he was, and from whence he had his Original, and how he came to be so powerful, as to make *War* with, and kill *the Witnesses*; which Subject is prosecuted in *this*, the *following*, and *the seventeenth Chapter*.

And here we may observe, that the Vision of the *Woman* is Cotemporary with the *Fifth Seal*, *Chap.* 6. 9. when *the pangs of Persecution* were at the *heighth*, the *Child* being brought forth in *the Christian Empire*, in the next *Seal*.

† *Hea-*

† *Heaven* (as hath been cursorily observed on *Chap.* 11. 12. *num.* 41.) is not to be understood always in this Book *only*, and perhaps not *primarily* of the *Church-State* on *Earth*; but of the *Archetype*, or *State of it now in Heaven*; there seeming to be in Heaven a *Kingdom of Christ*, and an *Heavenly Tabernacle* and *Sanctuary*; which is an *Archetypal*, and *Exemplar State* of what is to be performed on *Earth* in *the Church*. Whereupon a Door was opened to *John* in *Heaven*, *Chap.* 4, 1. and the *Temple of God* was opened in *Heaven*, *Chap.* 11. 19. Which Interpretation will be much strengthned by a due Consideration of *Hebr.* 9. where the *Apostle* distinguishes betwixt a *Worldly* (*a*) *Sanctuary*, and a *Heavenly* one; and calls *the Jewish*, a *pattern of things in the Heavens*.

And there is also in this *Book*, a *Consessus*, *Synedrium*, or *Seat of Judgment in Heaven*, described in *the Fourth* and *Fifth Chapters*; before which, *Satan* as *God* and *Prince of this World*, was (as it were) *tryed*, and after his *Accusation of God's Servants*, and *Defence of himself*, adjudged to be cast from *the power of Godship*, which he had in those parts of the World which are concerned in this Prophecy. Whereupon there is *Joy* in Heaven (*verse* 12.) upon *the Brethrens* being *acquitted*, upon *Satan's Fall from the Rule he had by God's Justice over the wicked World*; the *Glory* which accrued to God by his Wise and Holy Administrations, and the present Advance of Christ's Kingdom: Upon the increase of which, the Saints may receive increase of Glory in that *Heavenly Tabernacle* which shall come down from Heaven in *the New Jerusalem State*.

[1] *Worldly things*, because of *their Mutability*, may be re-

(*a*) *See* Grotius *on* Heb. 9. *and* Mr. Dodwell *of* One Altar.

presented

prſeented by the (*a*) *Moon*; the loweſt of the *Planets*, and neareſt to *the Earth*: *Paganiſm* alſo (one and the ſame *Symbol* having divers ſignifications in Scripture, as *Grotius* obſerves on *Heb.* 9. 11.) may be very well ſignified by it; but *Antichriſtianiſm* is here chiefly intended, the main Subject of theſe Viſions; denoted by the *Moon*, becauſe of *the Paganiſm* it introduced into *Chriſtianity*; whoſe *Idolatrous* Rites were Works of *the Night*, or of *Darkneſs*, of which the *Moon* is the *Governeſs*; and whoſe *Feſtivities* depended upon *the Motions* and *Aſpects* of that *Planet*, as hath been already obſerved on *Chap.* 11. *num.* 12. And by *the Moon*'s being here under the *Sun*, as it is when it *Eclipſes* it; ſeems to be pointed out *the critical time* of this Viſion; *viz.* that it was when *the pure Apoſtolical Church*, typified by *Epheſus*, was about to *leave its firſt Love*; and to receive a (*b*) ἥττημα, a *Deminution* or *Eclipſe*, from the increaſing *Apoſtaſy*; for the *Luſtre* of the *Chriſtian Church* of the *Gentiles*, was *diminiſhed* upon the coming in of *the Apoſtaſy*; and is not to have its πλήρωμα, or *Full Light* of *Graces*, *Knowledge*, and *Converts*, until the Paganizing Times of the *Gentiles*, in the *Antichriſtian Apoſtaſy*, are *fullfilled*.

: To ſhew, that the *Apoſtolical Doctrine* is *the Chief Ornament*, *Crown* and *Glory of the Church*: Thus the Word *Crown* is uſed, *Iſa.* 28. 5. *Phil.* 4. 1. 1 *Theſ.* 2. 19. And in this *Verſe* there is an *Excellent Deſcription* of the *pure primitive Church*, enlightned and adorned by *Graces*, *Gifts*, and *Communications from Chriſt*; and with the *pure Apoſtolical Doctrine*; but yet capable of having its *Light* eclipſed by *Antichriſtianiſm*, riſing from under its *Feet*; and of having its

(*a*) *See Mr.* Mede *on this place*; *and* Pag. 613. Poli *Synopſ. in* Gal. 4. 3. Coloſſ. 2. 8, 20.
(b) *Compare* Luke 21. 24. *with* Rom. 11. 12, 25.

Crown

Crown of pure Gold fall from off its Head; except *Chriſt* hold it in his Right Hand, *Chap.* 1. 16.

: Hereby is ſignified, that the *Church* was *Apoſtolical*; the *Twelve Apoſtles* being repreſented by *Twelve Stars*, becauſe they enlightned *the Church*, and were *conſtant*, and *fixt* in *their Doctrine*; not *variable* and *unconſtant*, as the *Moon* is in its Appearances aud Motions; whereby it is the fitter *Type of Antichriſtianiſm*. See the Notes on *Chap.* 7. 4, 5. and 21. 15---21.

And perhaps the *Twelve Stars* may be *ſymbolical* of the *Twelve Tribes*, as they ſhall be in the *New Jeruſalem State*; Predicted and Typified by *this State of the Church*: as the *Glorious Kingdom of Chriſt* is by the *Chriſtian Empire*.

2 *And ſhe* [i. e. the Church;] *being with* + *Child* [i. e. very Fertile and Fruitful with true Chriſtians, *Iſ.* 54, 1. 60, 22. 66, 8. *Ezek.* 16. 20] *cried, travailing in Birth, and pained to be delivered* [i. e. laboured with her utmoſt endavours, to bring forth, ſet up, and propagate Chriſt's Kingdom, *Iſa.* 66. 7. *Gal.* 4. 19.]

+ The *Metaphors* in this *Verſe* are chiefly taken from *Iſaiah*'s Deſcription of *the Perfect Church*, conſiſting of *Jews* and *Gentiles* united into *One Body*, as it ſhall be in *Chriſt's Kingdom*, *Iſa.* 66. 5---24.

3 *And* [whilſt the Women was in Travail;] *there appeared another Wonder in* ⁵ *Heaven, and behold a* ⁶*great* ⁶ *red* ⁷ *Dragon* [i. e. the bloody, and Perſecuting Pagan Roman Empire of a great Juriſdiction and Extent;] *having ſeven* ⁸ *Heads* [or Forms of chief Government ſucceſſively one after another. See *Chap.* 17. 9, 10.] *and ten* ⁹ *Horns* [or Kings, *Dan.* 7. 20, 24. *Chap.* 17. 12.] *and ſeven* ¹⁰ *Crowns* [or Diadems,] *upon his Heads* [noting the ſeven ſucceſſive Forms of Government in the Roman State to have been Imperial and Supreme.]

: The

[5] The *Dragon* appears as in *Heaven*, becauſe he was reputed as *God* by the *Heathens*; and was now *worſhipped*, and in *power* in the *Pagan Empire*.

[6 7] *Pharaoh*, *Ægypt*, and other *Idolatrous* and *Perſecuting Powers* and *Empires*, are repreſented by (*a*) *Dragons*, in Scripture, and by *Leviathan*, and other *monſtrous Creatures*; for ſo the Word tranſlated (*b*) *Dragons*, ſignifies in general in the *Old Teſtament*: And accordingly the *Roman Pagan Empire* is ſet forth by a *Dragon*, becauſe it was a *Satanical Kingdom*, ſhewing a *Diobolical Spirit* in its Perſecution, Idolatry, Tyranny, and Unjuſt Enlargement of Dominion; Upon which alſo *the Dragon* is repreſented, as of a *great Size*, and *red*, or *bloody*: and becauſe *Satan*, (called a *Dragon*, or *Serpent*, from his *tempting* our firſt Parents in that *ſhape*, ver. 9. 2 *Cor.* 11. 3.) really influenced, and preſided over that *Empire*, as a πάρεδρος, or a *Governing* and *Aſſiſting Dæmon*; and was indeed *worſhipped by them*, when they *ſacrificed to their Idols*, 1 Cor. 10. 20.

[8] *Rome* indeed ſtood upon *ſeven Hills*; which yet are not here meant, becauſe *Head* ſignifies in Scripture, *the Governing Part*, *Iſa.* 7. 20. *Dan.* 7. 6. 1 *Cor.* 12. 21. and therefore by theſe *ſeven Heads*, are appoſitely denoted *the ſeven ſucceſſive Governments of the* Roman *State*; viz. *Kings*, *Conſuls*, *Decemvirs*, *Dictators*, *Tribunes*, *Cæſars* or *Emperours*, and the *Antichriſtian King*, the *ſeventh Head*. See the Notes on Chap. 17. 9, 10.

[9] *Horns* (as hath been ſhewn on Chap. 5. 6.) ſignifie *Kings* and *Kingdoms*; and the *Roman Empire* is repreſented with *Ten Horns*, that it may bear proportion with the Deſcription of it given *Dan.* 2. 41. where *the Fourth Kingdom* hath *the*

(*a*) Pſal. 74. 13, 14. Iſ. 27, 1. 51, 9. Ezek. 29, 3. 32, 2.
(*b*) Dr. Pocock on Mic. 1. 8. Malac. 1. 3.

Toes

Toes of a Man, which are *Ten*. See Chap. 17. 12.

[10] *Crowns* are an *Emblem* of *Imperatorial* and *Supreme Power*; and therefore the *Ten Horns* do not appear *crowned*, becauſe they were not as yet in being as *Kings*, but were *Subjects* to the *Roman* Empire. See on Chap. 13, 1. 17, 12.

4 *And his* [11] *Tail* [i. e. his Power and Subtility;] *drew* [after him, and reduced under his Power,] *the third* [12] *part of the Stars of Heaven* [i. e. the Potentacies and Governments of the world;] *and did* [13] *caſt them to the Earth* [i. e. Subdued them;] *and the Dragon ſtood* [watching, and ready, fierce and hungry, 1 *Pet.* 5. 8.] *before the Woman* [or Chriſtian Church;] *which was ready to be delivered* [of the Kingdom of Chriſt;] *for to devour* [14] *her Child as ſoon as it was Born* [i. e. to deſtroy the Kingdom of Chriſt as ſoon as it appeared.]

[11] Some *Dragons* or *Serpents*, particularly thoſe which are called *Rattle-Snakeſs*, have monſtrous and prodigious long Tails; which are an (*a*) emblem of a *great retinue*, and a *long Military Train of Souldiers and Armies*; the *Tail* alſo ſignifies in Scripture *Subtility*, and may here denote the *Policy* of the *Devil*, and his *pretences* to *Miracles*, *Prophecy*, *Magick*, and the like; whereby he corrupts and deceives the minds of Men. See *Chap.* 9. 10.

[12] By the *third Part* is meant the *Grecian Monarchy*, the *third Monarchy* in *Daniel*: whereby we have a remarkable Note of Time given us, *viz.* that it was now upon the point of time, in which the Seat of the Roman Empire was to be transferred from *Rome*, to *Byzantium* by *Conſtantine*; upon which it came to be called the *third part*: whereupon the *Grecian Monarchy* was *caſt to the ground*, it's very Seat

(*a*) Mor. Oper. Theol. *pag.* 601. Hammond *on the place.*

and

and Power becoming thereupon *Roman*; *Constantine*(*b*) commanding by a Law that it should be called *New Rome*, and having Peopled it with the best Families he could draw from Old *Rome*; and the Inhabitants of it being called *Romans*.

[13] Here is implied that the fourth Empire Subdued all the rest, and bore Rule over all the Earth, after it had Subdued the *Grecian Monarchy* which stood in competition with it, according to what was foretold by *Daniel*, chap. 2. 39, 40. 7, 7, 19, 32.

[14] This refers to the Persecutions which fell upon the Christian Church, by the Instigation of the Devil, and his Instruments in the *Roman* Empire; especially to their last and most cruel Effort in the ten Years Persecution under *Diocletian*; when the Woman was, as it were, teeming with a Glorious Church State in a Christian Empire, which was brought forth under *Constantine*; as a short Specimen, and imperfect Representation of the Kingdom of Christ; as hath been shewn on *chap.* 7. 9.---17.

5 *And yet* [notwithstanding all his opposition, *Psal.* 2.] *she brought forth a* [15] *Manchild* [i. e. Christ reigned then as King, and Lord of his Church; and there was on Earth, a lively and manly representation of him, and his Kingdom for a short time, *Psal.* 2. 7, 8. *Is.* 9, 6. 66, 7, 8. *Acts* 4. 23.—30.] *who was to rule all Nations with a rod of Iron* [i. e. was to have an universal Kingdom, *Psalm* 2. 8—12.] *and her Child was caught* [16] *up unto God, and to his Throne* [i. e. Christ, and his Kingdom were advanced; and his Church was in a State typical of his glorious Kingdom, which yet not long continued, *Psal.* 110. 1.]

[15] Here the *Kingdom of Christ* is plainly set forth in *Expressions* chiefly taken from *the second Psalm*, which contains a Description of it; as all *Interpreters* agree.

(*b*) Cave's *Introduct. to the Lives of the Fathers, vol.* 2. *pag.* 13. Bycaut's *Pref. to the Lives of the Popes.*

And by *the Man-child* is meant, (1.) Christ himself; who is said to be *brought forth*, or *born*; because he at this time obtained, as *King of his Church*, a Conquest over *Paganism*, and a great increase to his Kingdom; whereby he was *begotten*, in *the Phrase of the Psalmist*, Psalm 2. 6, 7, 8. that is, *the holy Child Jesus, was manifested and declared to be Lord and King.*

(2.) The Church, and Christian Empire under *Constantine*, may be called, *the Man-child*; as *Cyrus* is called *the Lord's Christ*, or *Messias*, *Isa.* 45. 1. because he was a *Type of Christ*; and as *Christians* are said to be *Christ's Body*, and to have *Christ* formed *in them*, *Gal.* 4. 19. And if the *Roman Empire* it self may in some sense (as *Grotius* has well noted on *Dan.* 7. 13.) be not unfitly called an *Image*, or *Type of Christ*; much more may the *Christian Empire* under *Constantine* (who was a greater Restorer of Christ's Kingdom than *Cyrus* was) be styled a *Mystical Christ*, and be an *Emblem* of his Glorious Kingdom on Earth.

[16] *Christ*, after his *Resurrection* (which is called his *Birth* in Scripture) was *taken up into heaven*, as we also shall be *caught up* thither, 1 *Thes.* 4. 17. where the same word is used; insomuch that this Phrase is taken from *Christ's Ascent into heaven*, and alludes to it: And its import may be,

(1.) That Christ was then actually *King* of the *Roman Heathen Empire*, which he had newly conquered; signified by his being *caught up to the Throne of God*: whereby some Ascents of his Throne in the Heavenly Places, or Advancements of his Kingdom may be signified, in which he was installed and inaugurated at his Ascension, when he was caught up into Heaven.

(2.) Hereby may be signified also the advancing of the Christian Religion to the *Imperial Throne*; as Christ was advanced at his Ascension to the Throne of his Father, at his Right Hand, *Psalm* 110. 1. But as Christ was of a *sudden* ta-

ken up in a Cloud, out of the ſight of the *Apoſtles*, whilſt they were looking on him (*Acts* 1. 9.) ſo may alſo hereby be ſignified *the ſhort ſpace* of *the continuance of the Roman Chriſtian Empire* (Rev. 17. 10.) anſwerable to Chriſt's being ſeen of the *Apoſtles* only for *Forty Days*, *Acts* 1. 3: and the ſudden depravation of Religion, by a growing *Antichriſtianiſm* upon its advancement by *Conſtantine*; whereby in a ſhort time the *true Primitive* and *Apoſtolical Chriſtianity* was obſcured, and could not be ſeen pure and unmixt; which (as (*a*) *Grotius* has noted on the place) may be ſignified by being *caught up to God*, thoſe things being ſaid in Scripture to *be with God* which are *inviſible*, and appear not unto Men.

6 *And* [17] [or but, yet it was not long before] *the Woman*, [or Church thus delivered from Perſecution, and advanced in the Chriſtian Empire;] * *fled into the Wilderneſs* [18] [i. e. was in a ſecret and obſcure ſtate and condition,] in the midſt of the encreaſing Apoſtaſy;] *where ſhe hath a place prepared by God* [i. e. ſhe is ſecured by him;] *that they* [18] *ſhould feed her there* [or that ſhe ſhould be nouriſhed, and preſerved there after a wonderful manner;] *a thouſand* [19] *two hundred and threeſcore days* [i. e. Years. See *chap.* 11. 2, 3.]

[17] When Chriſt was caught up to God, and the *Heavenly State* he deſigned became thereupon *inviſible*; the *Church* ſoon retired into *the Wilderneſs*; *i. e.* into an *obſcure* and *inviſible State* too; as being bereft of that *Preſence* and *Power* of *Chriſt*, which was neceſſary to advance it into that *perfect* and *heavenly State* which his Kingdom requires.

Here the *Flight* which was *after the War in Heaven*, is mentioned *before it*, by a *Prolepſis*, or *Anticipation*, frequent

(*a*) *And.* on John 1. 1.

in (*a*) *Scripture*, and in this (*b*) *Prophecy*; the Holy Spirit being wont to haſten to the *chief point* it is about, and to mention what intervenes of *leſſer conſequence*, *afterwards*; as is manifeſt from the *Hiſtory* of the Creation; where *Paradiſe*, which was planted on the *Third Day*, is not deſcribed until *afterwards*, in *the ſecond Chapter*; and the full and particular Relation of the Creation of Mankind, but briefly touched upon in *the firſt Chapter*, is deferred unto the *ſecond*: which *Figure* is here obſerved, to ſhew, that *the Man child*, *Chriſt's Kingdom*, was not to ſucceed upon the *Glorious Pre appearance* of it, *Verſe* 5. and that the *Church* (*the Woman*) was to be in an *obſcure condition*, and that *immediately after her Delivery*; and that ſhe was *preſently to prepare for her Flight*, ſhe being not to appear in *Viſible Glory*, until 1260 Years after it.

* So the *Children of Iſrael* went up in haſte out of *Ægypt*, *Exod.* 12. 31, 33, 39.

[18] This *Type* is taken from the *Children of Iſrael's ſojourning in the Wilderneſs*; after they had eſcaped out of the hands of *Pharoah*; who is expreſly called (*Pſalm* 74. 13, 14. *Iſa.* 51. 9.) the *Dragon*, or *Crocodile*, lying amongſt the Branches of the River *Nile*, ready to devour *the Iſraelites*; as the *Dragon* here ſtood before *the Woman*, to devour her Child.

And here *the Paucity* and *Obſcurity* of the *Members of the pure Church*, upon *the Growth* and *Increaſe* of *Antichriſtianiſm*, after the *Empire became* Chriſtian; is ſet forth by a *Wilderneſs State* or *condition*; which is an *obſcure* and *retired*, but a

(*a*) Grot. *in* Gen. 1. 27. *Eccluſ.* 48. 1.
(*b*) *See* Pererius *on the* Revelations. Grot. *on* Rev. 21. 2.

safe (*a*) *one:* to which Men betake themselves, when they are *threatned*, and *pursued by Enemies*; as the *Israelites* in the *persecution* of *Antiochus* (1 *Maccab.* 2. 28, 31.) when *the Gentiles* had prophaned *the Sanctuary*, fled into *the Mountains*, and into *the secret places of the Wilderness*. And yet as when the *Israelites* fled from *Pharaoh*, into *the Wilderness*, they soon *murmured*, and *apostatized* from God; so was *the Church* no sooner delivered from the *persecutions* of the *Pagan Empire*; but *the Antichristian*, and *Paganizing Apostacy* began to increase; amidst which yet the pure Church was preserved, although *small in Number*, and in an *obscure condition*; as the *few* true *Israelites* were amongst the *Numerous Apostatizing ones in the Wilderness*; who were *corrupted* (*b*) by the mixt Multitude of *Idolaters*, who went up with them out of *Ægypt*; as the Christian Church was by the *Converted Pagans*.

* This by a frequent *Hebraism*, may signifie no more than that she shall be *fed*, ot *nourished*, as the *Phrase* is explained at the 14 *verse*. But perhaps hereby may be meant *the Two Witnesses* (from whom the *Woman* only differs as the *Universal* doth from all its *Particulars*, or *the Body* from its *Members*, taken *collectively*) by whom the Church may be said to be *preserved* and *maintained* because of their Preaching the Word of God, and distributing the *hidden Manna*; as the *Israelites* were *fed in the Wilderness with Manna*, and *miraculous Food*, by the Hands of *Moses* and *Aaron*, *Two Old Testament Witnesses*, *Numb.* 33. 1. *Psalm* 77, 20. 78, 52.

[19] The *Witnesses* (chap. 11. 3.) and *the Woman* have the same number of Days assigned them; as being not *really* different one from the other: only *the Woman*, or *Church* in

(*a*) See Dr. Pocock *on* Hos. 2. 14.
(*b*) Exod. 12. 38. Numb. 11. 4.

gneeral,

general, is to be understood as *the Mother*, and *the Witnesses* as *the Seed* and *Children*; begotten, as it were, in the Womb of the Church, in which they were Baptized and Regenerated.

And here it is fit to be observed, (1.) That a *Day* began first to be reckoned for a *Year* in the *Wilderness*. Numb. 14. 34. whereby the like reckoning of a *Day* for a *Year*, in this place, is much enforced.

(2.) That there were but just *Forty Two Encampments* of the *Children of Israel* in *the Wilderness*, reckoned up in the 33*d*. Chap. of *Numbers*; whereby may be fitly typified the *Forty Two Months* of *the Gentiles*, and *the Twelve hundred and sixty days* of the *Woman* (which differ only as *Solar* and *Lunar time* do one from another, as hath been shewn on the former Chapter) sojourning together in the *Wilderness*; as the *Few true Israelites* did with the *Numerous Apostatizing ones*, in a *latent*, *obscure*, and almost *invisible manner*.

(3.) From hence also may be illustrated the *Epocha*, or *beginning of the Twelve hundred and sixty days*, from A.D. 437. For as the (*a*) *Israelites* went out from *Pharaoh*, into the *Wilderness*, at the End of *Four hundred and thirty years from the Promise*, and *the Covenant* renewed by *Sacrifice*; so in correspondence to its *Type*, may *the Christian Church* be well thought to have fled from *the Dragon*, Antichristianizing *the Church*; about the same time from Christ's coming to give the *Promise of Salvation*, and to enact the *New Covenant* by the *Sacrifice of himself upon the Cross*.

7 *And there was War* [20] [i. e. enmity and opposition, *Eph.* 6. 12.] *in Heaven* [21] [and in the Christian Church and Empire;] *Michael* [i. e. Christ, *Dan.* 10. 13, 21. 12, 1.] *and his Angels* [i. e. the Christians in the Empire;] *fought* [22] *against* [i. e. op-

(*a*) Exod. 12. 40. Gal. 3. 17.

pose

posed and resisted ;] *the Dragon* [i. e. the Devil, and Paganism ;] *and the Dragon Fought* [to hinder the progress of Christianity ;] *and his* [23] *Angels* [i. e. the Pagans in the Empire.]

[20] There has been always an Enmity betwixt *the good* and *the bad* in *the Church*, the latter persecuting the former ; as *Cain* did *Abel*, and *Ishmael Isaac* ; from whence the *Apostle* dates *the Persecution of the Church*, the *Woman* with *her Children*, and *the Mother of us all*, Gal. 4. 22--- 31. So that the *Four hundred Years Affliction* of *Israel*, Gen. 15. 13. may be very well dated from about that time.

[21] The *Christian Church* is very appositely called by *the Apostle*, Gal. 4. 26. *Jerusalem which is above*, or *the heavenly Jerusalem* ; by which also may be signified *the Archetypal Church*, or *Kingdom in Heaven*, mentioned on *Verse* 1. in *the Administration* of which, there is something like a *War* betwixt *good* and *bad Angels* ; who are represented as *fighting* in Scripture, *Dan.* 10. 13, 20, 21. But here seemeth also to be pointed out unto us, the *downfall of Paganism* in *the Empire* ; which had its *deadly Blow* given it by *Theodosius the Great*, as hath been before observed : Whence it also follows, that this War is Contemporary with the Times of *Constantine* and *Theodosius*.

[22] An Expression taken from *Dan.* 10. 13, 20.

[23] Such were *Licinius*, *Julian*, *Argobastes*, and *Eugenius*, the *Roman Senate*, and all other Opposers of Christianity in *the Empire*.

8 *And prevailed not* [i. e. they were conquered and subdued ;] *neither was their place found any more in Heaven* [i. e. Paganism was cast out of the Church and Empire, and lost all its power and Authority in it, as being adjudged by him that sitteth on the Throne, to have no longer continuance in it. See *num.* 1. and 21.]

9 *And*

9 *And the great Dragon was cast out* [of Heaven by Divine Sentence ; and out of the Christian Church and Empire ; [*that old Serpent* [i. e. cunning and subtile, who had been used to deceit, ever since the time of our first Parents, *Gen.* 3.] *called the Devil* [i. e. the slanderer and calumniator of God to Men, and of Men to God ;] *and Satan* [i. e. the Adversary and Accuser of Christians, *Job.* 1. 9. *Zech.* 3. 1, 2.] *which deceiveth the whole World* [into Idolatry, and Wickedness, 1 *John* 5. 19.] *he was cast out* [of a state of rule, and dominion and reputed Godship in the Pagan Empire ;] *into the* * *Earth* [i. e. into a mean condition in respect of his former state ; and to rule in the Hearts of Earthly minded Men, and of the Apostatizing part of the Church ;] *and his Angels* [i. e. his Agents and Instruments ;] *were cast out with him* [*i. e.* Paganism was destroyed in the Empire, now become Christian.]

* The State and Condition of *the Dragon*, under *Antichristian Idolatry*, may be very well express'd by his being cast from *Heaven* to *Earth* ; because *Polytheism*, or *the Worship of many Gods*, being extirpated at *the Overthrow of Paganism*, he was no more worshipped as a *God* in the *Empire* ; and the Worship of *Saints* and *Angels* succeeded to it, an *Idolatry* inferiour to the former ; which being perfectly, and directly *Satanical*, was a State of things more agreeable to the *Devil* ; which when he *lost*, he might very well be said to be *cast from Heaven*, to which the *Pagans* had exalted him in their Worship, *to Earth* ; that is, *to an inferiour sort of Authority and Power in the World*, and an *Idolatry less Diabolical*.

10 *And* [upon this Sentence, and Judgment obtained in Heaven] *I heard a loud* [24] *Voice* [of praise and thanksgiving ;] *saying in Heaven* [and in the Church thus delivered and exalted ;] *now is come Salvation* [i. e. deliverance from Satan's Claim, Power and Kingdom as a God upon Earth, under the Divine Justice upon a faln World ; and from Persecution ;] *and strength* [i. e. the manifestation of God's Power in destroying his Enemies ;] *and the Kingdom of our God* [i. e. the glorious advancement of his

Religion;] *and the* [manifeſtation of the] *Power of his Chriſt* [in advanceing his Church;] *for the accuſer of our Brethren* [before God; and in the time of Perſecution under the Pagan Empire:] *is caſt* [25] *down* [or thrown down upon the Earth;] *which accuſed* [26] *them before our God day and night* [i. e. was their indefatigable and inveterate enemy, and falſe accuſer.]

[24] This *Verſe*, and the following, contain an *Epinicion*, or a *Song of Thanksgiving* to God, upon the Conqueſt of *Paganiſm*; and the (*a*) Appearance of *Chriſt's Kingdom* in the *Empire*, now become *Chriſtian*; which yet laſted but for a ſhort ſpace before the Glory of it was Eclipſed by *Antichriſtianiſm*, Chap. 17. 10.

Concerning *the downfall of Paganiſm*, ſee Dr. *Cave's* Learned *Introduction* to the *Lives of the Fathers of the Fourth Century*.

[25] A *Metaphor* taken from *wreſtling*, as *Grotius* notes. And here we may obſerve, that when *Idolatrous* and *wicked Men* are caſt out of *Rule* and *Authority*; it may be very well ſaid, that *the Devil is caſt out*; becauſe he acts and governs in and by them.

[26] Expreſſions taken from *Job* 1. and the 4*th*. and *Zech*. 3. where the Scriptnre, ſpeaking according to the manner of Men, repreſents *Satan* as accuſing *good* and *pious men before God*. Which he does, by *aggravating their real Faults* and *Imperfections*; and by exciting the Wicked Men of the World to raiſe *Falſe Accuſations* againſt them; as they Notoriouſly did againſt *the Primitive Chriſtians*; ſee Dr. *Cave's Primitive Chriſtianity*, Part 1. Chap. 1---4.

But perhaps this Accuſation may relate to *Satan's appearing at this Judiciary Tryal*; alledging *the Faults of the Brethren*, and demanding, that they might be *delivered unto him*, the

(*a*) *Chap*. 7. n. 23. *and* n. 1. *of this Chapter*.

Ex-

Executioner of God's Juſtice; which he might urge, was not yet *ſatisfied*.

11 *And they* [27] [i. e. our Brethren] *overcame him* [in this judiciary Tryal before the Throne of God; and all his ſubtile arts, and powerful inſtruments, in] the times of Perſecution;] *by the Blood of the Lamb* [i. e. by Faith in Chriſt's Blood; and by his Merits and Paſſion alone;] *and by the word of their Teſtimony* [i. e. by the Goſpel which they Preached purely, and Efficaciouſly, and the Teſtimonies they had given under the four firſt Seals;] *and* [becauſe,] *they Loved not their Lives* [no not] *unto the Death* [but deſpiſed them, and willingly and chearfully laid them down for Chriſt, and his Goſpel's ſake. Chap. 4. 9, 10, 11.]

[27] In this *Verſe* is ſhewn the Way how *Paganiſm* was *overthrown*; which is in a manner contrary to that which *Antichriſtianiſm* makes uſe of; *viz*. by *the Blood* and *Merits of Chriſt alone*, and not of *Saints*; by *the preaching of the Goſpel*, and not by *Unwritten Traditions*; and by *the Chriſtians chearful* and *patient Suffering*, not by *Reſiſtance*, *Wars* and *Murther*, Chap. 11. 7.

Although perhaps the Chief and Principal Import of this *Verſe*, may be to ſet forth the *Grounds* and *Juſt Proceedings of God* againſt *Paganiſm*, and of *the Victory* here mentioned; which was obtained by *the Blood of Chriſt*, the great λύτρον, and the Fundamental and principal Cauſe; who prevailed by *his Blood* to open *the Seals*, which were ſo many preparatory Judgments to this End; and by the Teſtimony of *the Living Creatures*, the *Goſpel-Miniſtry* and *Witneſſes of the Four Firſt Seals*; and by *their Deaths* and *Martyrdoms* under the *Fifth Seal*, after which enſued the *Ruine of Paganiſm* under *the Sixth Seal*.

12. *Therefore rejoyce ye Heavens, and ye that dwell in them* [i. e. ye Angels, and Saints, whoſe joy encreaſes, according to the advancements of Chriſt's Kingdom on Earth; and ye good, and heavenly minded Chriſtians, which are faithful Members of the

Church now in an exalted ſtate, although but for a ſhort time;] *wo to the Inhabitants of the Earth* [i. e. the earthly minded, and Antichriſtian part of the Empire;] *and of the Sea* [i. e. the wicked multitude of the Empire, *Jude* 13.] *for the Devil is come down* [from Heaven, or his exalted State;] *unto you* [upon the Earth;] *having great wrath, becauſe he knoweth that he hath but a ſhort* [28] *time* [i. e. in reſpect of his former Reign.]

[28] The *Pagan Religion* was overthrown by *Theodoſius the Great*, and made only ſome feeble *Efforts* under *Arcadius*, and *Honorius*, and *Theodoſius the Younger*, but with little Advantage: and therefore that being at an End, the ſhort time here mentioned muſt be meant concerning *the Antichriſtian Empire*, which *Satan* knew was to have an End; and that in a ſhort time, in reſpect of the ſeveral *Thouſand Years* of his paſt Reign in the World, from the beginning of *Idolatry*.

13 *And when the Dragon* [i. e. the Devil;] *ſaw that he was caſt upon the Earth* [out of his former Empire and Dominion;] *he Perſecuted* * *the Woman* [i. e. the Church] *which brought forth the Man-child* [i. e. the Kingdom of Chriſt.]

* Here the Hiſtory of *the VVoman* is reſumed; and the *Perſecution* here mentioned, muſt relate to the Incurſions of the *Goths*, and other *Barbarous Nations*, Chap. 8. becauſe they are the only Perſecutions which immediately ſucceeded upon *the Dragons* being caſt upon the *Earth* by the Overthrow of *Paganiſm:* which *Judgments*, deſigned as a *Chaſtiſement* by God, were intended by Satan (who ſtirred up thoſe Nations, by the permiſſion of Providence) as a Perſecution upon *the Church*: ſo that *the Trumpets*, (which are contemporary with this Perſecution) were Divine *Judgments* in the Hands of *the Angels*, upon the *Empire*, and the *Antichriſtianizing* Party; but in the Deſigns of *Satan*, a *Perſecution* of *the pure Church*.

14 *And*

14 *And to the Woman* [i. e. the true and pure part of th Church;] *were given* [i. e. prepared by God's Providence, *ver* 6.] *two* [29] *wings of a great Eagle* [i. e. effectual means of a ſpeedy and ſafe delivery from this Danger, notwithſtanding all difficulties, and in deſpight of all oppoſitions;] *that ſhe might fly into the Wilderneſs* [i. e. be in an obſcure inviſible condition, *verſe* 6.] *into her place* [prepared of God, *verſe* 6.] *where ſhe is nouriſhed* [or preſerved,] *for a* [30] *Time, and Times, and half a Time*, [chap. 10,6. 11, 2, 3, 9, 11.] *from the face* [or ſight and wrath,] *of the* [very] *Serpent* [31] [i. e. the Devil, *verſe* 9.]

[29] *VVings* denote *Flight* in Scripture (*Pſalm* 55. 6.) and a *great Eagles VVings*, a *ſwift* and a *ſafe Retreat*, joyned with tender *Care*, *Deut.* 32. 11, 12. *Iſa.* 63. 9. And here is an Alluſion to *Exod.* 19. 4. and *Deut.* 32. 11, 12. where God tells *the Iſraelites*, that he had brought them out of *Ægypt*, as on *Eagles VVings*. *Kings* alſo, and *Kingdoms*, are repreſented by *Eagles*, and *VVings* in (*a*) Scripture: whence *the two VVings of an Eagle* may be here appoſitely put to denote the *Eaſtern* and *VVeſtern* Diviſions of the *Roman Empire* (of which an *Eagle* is the known Enſign) which by ſupporting and advancing the *Viſible Church*, ſecured alſo thereby the *pure Church*; although in an *obſcure* and *VVilderneſs-State* in the midſt of the growing *Apoſtaſy*; as *Wheat* amongſt *Tares* over-topping it; according to the Parable, *Matth.* 13.

And here is alſo a *Note* of the *Time* when this came to paſs; the moſt remarkable Diviſion of *the Empire* being upon *Theodoſius*'s *Death*; when the Two *Antichriſtianizing* Diviſions of it, by introducing a State of Chriſtianity, which counterfeited the True one; ſo covered and hid the True Church under it; that the *Enemies* which Satan raiſed up a-

(*a*) Ezek. 17. 3, 7; Dan. 7. 6.

gainſt

gainſt it, combated not *True Chriſtianity*, but the *counterfeit of Antichriſtianiſm* for it; which grounded its pretence to Grandeur on the very Glorious Promiſes made to *Chriſt's Kingdom*; and its *Idolatry*, on *Honour for Chriſt* and *his Saints*. Which made the *Devil* (who found that the Storms he had raiſed againſt *the Church* fell upon his own Antichriſtian part, *the Church* becoming ſoon inviſible) to throw out of his Mouth (*verſe* 15.) *a Flood*; thinking thereby to *overwhelm her*, whereſoever ſhe was.

30 Upon this place it is fit to obſerve,

(1.) That this is the very *diſtribution of Time* allotted to *Antichriſt*, Dan. 7, 25. 12, 7. Which was diſtributed after this manner, to ſhew *the different States* and *Progreſs of Antichriſt*, who arrived not to *his Kingdom* but by *Steps* and *Degrees*: for he was about *One whole Time*, or *Three hundred* and *ſixty Years*, before *his Kingdom was eſtabliſhed*, upon his prevailing in *the Iconoclaſtick* War; and from thence continued about *Two whole Times*, or *Seven hundred* and *Twenty Years*, in a flouriſhing State of Supreme Power and Dominion; until the Entrance of *the Half Time*, at *the Reformation*, 1517. when his Kingdom declined, and was in a broken and divided condition, ſignified by *Half Time*, which is called *the dividing of Time*, Dan. 7. 25. *See what hath been ſaid on Chap.* 10, 6. 11, 2, 3, 9, 11. *and what is diſcourſed upon the Riſe of Antichriſt on the following Chapters.*

(2.) There being in the 1260 Days of the Witneſſes, ſome Remarkable proportionable parts, called *Three Days and a half*; it is *highly reaſonable*, that *the woman* in *the Wilderneſs* ſhould have ſuch a ſort of Time allotted unto her; becauſe ſhe differs not from the Witneſſes, but only *Notionally*, as hath been before obſerved. And therefore 1260 Days having been allowed her at *the 6th verſe*, it may be rationally concluded, that the *Diſtribution of Time* in this *Verſe*, anſwers to *the Three Days and a half of the Witneſſes*; becauſe they

they are both of the ſame Extent; *Three Times and a half* being the ſame with *Three Years and a half*: and alſo becauſe they may fitly denote the *Time* in which the *Church* in general (typified by *the Woman*) was narrowly preſerved from Deſtruction; whilſt its Members, *the Witneſſes*, were oppreſſed, and lay dead in the Streets. See the Notes on *Chap.* 11. 9, 11.

31 *Serpents* are noted by Naturaliſts to be *quick ſighted*; and *the Old Serpent* is deſcribed as *very ſubtile*, Gen. 3. from whence we may conclude, that *the True Church* was now at this time ſo cloſely ſecured by God, that it eſcaped *the ſight of the Dragon himſelf*, even *when he took the Shape of a Serpent*; that is, uſed his *utmoſt Craft and Subtilty*, as well as *Power*; and *walked about, ſeeking to devour her*. And from hence alſo it appears, that *Antichriſtianiſm* had now ſo mightily prevailed, as to be prædominant; *the Church* being hid and overgrown by it, as *the Wheat* in the Goſpel by *the Tares*; and that this was the *very time* when *the Witneſſes lay dead*, as to *Power*, being *anathematized* and *ſilenced*; and yet *propheſied in Sackcloth*; *i. e.* in a *Wilderneſs State and Condition*; in which a *Church* was nouriſhed and preſerved by God, altho *latent*, and almoſt *inviſible*; *the ſealed ones* being now cloſely ſecured, and the *Worſhippers* retired into the inmoſt Receſſes of *the Temple*; which are *Symbols* repreſenting one and the ſame thing; according to divers Notions and Circumſtances.

For our better underſtanding of *this Chapter*, we may diſtinctly conſider *the Woman*, or *Church*, under theſe divers Reſpects:

(1.) As *Apoſtolical*, during *the pure ſtate* of *the Church* of *Epheſus*, Ver. 1.

(2.) As in *pain*, and *watched by the Dragon*, that *her Child* might be *devoured*, during the Perſecutions of *the Church* of *Smyrna*, Verſe 2---4.

(3.)

(3.) As Delivered of a Child under *Conſtantine*, Verſe 5.

(4.) As *bereft of her Child*, which was *caught up to God*, Verſe 5. Whereby is ſignified, That Chriſt was not to appear long in *the Glories of his Kingdom*, at that time; but was to diſappear after he had given but a ſhort ſight and glimpſe of it.

(5.) As *perſecuted* by *the Serpent* ſtirring up the *Barbarous Nations*, Verſe 13.

(6.) As in a *preparation to fly*, when the *Two Wings* were given her, Verſe 14.

(7.) As *fled into the Wilderneſs*, Verſe 6. and as hid there in an inviſible State, during the cloſeſt times of her *Wilderneſs condition*, called *Three Times and a half*, Verſe 14. and *Three Days and a half*, Chap. 11.

(8.) As *perſecuted* by *the Mahometan Inundation*, Verſe 15, 16.

It may alſo here be fitly obſerved, That *this Chapter* contains a plain Anſwer to the common (*a*) Queſtion of the *Romaniſts*; *Where was your Church before* Luther? For it was in an *obſcure State*, ſometimes more Viſible than at others, and ſometimes almoſt wholly inviſible, amidſt *the Apoſtacy*; as *Wheat* amongſt *the Tares*.

15 *And the Serpent* [i. e. the Devil] *caſt out of his mouth* [31] *water as a flood* [i. e. multitudes of Barbarous Nations;] *after the Woman* [the Chriſtian pure Church;] *that he might cauſe her to be carried away of the flood* [i. e. to be deſtroyed in the common ruin.]

(*a*) *See the Preface to* Morney du Pleſſi's *Myſtery of Iniquity*. *Mr.* Mede, *Diſc.* 29. 32. *and pag.* 649. *And a Diſcourſe of Biſhop* Sanderſon *concerning the Church.*

[31] *Water*

[32] *Water*, as a *Flood*, ſignifies in this Prophecy, *a ſudden and violent Inundation of many People and Nations*; which ſeem to be the *Mahometan Nations*, deſcribed *Chap. 6th.* becauſe,

(1.) They are ſaid to be *caſt out of the Serpent's Mouth*: by which the *pernicious*, and *prevailing Impoſture of their falſe Prophets Doctrine* may be ſignified; whereby he deceived the Nations, as *the Serpent* did *Eve* by his Subtilty: *Speech* and *Doctrine* being compared in Scripture (*a*) to *the deep and flowing waters of a Man's Mouth*; and *the Mahometans* having been peculiarly deſcribed by their *Subtilty*, as well as *their Power* and *Force*, Chap. 9. 7, 8, 10, 19.

(2.) Becauſe this *their violent* and *ſudden Invaſion*, like that of a *Torrent*, or *water as a Flood*; was juſt before *the Death of the Witneſſes* at *the ſecond Council* of *Nice*, when the Woman was flying into her cloſeſt, and moſt retired ſtate; anſwerable to that of *the ſealed*, or ſecured from the hurt of *the Mahometan Locuſts*, Chap. 9. 4. for ſhe was as yet *viſible* to the *Serpent*, when he caſt *the flood after her*; and was then flying into *her inviſible ſtate*: the *Church* being, as is plain from hence, ſometimes totally over-ſpread with *thick darkneſs*; and at other times more or leſs Viſible; as the *Sun* is in *cloudy days*, or the *Stars* in *overcaſt Evenings*, when they can ſcarcely be diſcerned, but by a piercing and ſtedfaſt Eye; or through *Teleſcopes*.

16 *And the Earth* [i. e. the corrupt, and apoſtatized part of the Church;] *helped the Woman* [by oppoſing this inundation;] *and the Earth* [33] *opened her Mouth, and ſwallowed up the Flood which the Dragon caſt out of his Mouth* [i. e. received, and ſuffered the miſchief of their invaſions.]

(*a*) Prov. 18. 4. Mede *on the place.*

[33] These words are taken from *Numb.* 16. 32. and allude to what has sometimes happened in *Earthquakes*, in which *Rivers* have been swallowed up by *the Earth*. And it may be observed, that it is not said, that *the Earth swallowed the waters*; (which might indeed denote *the conversion* of the *Barbarous Nations*, and their *incorporating* into *the Apostasy*) but that it *swallowed up the Flood*; whereby *the Mischief* of the Waters, or People, is more properly signified: which indeed fell severely (as hath been observed on *Chap.* 9.) on the *Idolatrous Apostasy*; whilst *the pure Church* was *sealed*, or *secured*, and preserved from *the hurt of the Locusts*.

17 *And the Dragon was wrath with the Woman* [i. e. the pure Church;] *and he went to make War* [by means of the Beast, *chap.* 11. 7. to whom he gave his Authority, *chap.* 13. 2] *with the* [small] *remnant* [34] *of her seed*, [i. e. the Witnesses who became visible by separating from the Apostasy, *chap.* 11.] *which keep the Commandments of God* [purely and entirely without additions, and corruptions;] *and have the Testimony of Jesus Christ* [which is the Spirit of Prophecy, *chap.* 19. 10. i. e. are Witness Churches *chap.* 11. 3.]

[34] The *Seed* of the *woman* are plainly *the Witnesses* (Chap. 11.) which small Remnant was warred with and killed, whilst *the Church* in general, or *the Woman*, was preserved by God

CHAP.

CHAP. XIII.

The Text.

1 *AND I* [John] *stood upon the* [1] *sand of the Sea, and saw* [in Vision,] *a* [2 wild savage] [3] *Beast* [*i. e.* an Idolatrous, cruel and persecuting Body of Men, under a Chief Head;] *rise up out of the* [4] *Sea* [*i. e.* taking its beginning out of the Commotions and Confusions of Nations and People, *Dan.* 7. 2 3] *having seven* [5] *heads* [or Forms of Government, *Chap.* 12, 3. 17, 10] *and ten horns* [or Kingdoms, *Chap.* 5, 6. 12, 3. 17, 12.] *and upon his horns ten* [6] *crowns* [or Diadems, to denote their Soveraign Power;] *and upon his heads the name of Blasphemy* [signifying that they were Idolatrous Governments, *Chap.* 2. 9.]

Annotations on CHAP. XIII.

[1] The most proper place to receive a *Vision of a Beast* rising out of *the Sea*.

[2] So the Word should be translated; for it is of a distinct signification from ζῶον; which also ought to be rendred *Living Creature*, and not *Beast*.

[3] It appears plainly from *Dan.* 7. 3, 17, 23. that this is the true (*a*) Scriptural Notion of *a Beast* in *general*.

(*a*) *See* Grotius *on* Dan. 7. 3. Mat. 20. 26. Moor's *mystery of Iniquity*, *Part* 2. *in the Word* Beast.

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4 This is taken from *Dan.* 7.3. where *Four great Beasts*, or *Kingdoms*, are represented as *coming up out of the Sea*, upon which *the Winds had striven*; whereby a *Troublesome state of Affairs* is aptly signified; out of which *Empires* and *Kingdoms* have generally risen. See num. 6.

5 From hence it appears evidently, that this *Beast* is the *Roman Empire*, which was under *seven Forms of Government*. See on *Chap.* 12, 3. 17, 10.

6 These *Horns* are *the Kingdoms* into which the *Roman Empire* was divided; as appears from *Chap.* 17. 10. which are here represented as *Crowned*, to denote that this was the State of the *Empire*, under which that Division should come to pass; whereby it is distinguished from the State of the *Empire*, given as *Pagan*, in the foregoing *Chapter*, where its *Ten Horns* are *not Crowned*. For although Prophecy, with Respect to the Vision in *Daniel*, (*Chap.* 7. 8.) generally represents *the Fourth Beast*, or *Roman Empire*, in its *full* and *compleat Portraiture*, as well with Relation to what it was to be, as to what it actually was at the time of each *Vision*; yet that a *distinction of the Times* of its *particular States* and *Conditions*, might be the better observed, each Representation is generally diversified by some particular circumstances relating to it: Whereupon the *Ten Horns* are represented as *Crowned*, to shew, that this was *the Beast with which the Ten Kings were to receive Power*. From whence it appears, that *this Beast* is the *Papacy*, as is shewn on *Rev.* 17. 12. which also rose out of *the Sea*, or out of the Confusions of the *Roman City* and *Empire*; when it was cast, like a *burning Mountain*, into the *Sea*, *Chap.* 8. 8. It being plain from (*a*) *History*,

(*a*) Morney du Plessi's *Mystery of Iniquity*. *pag.* 81, 85.
Heidegger. Histor. Papatus, *pars* 1. *cap.* 2.
Bp. Overal's *Convocat. Book*, *pag.* 291, 292.

that

that the *Papacy* rose upon the *Ruines of the Empire*; which beginning with the the Invasions of *the Northern Nations*, about 400, we may well date its *first rising out of the Sea*, from about that time; when (*a*) *Jerom* expected *Antichrist*; whom (*b*) he, and the Ancient Fathers believed should rise upon the *Fall of the Empire*; which they took to be the τὸ κατέχον, or that which *withheld the Man of Sin*.

2 *And the Beast which I saw was* [in its Body,] *like unto a* [7] *Leopard* [which represents the *Grecian* Monarchy, *Dan.* 7. 6] *and his Feet were as the Feet of a* [7] *Bear* [the Emblem of the *Medo-Persian* Monarchy, *Dan.* 7. 5.] *and his Mouth as the Mouth of a* [7] *Lion* [which was the Symbol of the *Babylonian*, or *Assyrian* Monarchy, *Dan.* 7. 4.] *and the* [8] *Dragon* [*i. e.* the *Pagan Roman* Emperours, *Chap.* 12. 3, 9, 13.] *gave him* [*i. e.* the Beast] *his* [9] *power* [*i. e.* his Diabolical Arts and Forces to entice, and constrain Men to Idolatry;] *his* [10] *Seat* [or Throne; *i.e.* his Imperial Seat at *Rome*;] and [his] *great* [11] *Authority* [Rule, or Government.]

[7] [7] [7] From hence it appears, that this was the *Fourth*, or *Roman Monarchy*; because it is represented, as made up of *the Three* former; whose *People* and *Nations* it conquered, and out of whose *Ruines it grew*; and because it had *all the evil Qualities* and *Properties* of *Subtilty* and *Cruelty*, which are thought to be (*c*) signified by these *Beasts*: which *Fourth Beast* having no *shape* in *Daniel*; has here one given it, in which *the Parts* and *Shapes of the Image*, and *the Beasts* in *Daniel*, are united into one *Fourth Beast*. Only

(*a*) Epist. ad Gaudentium, & in Præfat. ad libr. Didym. de Sp. S. *where by the* Seething Pot out of the North, *he understands the* Northern Nations.
(*b*) *This is confessed by* Bellarmine de Roman. Pontif. 3. 5. *See* Mornay's *mystery of Iniquity*.
Downham *of Antichrist*, B. 1. c. 3.
Dr. Cressener's *Append. to his Demonstrat. of the* Apocal.
(*c*) *See the Interpreters on* Daniel 7.

it

it is to be obſerved, that *the Order* of *the Parts of this Beaſt* is contrary to that in *Daniel*; the *Leopard* being placed *firſt*, becauſe it repreſented the *Grecian Monarchy*, which *immediately* preceded the *Roman*; which this Beaſt was like unto in its *Body*, as it was in its *Mouth* to *the Lion*; which correſponds to the *Head of the Image*; and in its *Fore-Feet* to *the Bear* (whoſe *ſtrength* lies in his *Fore-Feet*) which anſwer to *the Arms of the great Image*, as *the Hinder-Feet* or *Legs* do to its *Legs* and *Feet*; the proper ſituation of *the Fourth*, or *Roman Monarchy*: And the *Dragon* anſwers exactly to the *firſt appearance* of the *Fourth Beaſt*, *Dan.* 7.7. and *the Beaſt it ſelf*, with its *Ten Kings*, to *the Ten Horned appearance of that Beaſt*, and *the Little Horn* amongſt them, *Dan.* 7.7, 8. Theſe being but ſeveral *Symbols* and *Hierogliphicks* of one and the ſame thing; *viz.* of *Four ſucceſſive Univerſal Monarchies.*

[8] By *the Dragon* is meant (as hath been before obſerved on *Chap.* 12.3.) the *Imperatorial Pagan Power*, or the *Heathen Emperours of Rome*, the *ſixth Head*; as under the Influence of *Sathan*; who is mentioned chiefly with reference to the *Roman Monarchy*, in this *Prophecy*; which has the *Character* of *Satanicalneſs*, above all the reſt.

[9] Here the Succeſſion of *the ſeventh Head*, or *the Antichriſtian King*, to the *ſixth Head*, or *the Pagan Emperours*; is deſcribed by *the Dragon*'s giving him his *Power*: which came to paſs at *A. D.* 476. when *the Chriſtian Emperours*, the *ſeventh King* (but no *Head*, as is ſhewn on *Chap.* 17. 8--13.) ceaſed, and *the Antichriſtian King* ſucceeded. And the latter is repreſented as *receiving* Power from the former, by *immediate Succeſſion*, although there were about an *hundred and Fifty Years* diſtance betwixt them; becauſe it was the next immediate *Head* to it, although not *the next King*; who being a *Chriſtian one*, is of no account in the Annals of *the Beaſtian Kingdom*; as the *Jews* and *Eaſtern People* were wont to omit the *Hiſtory* and *Chronology of Uſurpers*: and be-

becauſe the *Dragon*'s *Antichriſtian Succeſſor* was then in *Being*, although *withheld* from his *actual Succeſſion* by *the Chriſtian Emperours*; according to 2 *Theſ.* 2. as is fully ſhewn on *Chap.* 17. And *the Dragon* is ſaid *to give his Power to the Beaſt*: that is, *ſecretly to conſent*, and *willingly to reſign it to him*; becauſe of the *inſenſible Change of Paganiſm* into *Antichriſtianiſm*; and *the Agreeableneſs* betwixt them.

[10] This being a *Roman Beaſt*, *the Seat* or *Throne given it*, muſt be at *Rome* too: Which was by a wonderful Interpoſal of Providence, kept, as it were, empty for *the Beaſt*; *Conſtantine* removing from thence to *Byzantium*; and *the Weſtern Emperours*, reſiding moſtly at *Milan*, and *Ravenna*; by which means the Power of *the Papacy* encreaſed at *Rome*; and *the Dragon* made ſure of his *Seat for his Succeſſor*: which he began to do as ſoon as he perceived that he muſt depart; by ſo influencing *Dioclefian* and *Maximian* (under the diſpoſals of Providence) that the one ſhould live at *Milan*, and the other at *Nicomedia*, and reſign *the Empire* in thoſe Cities, and not at *Rome*. And this is a thing ſo evident from Hiſtory, that it is expreſly mentioned by *Laonicus* (*a*) *Chalcondylas*, an *Athenian*, (whom I mention, to ſhew, that it was a thing ſo notorious, that *Strangers* took notice of it) with this Notable Remark; *That the* Romans, *although Maſters of the greateſt Empire in the World*, *left* Rome *to the High-Prieſt, and paſſed into* Thrace *unto* Conſtantinople, *under the Conduct of* Conſtantine. After the Diviſion of *the Empire* into *Eaſtern* and *Weſtern*, *Rome* was ſo much neglected by the *Weſtern Emperours*, that there are frequent Complaints of that City in (*b*) *Claudian*, that *Milan* was preferred before it; and

(*a*) De reb. geſt. Imperat. Turcar. edit. Pariſ. *pag.* 3. Blondus inſtaurat. Rom. *lib.* 3. Steuch. Eugub. de Conſtantin. Donat. *lib.* 1.
(*b*) Sigon. de Imper. Occident. *lib.* 10. *pag.* 167. edit. Hanov.

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when *Auguſtulus* abdicated, *Odoacer* retired to *Ravenna*, leaving *Rome* to *the Papacy* (which came then into *ſucceſſion*) as its *proper Seat*; and although (*a*) *Theodorick* acknowledged, *that it was a Crime to be abſent from that City*; yet (as if a *Providential Fate* had determined him contrary to his own *Will* and *Choice*) he immediately, after a ſplendid *Triumph*, retired from it to *Ravenna*; where his *Succeſſors*, the *Gothick Kings* reſided. And it is further to be obſerved, that when the *Beaſt* ſucceeded into the *Dynaſty* (or *Power*) and *Seat of the Dragon*; that *Odoacer* called not himſelf *Emperour of Rome* (which was *the Seat of the Beaſt*) but *King of Italy*; and that although there have been, ſince the Time of *Auguſtulus*, the laſt *Emperour of Rome*, *Kings of Italy*, *Roman Emperours*, and *Kings of the Romans*; yet there hath been no Supream Governour who hath had the *Imperial Title* of *the City of Rome* it ſelf, at leaſt for any long time, but the *Pope*; who is peculiarly ſtyled, *the Pope of Rome*; and hath the Supreme Government of it. See more on *Chap.* 17.

[12] This refers to the *Authority* the *Pope hath in the Empire*, in Union with *the Ten Kings*, of whom he is Head. See on *Chap.* 17.

3 *And I ſaw* [12] *one of his Heads* [to wit, the Sixth, the *Pagan* Emperours;] *as it* [13] *were, wounded* [or ſlain] *to death* [by the Chriſtian Emperours;] *and his* [to wit, the Beaſt's] *deadly wound* [in its ſixth Head;] *was healed* [by its ſurvival in the ſeventh Head, which ſucceeded it. See *Verſe* 14. and *Chap.* 17. 8, 11.] *and all the* * *World wondred after the Beaſt* [*i.e.* were wonderfully taken with him, and followed him with implicit Conſent and Applauſe.]

(*a*) Sigon. ibid. *lib.* 16. *pag.* 271.

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[12] It is evident, by comparing *Rev.* 17. 8...13. with this *Verſe*, that by this wounded Head, muſt be underſtood the *Pagan Emperours*, the *ſixth Head*, wounded by the *Chriſtian Emperours*, the *ſeventh King*.

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(*a*) Arethas in locum.
(*b*) Dr. Cave's *Introduct. to Vol.* 2. *of the Lives of the Fathers.*

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troduced ſo like that under *the ſixth Head*, that its *Riſe* is here deſcribed rather by the *healing of an Old Wound*, than by *the Succeſſion of a New Head.*

* Here is ſet forth *the Extent of the Beaſt's Kingdom*; *the whole World* being ſaid to be his *Followers* and *Admirers*; which the Defenders of the *Papacy* make to be a Note of *their Church*: who are wont (as hath been well (*a*) obſerved) by the juſt Judgment of God, to attribute thoſe things imprudently to *the* Papacy; which are the *Apocalyptick Marks of Antichriſt.*

To *wonder after him*, may alſo imply *the implicit Faith* and *blind Devotion paid to the* Papacy; which is uſually the *Effect* of a *groundleſs Wonder*, and an *Admiration of Mens perſons.* And here we may obſerve, that it is foretold, that Defection from *Truth* ſhall be *Univerſal.*

4 *And they* [that wondred after the Beaſt, which were a very great multitude;] *worſhipped the* [10] *Dragon* [or Roman Pagan Power or Monarchy;] *which gave* [his] *power unto the Beaſt* [i.e. they obeyed a Roman Pagan Diabolical Power in an Antichriſtian Succeſſor;] *and they* [15] *worſhipped* [and were ſubject unto,] *the Beaſt* [i.e. the [16] Roman Empire under its ſeventh Head the Papacy, as Imperial and Monarchick;] *ſaying*, [17] *Who is like unto the Beaſt* [in Eminency and Excellency?] *who is* [18] *able to make War with him* [i.e. reſiſt or withſtand his Power?]

[14] It was one and the ſame *Roman Monarchy* under *the Dragon* and *the Beaſt*; becauſe they had both *the ſame Imperial Seat* at *Rome*; upon the continuance of which a *Monarchy* is continued in the Account of Prophecy: and becauſe they were both influenced by the ſame *Draconick* and *Devilliſh Temper* and *Spirit*; whereby they became *One Body*; *the Dragon* living in, and being worſhipped in the *Beaſt*: Whence it is that *the Beaſt* has but one and the ſelf ſame *Body* under all its *Heads*; it being repreſented as *One Beaſt*, with divers diſtinct *Heads*; each of which Head alſo may be called a *Beaſt*, by a *Synecdoche*, or a *Figure*, whereby what belongs to the *whole*, may be attributed to an *eminent part.*

[15] To *Worſhip* denotes alſo (*a*) *Subjection*, in Scripture; becauſe Subjects were wont to *adore*, or *proſtrate* themſelves to their *Princes* and *Superiors* in the *Eaſtern Countries*: As the Subjects alſo of the *Popes* do; who are not approached unto without (*b*) *Adoration*; and are placed on the (*c*) *Altar* after they are choſen, to receive *the Adorations of the Cardinals*, and others preſent.

[16] *Beaſt*, abſolutely taken, ſignifies,
(1.) The *Roman Empire with all its ſeven Heads.*
And (2.) The State of the *Roman Empire*, under the *ſeventh Head*, and *Eighth King*, the *Papacy*; which is the general Acceptation of *the Beaſt* in this Prophecy.

[17] This is an Expreſſion frequently made uſe of in (*d*) Scripture, to denote God's *peerleſs*, and *appropriated Supereminence*; and conſequently his *appropriated Worſhip.* And by it is very appoſitely ſet forth *the* (*e*) *extravagant*, *prophane* and *blaſphemous Titles* and *Prerogatives* given to *the Pope* by his Followers; who make as if he were ſomething more than

(*a*) Rivet. *Tom.* 3. *pag.* 583.

(*a*) Grotius *in locum.* Gen. 37. 7, 8.
(*b*) Rivet. *Tom.* 3. *pag.* 576, 577.
Fouli's *Romiſh Uſurpat.* B. 1. 4.
(*c*) Ceremonial. Roman. *Sect.* 2. *cap.* 2.
And Sir Paul Rycaut's *Preface to the Lives of the Popes.*
(*d*) Exod. 15. 11. 1 Sam. 2. 2. 1 Chron. 17. 20.
(*e*) Rivet. & Foulis *ubi ſupra.*

Humane; calling him *their* (*a*) *God*, and *Christ's Vicar*, and attributing to (*b*) him *Infallibility*; all which is signified here by this Phrase; which is not unlike the *blasphemous* Expressions of *Rabshekah*, 2 Kings 18.

[18] This most (*c*) Kings and Kingdoms have found to be true in their Contests with *the Papal Omnipotency*; as some of their Admirers have called it.

5 *And there was given unto him* [by the Devil, God permitting, and ordering things accordingly, upon mens willful blindness:] *a mouth* [19] *speaking great things* [i. e. a Faculty of impudent lying and boasting concerning his own Power and Infallibility, in Decrees, Anathema's, and the like;] *and blasphemies* [i. e. Idolatrous Decrees;] *and power was given unto him to continue* [20] *Forty and two Months* [of Years.] See on *Chap.* 11. 2.

[19] This Phrase is taken from *Dan.* 7. 8, 11, 20, 25. 11, 36. where it is *the Character of the Little Horn*, and *the Antichristian King*; from whence it also appears, that this Beast is an *Antichristian one*: and that this also is a *Mark of the Papacy*, clearly appears, from their (*d*) extravagant Titles, and Decrees and Pretences to Universal Power.

[20] ποιῆσαι (*e*) when joyned with a word signifying any *space of Time*, denotes in Scripture *the continuance of it*.

(*a*) *In* Gloss. extravag. River. Tom. 3. *pag.* 518. *confessed by Father* Walsh, *the Author of the Controversial Letters, and other honest* Romanists.

(*b*) *See Mr.* Dodwel's Fundamental Principle of Popery; *where it is proved that this must necessarily be the fundamental principal of their Communion; although it be denied by some of them.*

(*c*) *See* Fouli's *Romish Usurpat. Mr.* Dodwell's *Considerat. of present concernment.* Math. Paris, *Anno* 1245 ——Imperatorem Fredericum conculcavimus; & quis es tu qui nobis temere credis resistere? *Graseri* Histor. Antichrist. *pag.* 176. Omnes Principes fortunam irritasse qui cum Papa certarunt.

(*d*) *See the Authors quoted on num.* 16. *The Canon Law, the* Bullarium Romanum, *and the Authors who defend the Papacy, and the Court of* Rome.

(*e*) *Grot. in* Jac. 4. 13. Mede in Locum.

6 *And*

6 *And he opened his Mouth* [with great boldness and arrogance;] *in Blasphemies* [or Idolatrous Expressions;] *against God* [Dan. 7 25.] *to* [21] *blaspheme his Name* [or Essence;] *and his* [22] *Tabernacle* [i. e. Christ's Humane Nature, and his Church;] *and them* [23] *that dwell in Heaven* [i. e. Saints and Angels.]

[21] By making Images of God, which is called *Blasphemy* or *Idolatry*, in Scripture. See *Chap.* 2. 9. *num.* 19.

[22] The *Humane Nature of Christ*, is called in (*a*) Scripture *the True Tabernacle*, in which the *Divinity*, as it were, *sojourned* here upon *Earth*. And *the Church* also may be represented by a *Tabernacle* (as it is called, *Ezek.* 23. 4. *Rev.* 21. 3.) because of its *wandring Wilderness-condition*, in expectation of its *Home*, and πολίτευμα in *Heaven*. The (*b*) first is blasphemed in the Papacy many ways, but especially by the Doctrine of *Transubstantiation*, and *the Idolatrous practises* consequent upon it; the latter by *Calumnies*, *Excommunications* and *Persecutions*.

It is the Opinion of a Learned Man, that by *Tabernacle* is here meant the State of *Saints* and *Angels in Heaven*, or *the Heavenly State*, in which Christ is said to *minister*, Heb. 8. 2. and through which he is said to have *passed*, (Heb. 9. 11.) to *the Holy of Holies*, the *very Throne of God*; which may also be the meaning of *Heb.* 10. 20. And this Interpretation he thinks to be most probable,

(1.) Because the *Humane Nature of Christ* is it self *the Minister of the Tabernacle*; and not the *Tabernacle* in which *the Ministration is performed*.

(2.) Because the *Heavenly things themselves* are to be purified and anointed (*Dan.* 9. 24. *Heb.* 9. 23.) and therefore are to be supposed to have been *prophaned* and *blasphemed*; that is, *Idolatrously abused*: and because such an Acceptation

(*a*) John 1. 14. Hebr. 8, 2. 9, 11. Col. 2. 9. *See* Dr. Hammond *on* John 1. 14.
(*b*) *See* Dr. Moor's *Mystery of Iniquity.*

of

of the Word *Tabernacle* here is more agreeable to what is said in this Vision concerning the *Tabernacle of Testimony* being opened, and *the Tabernacle of God* being with Men; and with *Ezekiel's Visional Temple*, or *Tabernacle*; and with the *Divine Tabernacle* (*Chap.* 4.) the *Scene* or *Apocalyptick Stage* of these Visions. See *Chap.* 12, 1. 21, 3.

And (*lastly*) because Christ in his Humane Nature may be more significantly comprehended under the (*a*) *Name of God.*

[23] Who are blasphemed by *the Idolatrous Worship* of them, taught and practised in *the Church of Rome.*

7 *And it was given to him to make War with the Saints* [i. e. to oppose, excommunicate and persecute the Witnesses, *Chap.* 11, 7. and the Seed of the Woman, *Chap* 12. 17.] *and to overcome them* [*Chap.* 11. 7.] *and power was given him over all Kindreds, and Tongues and Nations* [i. e. to make Proselytes in all parts of the World, and to Rule and Govern the Kings and People of the Antichristian Kingdom, *Chap.* 10. 11.]

8 *And all that dwell upon the Earth* [i. e. the Apostacy;] *shall worship him* [i. e. obey, and honour him as an Infallible Head.] *whose* [24] *Names are not written in the Book of Life of the Lamb, slain from the Foundation of the World* [i. e. except those Living, Eminent and Excellent Members of Christ's Church, particularly known and designed by him to be effectually saved by his Blood; who was crucified in respect of the Divine Decree, Appointment and Agreement betwixt the Father and the Son, from all Eternity, *Phil.* 4 3. *Gen.* 3. 15. *Acts* 15. 18. *Gal.* 3. 17.]

[24] See on *Chap.* 3. 4, 5. These are the *Witnesses*, *Chap.* 11. *the seed of the Woman*, *Chap.* 12. 17. and *the Sealed ones.*

9 *If any man* [25] *hath an ear let him hear* [for what hath been now delivered in a Spiritual and Mystical manner, is very remarkable, and worthy the most attentive, and most serious Observation. See *Chap.* 2. 7.]

(*a*) John 1. 1, 18. *See* Mercer, *and* Pocock *on* Joel 2. 32. *and* Acts 2. 21.

[25] Here-

[25] Hereby (as hath been already shewn on *Chap.* 2. 7.) is intimated, that what has been delivered concerning *the Beast* in this *Chapter*, after an *ænigmatical* and *parabolical* manner (this being the Sentence made use of by our Saviour in the close of *his Parables*) is a Truth of the greatest importance; against which yet many would shut their Ears. And therefore all *Christians* are called upon seriously to consider, and weigh what is here delivered; and not to be driven from the profession of the pure *Faith*, by Fear of Punishment; nor wrought upon to follow the Beast, by *the splendid Baits of Greatness*, *Power* and *Authority*, or the *high* and *big pretences of Infallibility*, *Success*, and *Universality*; seeing it was foreseen and foretold by the Holy Spirit, that the generality of Mankind should be earthly minded, and should thereupon follow *the Beast*; and only a few chosen and beloved of God should escape this *Universal Corruption.*

10 *He that leadeth* [26] *into Captivity, shall go into Captivity: he that killeth with the Sword, must be killed with the Sword* [i. e all Antichristian Enemies shall be dealt with at last, as they have dealt with others, *Chap.* 19. 20, 21.] *Here is* [an occasion for the Exercise of] *the Patience and Faith of the Saints* [in bearing their Sufferings, and in believing and patiently waiting for their deliverance out of them, and the destruction of the Enemies of God, and of his Church. See on *Chap.* 14. 12.]

[26] Here is a plain reference to the *Beast's*, and the *False Prophets* being *taken Captive*; and to the *slaughter of the Remnant by the Sword*, Chap. 19. 20, 21. For as the *Prophets* of old were wont to comfort the People of God when in Captivity, and under great distress, by Denunciations of *Ruine and Destruction to their Enemies*; so does the Holy Spirit here revive the *persecuted Saints*, by telling them that their *Persecutions should have an End*, and that the *Apostasy* which now domineered, and blasphemed the Holy Name of God, should at last be *abolished*, and utterly *destroyed*; according

cording to the just and righteous Judgment of Almighty God, who recompenses Tribulation to them that trouble his Saints, 2 *Thes.* 1. 6, 7. *Isa.* 33. 1, 2. *Ezek.* 39. 10. *Matth.* 7, 2. 26, 52. But yet they are commanded to have *Patience*; for although the Judgment is certain, yet it will not be so soon as they might expect, *Hab.* 2. 3, 4. *Matth.* 21. 19--24.

11 *And I beheld another* [27] *Beast* [i. e. another Persecuting, and Idolatrous Body of Men under Superiors;] *coming up* [silently, slowly, and by degrees, as feet of Clay,] *out of the* [28] *Earth* [or Apostasy;] *and he had two* [28] *Horns* [Potentacies or Powers;] *like a Lamb* [29] [i. e. seemingly Christian;] *and he spake as a* [30] *Dragon* [i. e. was in his Doctrines, Decrees, and Practises, Antichristianly Idolatrous, and Persecuting.]

[27] This *Beast* is different from the former, as appears from his *Original*, *Shape*, and the other *Characters* here given of him; called therefore *the other Beast*; as being a distinct Beast from that whose Succession the Prophecy was describing.

[28 28] The former Beast rose up out of the *Sea*; thas is, *the Commotions and Divisions of the Empire:* This rises as things grow out of the Earth, silently, and by degrees. And as by the former Beast, the Papacy as *Monarchick* and *Imperial*, was fitly represented; so in this Type there seems to be a signification of *the Apostate Hierarchy*, or of the whole Body of the *Ecclesiasticks*, as *Antichristian*; as appears,

(1.) From the Account here given of its *Original*; *viz.* that it was out of the *Earth*; by which the *Apostate State of the Church* is signified in this Prophecy. For as the *Papal Monarchy* rose out of the Providential Commotions and Troubles of the Empire; so was the *Antichristian Power of the Clergy* founded upon the *Apostatizing Spirit of Diotrephes*, encreasing by degrees in the *Church*.

(2.) It

(2.) It appears, that some *Christian* Body of Men is signified by this *Beast*; because it is said to have *Horns*, like a *Lamb*, which is the Type of *Christ* in Scripture: By which Expression (*Horns* being the *Type of Powers* and *Potentacies* in Scripture) an *Apostate Hierarchy*, or a *Holy Government* (for so the Word signifies) acting under the sanctified pretences of *Christ's Authority*, and his *Religion*, and *in ordine ad spiritualia*, is very appositely set forth unto us.

And (3.) By this *Beast*'s being represented with *Two Horns*, is very aptly signified, *the whole Body of the Ecclesiasticks*, under *the Potentacy of the Ruling Clergy*, or *Hierarchy* of the *Two Divisions of the Empire*, into *East* and *West*: and withal there is an intimation given, that this Beast rose when the *Empire* was thus *divided*.

And (*lastly*) We may from hence conclude, that *this Beast* is not *The Antichrist*, who is represented as a *Monarch*, by *One single Horn* in *Daniel*; but a *Body Politick* (signified by *a Beast* in Prophecy) under *Two co-ordinate Powers*, or *Horns*; by which the *Hierarchy* of the *Eastern* and *Western part of the Empire*, before the *Pope* came to be *an Horn*, or to have his *Antichristian Supremacy*, is very fitly typified: especially the *Eastern*, and *Western Patriarchates*; which were a *meer Usurpation* in *the Church*; arising from the *honour of precedency*, which *the Metropolitans of the Chief Cities*, gained upon *Constantine*'s new modelling of the *Empire*; which (as Bishop (*a*) *Parker* speaks) *quickly became a Stirrup to Ambition, to mount into a Superiority of Power and Jurisdiction:* And although there were many Contests betwixt the *Eastern* and *Western* Bishops, yet (as the same Learned and Judicious Person has observed) the *Patriarchal*

(*a*) *An account of the Govern. of the Christian Church for the first six hundred years* pag. 192. 310. *and from* pag. 188. *to the end of that Book.*

Uſurpation firſt began at Conſtantinople, *and the Supremacy of the Church of* Rome *was founded meerly upon the Ambition of the Church of* Conſtantinople. Which Words are an excellent Comment, upon this, and the following *Verſes*, as his whole Diſcourſe there is; wherein is proved, that the *Eaſtern Horn*, or *Hierarchy*, as well as the *Weſtern*, was the Chief Cauſe of advancing *the Beaſt*, or *the Papacy*, to its *Kingdom*.

29 Chriſt is typified by a *Lamb* in (*a*) Scripture; the *Emblem of Innocency*, *Meekneſs* and *Purity*: And here is intimated, that this is an *Antichriſtian Beaſt*, becauſe of its having ſomething of a *Lamb* in it; the *Devil* not being able to introduce *Antichriſtianiſm*, but under *the Maſk of Chriſtianity*, and under a pretence to (*b*) *Myſtery*, *Godlineſs*, and (*c*) *Humility*; by which ways it was at firſt brought into *the Church*, and is ſtill kept up in it.

30 Here is ſignified, that this Beaſt was a *Pagano-Chriſtian Beaſt*, and a *perſecuting one*; becauſe he ſpake and acted like *a Dragon*, the *Type of* Paganiſm *and Perſecution*; whilſt his *Pretences* were the *Authority and Honour of Chriſt*; the *Advancement of Unity and Peace*, and *a Zeal for God's Glory*; and a *reducing of Men* by *Lamb-like*, i. e. *innocent* and *gentle Methods*; a Phraſe much uſed by the *French Clergy*, in their Speeches to their *King*, upon his *barbarous proceedings* againſt the *French Proteſtants*.

12 *And he* [i. e. the Hierarchy] *exerciſed all the Power of the firſt Beaſt* [or the Roman Idolatrous Monarchy,] *before* 31 *him* [and in favour of him; for his Honour, and by his Conſent;] *and*

(*a*) John 1. 29, 36. Acts 8. 32. 1 Pet. 1. 19.
(*b*) *See* Dr. Moor's *myſtery of Iniquity.*
(*c*) *The Popes, whilſt they give themſelves the humbleſt Titles, make the Proudeſt Claims; and under the Name of* Servus Servorum, *make themſelves Princes of the World.* Bp. Parker, *ibid. pag.* 347. *with relation to* Gregory *the Great.*

cauſeth

cauſeth the Earth [or the Apoſtaſy;] *and them which dwell therein* [i. e. the Apoſtate Members of this Earthly and Worldly Church, the Gentiles, the Subjects of this Hierarchy, *Chap.* 11. 2.] *to worſhip* [*Verſe* 4. 8.] *the firſt Beaſt, whoſe deadly wound was healed* [i. e. the Roman Empire under the ſeventh Head, and eighth King, *Verſe* 2, 23. *Chap.* 17. 8, 10, 12.]

31 From hence it appears,

(1.) That this was the *Hierarchy of the Roman Empire*, becauſe it exerciſeth Power *before the Beaſt*, or *in his preſence*; which *Beaſt* was the *Roman Empire*; as appears from its Deſcription before given.

(2.) That theſe *Two Horns*, anſwering to *the Two Feet* in *Daniel* (the ſame thing being fitly repreſented by *Feet* in *the Image of a Man*, and by *Horns* in the *Type of a Beaſt's Head*) and thoſe *Two Feet* coming not into Succeſſion until the Riſe of the *Ten Kings* (who are the *Ten Iron Toes* of it) which was not until *A. D.* 476. when *the Imperatorial Power ceaſed*, and *the Papal Succeſſion began* with its *Ten Kings*; it will follow, that this *other Beaſt* exerciſed not the Power of the firſt *Beaſt* until then.

(3.) That the *firſt Beaſt*, with its *ſeventh Head*, the Papacy, even when it was in Succeſſion as the *eighth King*, *A.D.* 476. yet did not then exerciſe its Power of its ſelf; as is plain from Hiſtory; in which it is notorious, that the *Papacy* attained not its *Supremacy* until *A. D.* 606. and that all that time the Hierarchy of *the Eaſtern* and *Weſtern Diviſions of the Empire*, exerciſed all its Power *before* it, by *miniſtring unto it*, as the Phraſe ſignifies, 1 *Sam.* 2. 18. or *in* (*a*) *its ſtead*, and *for its benefit*, as a kind of a Protector of it in its Infancy; and as the *Clayie part of the Feet of this Image*, upholding and ſuſtaining *the ſeventh Head*.

(*a*) *See* Grot. *on* Luke 4, 7. 24, 19.

(4.) Although *the first Beast* were before *the other Beast*, as the *first Beast* signifies *the Roman Empire*; whence it is called *the other Beast*, with reference to some *former*, or *first Beast*; yet as it is *the seventh Head*, they are *cotemporary*: the *Papacy*, and *the other Beast*, in that particular Notion, as *Feet of Clay*, coming into Succession together at 476. which yet were before *the first Beast*, as they were a *domineering*, and *aspiring Body of Men*, making way for the *Papal Kingdom*, during the time of *the Christian Emperour*, when *the Beast lay wounded*, and was *partly kept alive*, in an healing condition, by *them*; and as they were those who protected *the New King*, the *Papacy*, from his *Succession* at 476. until his *Supremacy*, at 606.

13 *And* [or for] *he doth great* [32] *wonders* [*i. e.* seemingly great, but really lying and counterfeit ones, 2 *Thessal.* 2. 9.] *so that he maketh* [33] *Fire to come down from Heaven on the Earth in the sight of men* [*i. e.* appeareth to worldly and apostatized Men, consenting to, and applauding the Cheat, to work as great Miracles as *Elias* did, 1 *Kings* 18. 33. 2 *Kings* 1. 10.]

32 *Lying Wonders* are one *Character of the Man of Sin*, given by the Apostle, 2 *Thes.* 2. 9. And accordingly it is notorious, that the great *Apostacy* was brought in by *the Lying Miracles*, *Fabulous Legends*, *Counterfeit Writings*, and *pretended Inspirations of the Clergy*, as Mr. (*a*) *Mede*, and others have proved. Bishop (*b*) *Parker* observes, that *the Constantinopolitan See* (which was afterward one of *these Horns*

(*a*) *Apostasy of the latter times*, B. 1. *Chap.* 2, 3, 4, 5.
Bishop Stillingfleet's Second Discourse in Vindicat. of the Protestant Grounds of Faith, Chap. 3. *his Discourse of Idolatry*, Chap. 4. *his Answer to Mr. Cresly's Epistle Apolog. Chap.* 2.

(*b*) *Account of the Government of the Church*, pag. 249. the right of the Emperours, in chusing the Pope, was gained from them by a pretence to Divine Inspiration. *Rycaut's Preface to the Lives of the Popes.*

when

when *the Clayie Feet* came into Succession) was first advanced by *the pretended Inspiration of Diodorus*, an *Old Doting Bishop*; and (*a*) *Aventinus* confesses, that in the time of *Gregory the seventh*, when *Antichrist came to his heighth*, *false Prophets* were very frequent: And accordingly *this very Beast* is called afterwards *the false Prophet.*

33 This is one of those Miracles which the (*b*) *Jews* require for proof, that a Prophet is sent from God: By which is intimated, that *this Beast* was permitted by God to do *great Signs*; and that withal he was of a *wrathful* and a *revengeful Spirit*, contrary to that of the Gospel; where *Christ* rebukes his Disciples for calling for *Fire from Heaven.*

14 *And deceiveth them that dwell on the earth* [*i. e.* the Pagano-Christian Worshippers, *Chap.* 11. 2.] *by the means of those Miracles which he had power to do in the sight of the Beast, saying to* [*i. e.* teaching, perswading, and commanding] *them that dwell on the Earth* [*i. e.* the Gentile Worshippers, *Chap.* 11. 2.] *that they should make an Image* [34] [of Universal, Roman, Persecuting, and Idolatrous Empire;] *to the* [Honour of] *the Beast, which had he wound by a Sword* [of the Christian Emperours, the seventh King, in its sixth Head, the Pagan Emperours;] *and did* [now] *live* [35] [in this Image.]

34 Here is an Allusion to *the Image* which (*c*) *Nebuchadnezzar* set up; which he made of *Gold*, to represent himself (who was *the Head of Gold* in the *great Image* he had seen in a Vision, *Chap.* 2. 38.) as *the sole Head*, and *Universal Monarch of the World*, as he was acknoledged to be in the *Titles* given him, *Verse* 45. or at least to be a *Figure of his Universal Monarchy*; of which a *great Image* is the Type in

(*a*) Annal. *lib.* 4, & 5. Downham *of antichrist*, lib. 1. pag. 110.
(*b*) Poli *Synops. in loc.*
(*c*) Dan. 3.

(*a*) *Da-*

(a) *Daniel:* which *Image* was alſo ſet up for Divine Worſhip, and is called *God*, at the 29*th Verſe*; all who refuſed to *ſerve*, and *worſhip it*, being ſeverely puniſhed: To all which Particulars there are clear References in this Chapter; and in the Uſurpations of the Popes, the Worſhip of *Images* introduced eſpecially by their means, and the great ſeverity uſed againſt all *the Witneſſes* (of whom *Shadrack*, *Meſhack* and *Abednego* were Types) who refuſed *to worſhip Images*, and ſubmit to the *Papal Supremacy*, which were the *Image*, and the *Gods* the Antichriſtianizing Hierarchy had ſet up.

[35] *Did live*, ſignifies *did revive*, or *recover*, as *Grotius* and *Vatablus* render the Word, and that *in* or *by* the *Image*; upon the making of which, the *Beaſt was perfectly cured*; his *Idolatry* and *Supremacy* becoming then *predominant*; whereas it was before but in its *Infancy*, and under *the Tutorage of the other Beaſt*; who was, as it were, a *Cardinal Patron*, to the *Beaſt* in its *Minority*, acting all things for him, and in his Favour; as thoſe *Cardinals* now do for *the Popes*, in their *decrepit Age*.

The ſixth Head, as it diſtinctly and particularly denotes *the Pagan Emperours*, was neither *healed* nor *revived*; the *Monarchy* paſſing from it to *the ſeventh Head*; although the Beaſt be repreſented in his entire Portraiture, to ſhew the Succeſſion of his *Heads*: but as it denotes, and is a part of the *Roman*, *Idolatrous*, *perſecuting Monarchickneſs*, in which *Beaſtianiſm* conſiſts; ſo it was revived, and healed, when the *ſeventh Head* attained *Idolatrous*, and *perſecuting*, as well as *Roman Power*: whereas during the *Chriſtian Empire*, although the Emperours had *Roman*, *Monarchick Power*; yet they were not *Idolatrous*, and *perſecuting* Powers, as the Pa-

(a) Chap. 2. 31-45.

gan were; whatſoever there was of *degeneracy*, or *perſecution*, upon other Accounts.

15 *And he had power to give* [36] *Life* [i. e. activity, and a power of working upon the Minds of Men,] *to the* * *Image of the Beaſt* [i. e. unto the likeneſs, and ſimilitude of the Pagan Roman Empire;] *that the Image of the Beaſt ſhould both ſpeak* [in Decrees and Canons;] *and* [alſo] *cauſe* [by its own power, and that of the ſecular Magiſtrate;] *that as many as would not worſhip* [obey, and be ſubject to,] *the Image of the Beaſt ſhould be killed* [by Excommunication, and the Temporal Sword, *Dan.* 3. 5, 6.]

[36] For this was not a *lifeleſs*, *dumb Idol*, like that of *Nebuchadnezzar*, or thoſe deſcribed, *Pſalm* 115. but was poſſeſſed with an *active*, and a *reſtleſs Spirit*, as ſome of *the* (a) *Idols*, and *Oracles* of old were. Or, *to give Life to the Image of the Beaſt*, may ſignifie, *the Revival of Paganiſm*; as *Life* ſignifies, *Chap.* 11. 11. and *Verſe* 14.

* The Devil being wounded in his Power, by the *Wound of the ſixth*, or *Pagan Head*; and knowing from the Prophecy of *Daniel*, that there was to be no other *Pagan Monarchy*, and *Draconick Head*, gave his Power to the *Beaſt*: But perceiving that *this Beaſt* was not able to deceive the World by a *pure Imperatorial Power*, and *a bare-faced Heathen Idolatry*; he wrought upon the *Gentile Worſhippers* (or *Antichriſtian Laity* newly converted from *Heatheniſm*, and retaining a great Love for the Magnificence and Cuſtomes of their former Religion) by means of *the other Beaſt*, or *the Antichriſtianizing Hierarchy*, to make an *Image* which ſhould be not only *to* the Honour of *the firſt Beaſt*, but ſhould be a Reſemblance *of* it. Now an *Image*

(a) See Dr. Hammond *on the place.*

be

(a) *Daniel:* which *Image* was also set up for Divine Worship, and is called *God*, at the 29*th Verse*; all who refused to *serve*, and *worship it*, being severely punished: To all which Particulars there are clear References in this Chapter; and in the Usurpations of the Popes, the Worship of *Images* introduced especially by their means, and the great severity used against all *the Witnesses* (of whom *Shadrack*, *Meshack* and *Abednego* were Types) who refused *to worship Images*, and submit to the *Papal Supremacy*, which were the *Image*, and the *Gods* the Antichristianizing Hierarchy had set up.

[35] *Did live*, signifies *did revive*, or *recover*, as *Grotius* and *Vatablus* render the Word, and that *in* or *by* the *Image*; upon the making of which, the *Beast was perfectly cured*; his *Idolatry* and *Supremacy* becoming then *predominant*; whereas it was before but in its *Infancy*, and under *the Tutorage of the other Beast*; who was, as it were, a *Cardinal Patron*, to the *Beast* in its *Minority*, acting all things for him, and in his Favour; as those *Cardinals* now do for *the Popes*, in their *decrepit Age*.

The sixth Head, as it distinctly and particularly denotes *the Pagan Emperours*, was neither *healed* nor *revived*; the *Monarchy* passing from it to *the seventh Head*; although the Beast be represented in his entire Portraiture, to shew the Succession of his *Heads*: but as it denotes, and is a part of the *Roman*, *Idolatrous*, *persecuting Monarchickness*, in which *Beastianism* consists; so it was revived, and healed, when the *seventh Head* attained *Idolatrous*, and *persecuting*, as well as *Roman Power*: whereas during the *Christian Empire*, although the Emperours had *Roman*, *Monarchick Power*; yet they were not *Idolatrous*, and *persecuting Powers*, as the Pa-

(a) Chap. 2. 31–45.

gan were; whatsoever there was of *degeneracy*, or *persecution*, upon other Accounts.

15 *And he had power to give* [36] *Life* [i. e. activity, and a power of working upon the Minds of Men,] *to the* **Image of the Beast* [i. e. unto the likeness, and similitude of the Pagan Roman Empire;] *that the Image of the Beast should both speak* [in Decrees and Canons;] *and* [also] *cause* [by its own power, and that of the secular Magistrate;] *that as many as would not worship* [obey, and be subject to,] *the Image of the Beast should be killed* [by Excommunication, and the Temporal Sword, *Dan.* 3. 5, 6.]

[36] For this was not a *lifeless*, *dumb Idol*, like that of *Nebuchadnezzar*, or those described, *Psalm* 115. but was possessed with an *active*, and a *restless Spirit*, as some of *the* (a) *Idols*, and *Oracles* of old were. Or, *to give Life to the Image of the Beast*, may signifie, *the Revival of Paganism*; as *Life* signifies, *Chap.* 11. 11. and *Verse* 14.

* The Devil being wounded in his Power, by the *Wound of the sixth*, or *Pagan Head*; and knowing from the Prophecy of *Daniel*, that there was to be no other *Pagan Monarchy*, and *Draconick Head*, gave his Power to the *Beast*: But perceiving that *this Beast* was not able to deceive the World by a *pure Imperatorial Power*, and *a bare-faced Heathen Idolatry*; he wrought upon the *Gentile Worshippers* (or *Antichristian Laity* newly converted from *Heathenism*, and retaining a great Love for the Magnificence and Customes of their former Religion) by means of *the other Beast*, or *the Antichristianizing Hierarchy*, to make an *Image* which should be not only *to* the Honour of *the first Beast*, but should be a Resemblance *of* it. Now an *Image*

(a) See Dr. Hammond *on the place.*

being not the *thing it ſelf*, but a *ſimilitude of it*, this *Image* muſt conſiſt in ſome *Likeneſs*, or *Reſemblance* of a *Univerſal*, *Perſecuting*, and *Idolatrous Empire*; in which the Nature of *Beaſtianiſm* is placed by Prophecy. Which was exactly fulfilled,

(1.) When the *Papacy* attained an *Univerſal Supremacy*; which yet being but an *Eccleſiaſtick*, or *Spiritual one*, or a *Temporal one* under an *Hierarchick Form*, erected after the Model and Platform of *the Civil Empire*; was indeed but a *Clayie Image*, or *Reſemblance* of the *Real* and *Subſtantial Power*, which *the Emperors* enjoyed; and wanted *the ſtrength of* (*a*) *Iron*, which is neceſſary to all Dominion; which the *Papacy* has not of it ſelf, but from the Iron and ſtrength of its *Ten Toes*, or of *the Kings* united under him, as a *Spiritual Head*. Such an *Image* did (*b*) *Boniface the Eighth* appear to be, when he rode in *Imperial Robes*, with a *Naked Sword carried before him*; one proclaiming with a loud Voice, *Ecce hic duo Gladii*; *Behold here are Two Swords*, the Spiritual and the Temporal; and when *to* (*c*) *make his infinite Soveraignty more conſpicuous and memorable to all Poſterity, he came forth one day amongſt the people, to be admired of them, with a Sword by his ſide, and a Crown upon his Head*; ſtrutting like an *Image* in vain *Pageantry*.

(2.) When a (*d*) *Pagano Chriſtian Idolatry* was eſtabliſhed; which is an *Image*, or *Repreſentation* of *Heathen Idolatry*.

(*a*) Dan. 2. 40—43.
(*b*) Abbas Urſperg. ad an. 1298.
Crakenthorp *of the Pope's temporal monarchy.*
(*c*) Overal's *Convocat. Book*, pag. 314.
(*d*) *Mr.* Mede's *Apoſtaſy of the latter times.*
Dr. Moor's *Myſtery of Iniquity.* part 2 lib. 1. 17.
Biſhop Stillingfleet's *Diſcourſes of Idolatry.*

(3.) This

(3.) This Image of *the Roman Imperialiſm* (which is chiefly repreſented by it) conſiſting of *Antichriſtianiſm*, as well as *Supremacy*, may be alſo lookt upon as an *Image of Chriſtianity*; as being the Counterfeit of it; aſſuming *Supremacy* under the pretence of *Chriſt's Soveraignty*, whoſe *Vicar* he pretends to be; and introducing a Religion which ſubſtitutes an *imginary counterfeit* Chriſtianity in the place of the *true* one, when it is indeed *oppoſite* to it; in which the *Nature of Antichriſtianiſm* conſiſts.

16 *And he cauſeth all both ſmall* [37] *and great, rich and poor, free and bond* [*i. e.* all, of all Ranks and Conditions, *Dan.* 3. 4, 5, 6.] *to receive a* [38] *mark in their* [39] *right hand* [*i. e.* to be obliged to engage, and act for him;] *or in their* [40] *foreheads* [*i. e.* or openly to avow, and own him, and his profeſſion.]

[37] A diſtinction of (*a*) perſons, in uſe in *the Roman Empire*, comprizing all Ages and Conditions.

[38] As the *Followers of the Lamb* have *their Seal* or *Mark*; ſo have the *Followers of Antichriſt*: whereby is denoted his Propriety in them, their Service of him, and their open profeſſion of his Name or Doctrine, by which they are to be known and diſtinguiſhed from others. An Expreſſion taken, as (*b*) *Criticks* think, from *the Marks*, which the *Romans* were wont to put upon their *Poſſeſſions*, *Slaves* and *Soldiers*; but may be rather an Alluſion to *Cain*'s *Mark*; or (which ſeems to be moſt probable) to the (*c*) χάραγμα, or *Mark* of an *Ivy-leaf*, which *Ptolemy Philopator* cauſed to be burnt with Fire upon the Bodies of *thoſe Jews* who were to enjoy the priviledges of the Common people of *Ægypt*; in token of

(*a*) Grot. in Locum.
(*b*) Grot. Ham. Poli *Synopſ.*
(*c*) 3 *of* Maccab. *See* Grotius *on that place, and* Hammond *on this Verſe.*

their being the Servants and Worshippers of *Bacchus*: For the same Word (χάραγμα) is used in both places; and several passages of the Books of *Maccabees* have been before alluded to in this Prophecy, as hath been already (*a*) observed, concerning the Story of *Antiochus*; those *Apochryphal Books* being preserved (as Dr. (*b*) *Beverley* has ingeniously and judiciously observed) not without a Design of Providence, and put into the Canon of the *Church of Rome*; That a *Prophet of their own, or a Scripture of their own Canonizing, might be a Witness against them.*

[39] The *Right hand* being most in use, and the strongest, denotes *Action:* whereupon God commanded the *Jews* that the Law should be a sign unto them upon their *hands*; that is, should be *obeyed* and *kept by them.*

[40] That is, that they should not be ashamed of professing his Doctrine, but should make their Relation unto him be as open, and as remarkable, as if it had been written upon their *Foreheads*; as the *Jews* were commanded to have the *Law* upon their *Foreheads*, and betwixt their *Eyes*, Exod. 13. 9. *Deut.* 6. 8---

17 *And* [he causeth also] *that no man might* [41] *buy or sell* [*i. e.* partake, or dispose of any Advantages or Preferments;] *save he that had the mark* [*i. e.* was engaged in his Cause and profession, and was active in it;] *or the Name* [*i. e.* [42] Nature] *of the Beast, or the Number of his Name* [*i. e.* the Number which shall shew his Nature.]

[41] This Phrase has a relation to the Commodities, or Merchandizes of the *Beast's Kingdom*, and the *Priviledges of*

(*a*) *Pag.* 203, 204.
(*b*) *Scripture Line of Time, part* 2. *pag.* 43, 44.

his

his City; reckoned up, *Chap.* 18. of which *the Papacy* debars all Men, by (*a*) *Excommunications*, *Interdictions*, and *Civil Penalties*, who will not own and profess its Doctrine. And here is a further Allusion to the Story of *Ptolemy Philopator*, in the Book of *Maccabees* before quoted; (who seems to be a *Type of Antichrist*, as *Antiochus* is confessedly owned to have been) who took away from all those *Jews* the Priviledges belonging to *Alexandrians*, which they before enjoyed, who would not embrace his Idolatrous Religion; and admitted only those into his *Court*, and the higher Rank of Citizens of *Alexandria*, who would be initiated into it; thrusting even the *Jews*, who complyed so far as to take the *Mark* of *Bacchus*, into the Inferiour Rank of the *Vulgar Ægyptians*; which is an Instance exactly agreeing to the Proceedings of *the Antichristian King*, as all (*b*) History testifies.

[42] So (*c*) *Name* signifies in Scripture; as Divines usually shew on the *first Petition of the Lord's Prayer.*

18 *Here is* [what requires, and will exercise] [43] *Wisdom*; *let him that hath understanding* [in such matters;] *count* [44] [or calculate.] *the number of the* [45] *Beast* [*i. e.* the Number which shall shew when he became an Idolatrous Beast;] *for it is the Number of* [46] *a man* [*i. e.* such an one as Men of Wisdom and Understanding may, and are wont to calculate;] *and his number is six* [47] *hundred threescore and six.*

[43] By *Wisdom* is meant here, such *Wisdom* or *Skill* as the *Ægyptians*, and the *Skillful Jews*, and other Wise Men of the

(*a*) *Vid.* Poli *Synops. in locum*, & Medum, Brightman.
(*b*) *See* Foulis *of Popish Usurpations.*
(*c*) Hammond *on Matth.* 2. 23.
Mr. Mede *Disc.* 2.

Eaſtern Nations had; and for which *Moſes* is ſo renowned in Scripture, *Acts* 7. 22. of which, *Knowledge in* (*a*) *Numbers* was none of the leaſt. And that ſuch like *myſtical* and *obſcure Knowledge* was anciently called *Wiſdom*, is plain from the Author of the Book of *Eccleſiaſticus*, who tells us (*Chap.* 6. 22.) that *Wiſdom is according to her Name*, (ΞοΦία) *not manifeſt* unto many; alluding (as *Philo* alſo often does) to the (*b*) *Etymology* of the *Greek* Word; as if it were derived from the *Hebrew* צפה which ſignifies to *cover*, or *hide*.

44 ψηφισάτω; which word ſignifies to *calculate*, as *Arithmeticians* were wont to do of old, with *Stones* or *Counters*.

45 The *Number of his Name* ſeems to denote *the Number which ſhall ſhew his Nature*, *Eſſence* and *Being*; *Name* and *Thing*, to *be*, and to be *called*, being very frequently uſed promiſcuouſly in Scripture: and *the Number of the Beaſt* ſeems to be different from that of his *Name*; and may ſignifie the *Number* which ſhall ſhew *the Time of his becoming The Beaſt*; as will appear more clearly in the following Annotations.

46 Hereby is not ſignified, that *Antichriſt is a Man*; but that it is *the Number of Man* (ἀνθρώπε, not τȣ̃ ἀνθώπȣ,) or of the ſame kind that other *Numbers* are, which Men make uſe of; as *Iſaiah* (*Chap.* 8. 1.) is commanded to *write with a Man's Pen*; that is, with *ſuch a one*, and in *ſuch Characters* as are in uſe amongſt *Men*; and as the Word is uſed, *Chap.* 21. 17.

(*a*) *See* Bongus *de Numeris*, Meurſius *de denario* Pythagorico, Wendelinus, *and other Authors, who have written of* Pythagora's Tetractys.
Grot. *in* Act. 7. 22.
Hammond. *on* 2 Tim. 3. 8.
Dr. Moor's Cabbala.
Mr. Potter *of the Number of the Beaſt.*
(*b*) Dr. Moor's *myſtery of Iniq. part* 2. *lib.* 1. *cap.* 14.

47 The

47 The Man of Underſtanding is not bid to *calculate the Numeral Letters of the Beaſt's Name*; but to calculate 666. *the Number of the Beaſt*; which *Arithmeticians* know can be done no other way but by *extracting the Root of it*: which ſeems wholly to overthrow the conceit which (*a*) *Irenæus* has delivered from Ancient *Tradition*; that λατεῖνος (the *Numeral Value* of *the Letters* of which *word* make up 666.) is *the Name of the Beaſt*; and that the counting of the *Number of the Beaſt*, conſiſts in nothing elſe but in the counting of *the Value of the Letters of his Name*; which is no great piece of *Wiſdom* and *Underſtanding*. And although the *Authority* of *Irenæus* is not to be altogether contemned; yet it being notorious, that *he was miſtaken*, or *impoſed upon*, in ſome things, for which he vouches the *Traditions of Apoſtolical Men* (as particularly concerning our *Saviour's Age*, when he *died*) he is not to be followed, when there are ſo conſiderable Reaſons to be brought againſt the Opinion he relates, and thoſe from the very Text it ſelf. For beſides, that the *Numeral Letters* of ſeveral other *Names*, amount to 666. the *Apoſtaſy* is no where ſet forth unto us in *Prophecy*, under *Types*, which have any reference to the *Name of Latins*, but only to that of *Romans*; which has alſo ſwallowed up for a long time the other *Name*; which is now out of uſe.

And therefore I cannot but acquieſce in what Mr. *Potter* has ſaid in his Admirable Diſcourſe upon *this Number*; where he has ſhewn, that *the counting* of it conſiſts in the *extracting the Root of it*, which is 25; the *Number* (*b*) 25. being

(*a*) *Lib.* 5. *Cap.* 30.

(*b*)
25
25
125
50
625
41
666.

the

the *only Number*, which by being multiplied into it self, makes up the *Square Number* 666. when *the Fraction* (which is 41 in this Operation) is added to it; which is what is meant by *the Square Root of a Number*. And this Opinion I acquiesce in,

(1.) Because it is the only way of *counting*, or *calculating this Number*; and is withal a piece of *Ancient Wisdom* and *Understanding*; perhaps in use amongst the *Eastern Sages*, from whom the *Greeks* derived their Skill.

(2.) Because *the Root of it* 25, gives us *the Number of the Year*, when *the Beast first* had a *Name*, or a *Being*. Concerning which we are to observe, that *the Epocha* of all the Numbers in this Prophecy, are to be taken from the time of our *Saviour's Resurrection*, *A. D.* 33. to which if you add this Number, the *Conception of the Beast* will fall upon *A. D.* 58. about the time in which the *second Epistle* to the *Thessalonians* (*a*) was written, when the Apostle affirms, that *the Mystery of Iniquity was working*. For as 12, *the Root of the Number of the pure Church*, may denote, that *the Church* continued *pure* until *Twelve Years after the Resurrection*, *viz.* until *A. D.* 45. so may also *the Root* 25. lead us after the same manner to *the Beginning of the Apostasy*, at *A. D.* 58.

(3.) Because *the Square Number* arising out of *this Root*, gives us the time when *the Apostasy* came to be *the Image of the Beast*. For if we add 666. to *A. D.* 58. the time of its *Conception*, we shall arrive to *A. D.* 724. when *the Beast* which rose about *A. D.* 600. (as hath been before observed) came to *his Manly Age*, *as an Idolatrous Power*; being then warmly engaged in *the War about Images*. Which Observation is much illustrated by the *Beasts* being represented as an *Image* in this *Chapter*; in which 25 may be considered as the *Root* or *Basis*; and 666 as *the Heighth of it*. And as *Nebuchadnezzar's Image* (*Dan.* 3. 1. the *Type of the Image* in this *Chapter*) was an *irregular Figure*, contrary to *the Rules of Proportion* (as *Interpreters* have shewn on that place) and consisted of *Sixes*, as this does; so is 25, *the Basis of this Image*, a *Surd Number*; out of which a *regular*, and *perfect Square* cannot arise, but one mixt with *Fractions*: to shew, that the *Apostasy* is in Truth an *Irregular Religion*; consisting of many *unequal Additions*; as 25 is an *uneven Number*, and 666. is not a *square* and *perfect Number*, arising out of 25 only; but is made up of *Fractional Additions*. Whereas, on the contrary, the Number 12. the *Root of the pure Church*, is an *even number*, making *One hundred and Forty Four Thousand*, its *Square*, *perfectly* and *entirely*; to shew *the Perfection*, *Entireness*, and *Agreeableness of its Doctrines*.

(4.) Except this be the meaning of the *Number of the Beast*, there will want an *anti-numerus*, or *opposite number* to *the number of Christ's Kingdom*; which is agreed on by all *Interpreters* to be 12. the *square Root of One hundred and Forty Four Thousand*; and thereby that graceful *Antithesis*, ἀντιθεσις, or *Correspondent Opposition*, which is observed in this Prophecy, betwixt the things which relate to *Christ's* and *Antichrist's Kingdom*, will be *violated* and *broken*; and *the Anti-Apostolicalness* of this *Church* will not be so appositely signified. *See Mr.* Potter's *Discourse*.

(5.) The Number 25. may very well be put to express the *beginning of Antichrist's Kingdom*; because it hath been always accounted, by *Sacred and Prophane Writers*, who have thought nothing of *Antichrist*, to *be mysteriously evil*; and to be an *Hieroglyphical Character of some unhappy, desperate, deplorable, and Apostatical Estate of Christ's Church*; *because it*

(*a*) 2 Ep. 2. 7. *thought by* Mr. Dodwell, *and* Dr. Cave, *to have been written* A. D. 49. *by* Bp. Pearson, A. D. 53. *and by several others*, A. D. 57.

is an oddly uneven number, which is unevenly measured by an odd Number; as Mr. *Potter* (*a*) hath proved out of *Jerom*, and others, in his Excellent Discourse on this Subject; an Exquisite Piece of *Mysterious Knowledge*. For which Reason also, 666 may be a Number expressing things belonging to *Antichrist's Kingdom*; because it consists of *Sixes*; a Number relating to the *Pagan Kingdom*, the *Sixth Head*; of which *Antichrist is the Image*: And also (as (*b*) *Grotius* observes) denotes *the Things of this World*; as *Seven* does *the Things of the Better World*, the *Kingdom of the Messias*.

(6.) The Number 25 is most admirably applicable to *the Antichristian Roman State*; it being the only *Conspicuous and Remarkable number* in that *Hierarchy*; describing the *Papacy* in its most *Essential Parts*; that *Church* having been Fatally led to lay its very *Foundations* upon it; it having at first *Five and Twenty Cardinals*, and its *Creed* consisting of *Five and Twenty Articles*, as *the Apostles* doth of *Twelve*; as Mr. *Potter* hath accurately shewn in these, and many other Particulars.

(7.) It may be observed, That as the Number 666. can by no means be made out of 12, whatsoever Number you *multiply* it by; so neither can *the Antichristian State* any way arise out of *the Apostles Doctrine*.

(*Lastly*,) The Number 666. consisting of *the same number* in all its *places*, from *Units* to *Hundreds*; is upon that account (as *Grotius* observes on the place) very Remarkable,

(*a*) *Chap.* 12.
(*b*) *On this Verse.*

according to the Opinion of the *Wise* Pagans, who made their *Vows* in the *same proportion*: And because it consists of an *entire* (*a*) *Senary of numbers*, arising by degrees from *Units* to *Tens*, and from thence to *Hundreds*; and that in a proportion very *agreeable*, by *the multiplication* of 6 by 10; so as that 6 are found 10 times in 60, and 60, 10 times in 600: it may from thence be thought to signifie *the seeming Comeliness* and *Proportion of the Antichristian State*; which is so great, that it is apt to deceive those who do not exercise *Wisdom, to discern things*; it being at first sight a Number more proportionable than 144, the Number of *Christ's Kingdom*. So necessary is it to *count numbers*, and *to extract the Roots of them*, by *stripping things of their Outward seeming Appearances*, although never so *Comely*; and searching into the *very intimate nature*, and *Essence* of them.

(*a*) Poli *Synopf. in locum.*

CHAP. XIV.

The Text.

1 AND *I looked* [or was in Vision];] *and lo, a Lamb* [*i. e.* Christ,] *stood* [to import his settlement in his Government, and his Rule and Defence of his people, *Psalm* 2. 6. *Mic.* 5. 4.] *on the Mount* [1] *Zion* [*i. e.* appeared in an exalted, and an established State, in his Kingdom; *Psalm* 48. *Mic.* 4. 1. *Heb.* 12. 22.] *and with him an* [2] *Hundred Forty and Four Thousand* [*i. e.* a Body of Apostolical Pure Christians, *Chap.* 7. 4.] *having his* [*i. e.* Christ's] *Fathers Name* [3] *written in their Foreheads* [*i. e.* openly adjudged by God, and professing themselves to be the true Followers of Christ. *See on Chap.* 7. 3.]

Annotations on CHAP. XIV.

[1] *Zion* (*a*) was *the Mountain*, or *upper part* of *Jerusalem*, on one side of which stood *the House*, or *Palace of David*; as *the Temple* did on *the North side of it*, called *Mount Moriah*; which was reckoned as a part of *Mount Zion*. This Mountain was taken by *David* from *the Jebusites*, whom the Children of *Judah* were not able to drive out, because of their *Unbelief*; and was the first *Exploit* undertaken by him, after his being anointed *King over all Israel*, upon the *Submis-*

(*a*) *Josh.* 15. 63. 2 *Sam.* 5. 1--10. 1 *Chron.* 11. 1---9. 2 *Chron.* 3. 1. *Psalm* 48. 2.

sion

sion paid unto him by *all the Tribes of Israel*, and their acknowledgment of *their being his Bone, and his Flesh*; wherein they were *Types of the Obedience* that *all Nations are to pay to Christ*; and of their becoming *Members of his Body, of his Flesh, and of his Bones*, Ephes. 5. 30. *David* took it *when he began to* (*a*) *Reign, being Thirty Years old*; according to the Age when *our Saviour began to preach*, gather *Members for his Kingdom*, and *cast out Devils*; as *David* also dispossessed *the* (*b*) *Jebusites*, and cast out their *Tutelary Idols*, the *Hatred of his Soul*; called by him and his Followers, by way of *Sarcasm* and *Contempt*, *the Blind and the Lame*; as *having Eyes, but seeing not, and Feet, but walking not*; according to the like Expression used by him, *Psalm* 115. When he had taken it, he fortified the *Strong Hold of it*; and afterwards built there, and made a *Beautiful City*, calling it, *the City of David*. In all which he was a *Type of Christ*, as that *Mountain*, *Strong Hold*, and *City*, were of *the Strength, Stability*, and *Beauty of Christ's Kingdom*; especially as it shall appear *at last* in a most glorious manner; triumphing over all *Heathen* and *Antichristian Idols*; when the Lord *shall set his King upon his Holy Hill of Zion*; and Christ shall *stand*, and *feed his People, and be great unto the Ends of the Earth*, Psalm 2. 6. Micah 5. 4.

Only here it may be observed, (1.) That as *the taking of this Mountain* was *the first Atchievement of David*, after he came to the Kingdom, before he was *fully established* in it, and had *built his City*; so may this *Appearance of Christ*, be some

(*a*) 2 *Sam.* 5. 4. *Luke* 3. 22, 23.
(*b*) 2 *Sam.* 5. 6---8.
Gregories *Observat. Chap.* 7.

Preparatory State of his Kingdom, called *the Kingdom of David* in *Scripture*; *rising* (*a*) *to the Tops of the Mountains, and exalting it self above the Hills*, that so the *Everlasting Gospel* might be heard, and *People might flow unto it*; but somewhat different from the *State of its full Establishment*, when his Kingdom shall appear in its *utmost Glory*: as in the Description of it given *Heb.* 12. 22. *they first come unto Mount Sion, before they come unto the City of the Living God, and the Heavenly Jerusalem*; as is more fully shewn on *the Three last Chapters*; where this whole matter is largely considered.

(2.) That here is represented some *Exalted State of the Heavenly Tabernacle it self*, typified by *Mount Sion*; which was not yet of so *high*, and so *exalted a Nature*, as that which it shall afterwards arrive to, when it shall appear as in the *highest Heavens*, or in its *Heavenly State*: it being probable, that there are *Exaltations of Christ's Kingdom* in the *Archetype* of it, in *the Heavenly Places*; of which the several Advances it receives here on *Earth*, are the *Counterpart*, *Patterns* and *Example*; according to what hath been already discoursed on *Chap.* 12. 1. and will be shewn more largely hereafter: it being very difficult to give Account of many things in this *Prophecy* without this *Supposition*.

[3] As this Vision relates to the *State of Christ's Kingdom upon Earth*, there is hereby signified, *a Body of Apostolical pure Christians*, appearing in a State of *open*, and *publick profession of Christ's pure Religion*: but as it refers to the State of things in *the Heavenly Places*, hereby is denoted an appearance of the very 144000. mentioned in *the Seventh Chapter*,

(*a*) *Micah* 4. 1, 2.

ter, who are *the Saints* and *Witnesses* departed in the *Lord*.

[3] They were before *sealed*, and in a *hidden*, and *invisible State*; but now they have a *Name written*, that is, appearing *legible* upon *their Foreheads*; and that *the Name of God*: whereby may be understood some *Approbation* of them, and *Declaration* on God's part, before whose Throne they are (*Verse* 5.) as to be judged and approved by him, that they were *Holiness unto the Lord*; in allusion to the Inscription on the *High-Priest's Frontlet*, Exod. 20. 36. and that they were worthy of the *Exalted State* they now were advanced unto: and withal an *open profession of the Witnesses on Earth*, that they were God's *true Soldiers and Servants*, (who used to (*a*) be *marked in the Forehead*) and not *marked Slaves of the Beast*. And by the mention of *Christ's Sealed Number* in this place, is intimated *the great difference* there will be in *the Issue and Event of Things*, betwixt Christ's Servants appearing thus in *Glory*, and *the marked Servants of the Beast*, just beforementioned in the former *Chapter*; and withal (according to that known Rule, *That Opposites, when placed near one another, illustrate each other*) hereby is much established the Interpretation of the Number of 666. there given; 12 the *Root of* 144000. being an *Anti-Number* to 25, *the Mark of the Beast*; signifying an *Apostolical Body of Witnesses*, as that does an *Anti-Apostolical one*. See the Notes on *Chap.* 7. *num.* 9. and on *Chap.* 13. 18.

2 *And I heard a Voice* [4] *from Heaven, as the Voice of many Waters* [*i. e.* a loud and powerful one, *Chap.* 1. 15.] *and as the Voice of a great* [4] *Thunder* [*i. e.* Terrible, *Chap.* 4, 5. 6, 1. 10, 3.] *and I heard the Voice of* [4] *Harpers harping with their Harps* [*i. e.* there was

(*a*) See *Mr.* Mede *on the place, and* Grotius.

a great

a great and powerful Appearance of Christ's Kingdom, *Chap.* 11. 15.]

4 4 4 *Voices, Thunder* (called so frequently, *Psalm* 29. and in other places, *the Voice of God*) *Musick* and *Singing*, are the constant *Forerunners* and *Attendants of Christ's Kingdom*, as hath been frequently observed. And it seems to me, that this Vision relates to the *Appearance of Christ's Kingdom*, upon the *sounding of the seventh Angel*, when there were *great* (*a*) *Voices heard in Heaven, saying, the Kingdoms of the World are become the Kingdoms of the Lord, and of his Christ*; and that it is *Synchronous* and *contemporary* with it; it being very rational, that the *seven loud Voices*, so audibly heard in order, in this *Chapter*; should be no other than the *Voices of the Seven Thunders* (mentioned, *Chap.* 10. 3---8.) now *unsealed*, or *opened*; which were then *sealed*, and not to be *written*, or come into Event, until the days of the *Voice of the seventh Angel.*

And here it may be observed; that by the *Voices* and *Musick*, is not only represented an *Appearance of Christ's Kingdom upon Earth*; but that also they signifie *the Joy which is in Heaven*, and in *the Heavenly Tabernacle*, upon *the Exaltation of Christ's Kingdom*; For if there be *Joy in Heaven* upon *the Conversion of a Sinner*, it may well be supposed to be there also, upon the *great Advancements of Christ's Kingdom upon Earth.*

And amongst all the *Musick of the Temple*, perhaps (*a*) *Harps* are here more particularly mentioned; Because it is the Musical Instrument of *Praise* and *Thanksgiving*, which was wont to be made use of in setting forth Great and Extraordinary Actions; and was the particular Instrument which

(*a*) *See* Grot. *on* Rev. 5. 8.

David

David was eminently skilled in, and which was the occasion of his being brought to *Court*, and fitted for *the Kingdom*; which was *the Type of Christ's Kingdom* here represented.

And *Thunder* also may be here mentioned to shew, that the *seven Voices of this Vision*, were *the several Openings*, or *Unsealings of the seven Thunders*, which were *sealed*, *Chap.* 10. 4.

3 *And they sung, as it were, a New Song* [*i. e.* the Song of Redemption by Christ's Blood alone, which seemed to be New, because it had not been taught, nor heard openly during the Apostasy. *See Chap.* 5. 9.] *before the Throne of God* [Chap. 4.] *and before the Four Beasts* [or Living Creatures *Chap.* 4. 6.] *and the Elders* [*Chap.* 4. 4. *i. e.* the Doctrine of Redemption, and those who sung, and had taught it in the Church, whilst they were upon Earth, were approved of by God, and the Divine Consistory, which all along in this Prophecy appears as passing Judgment upon the Actions represented in it. *See Chap.* 4. 1. *pag.* 70.] *and no man could learn that Song but the Hundred Forty and Four Thousand* [*i. e.* none could fully understand, and experience, the Doctrine taught in that Song, but those true Christians] *which were redeemed* [*i. e.* rescued and delivered by the Blood of Christ alone, *from the Earth* [*i. e.* from the Corruptions of Antichristianism.]

4 *These are they which are not defiled with* [Whorish] *Women* [*i. e.* were not Members of Idolatrous Churches, *Ezek.* 23. *See Rev.* 17. 1.] *for they are Virgins* [and not Prostitutes, as *Jezebel*, and the Whore, *Chap.* 17. and had kept themselves pure from all Idolatry and Antichristian Pollutions, *Psalm* 45. 14. *Cantic.* 1. 3. 2 *Cor.* 11. 2.] *these are they which* [1] *follow the Lamb whersoever he goeth* [*i. e.* were the Faithful Disciples of Christ; and are now his more Immediate Attendants in the Heavenly State of his Kindom here represented;] *these were* [2] *redeemed from* [3] *among men, being the first* [3] *fruits unto God, and to the Lamb* [*i. e.* the choicest Members of his Church; and the first partakers of the Glory of his Kingdom.]

A

[5] A *Metaphor* taken from those Officers who are the constant Attendants of Princes; or from the *Disciples of Prophets*, concerning whom this Phrase is used in (*a*) Scripture; or rather from the *Virgins*, the *Companions of the Bride* and *Bridegroom*, *Psalm* 45. 14. *Matth.* 25. Christ's Kingdom being likened to a *Marriage-Supper*, *Chap.* 19. 9. and his *Attendants* as a *Bridegroom*, *to Virgins*, *Matth.* 25. who are also the *Chorus* to the *Marriage-Song of his Kingdom*, in the Book of *Canticles*. And they are mentioned in opposition to the *Followers* and *Worshippers of the Beast*.

[6] As the *First-born* were wont to be under the *Law*, *Exod.* 13. 13. 22, 29.

[7] *First Fruits* (*b*) were *the First* and *the Choicest Offerings*; and whatsoever was *separated* from *Prophane Uses to Holy ones*.

Whereby is signified, (1.) The *First Church* of *Choice*, *Holy*, and *Pure Christians*, which shall appear at the expiring of *the Times of the Beast*, upon the *first Succession* of Christ into his Kingdom; when (as hath been before shewn on *Chap.* 10. *num.* 13.) the *Thirty Years* in *Daniel*, which make the 1260 *Years* to amount to 1290, are to begin in the *full* and *entire Resurrection of the Witnesses*: Who are said here to be redeemed by *the Lamb*, or *Christ alone*, in opposition to their *own* and *others Merits*, and *Antichristian Pardons* and *Indulgences*; and that *from among Men*; *i. e.* from out of *the World*, or *the common State of Mankind*; or rather

(*a*) Matth. 8. 19. *Luke* 9. 57.
(*b*) *Exod.* 22. 29. *Numb.* 18. 16. *Jerem.* 2. 3. *Zech.* 2. 12. *James* 1. 18. See Mede on the place, and the Commentators on these Texts.

from

from *the Antichristian Men of the Earth*, those *Merchants*, (*Chap.* 18. 11.---13.) who *bought* and *sold Men* and *Souls*.

(2.) Because in this Vision there is described not only the *State of Christ's Church* and *Kingdom upon Earth*, but also the *State of the Archetypal Kingdom* in *Heaven*; Hereby is also represented *the first Glorious Appearance* of *the Members* of it, the *Witnesses departed in the Lord*, who have the priviledge to be the constant Attendants of *the Lamb*, in his *Heavenly Tabernacle*; and the first partakers of that *exalted State of his Kingdom*, here Visionally represented by Mount *Zion*.

5 *And in their mouth was found no* [8] *guile* [*i. e.* they were not found guilty of the great Lye of Antichristianism and Idolatry;] *for they are without Fault, before the* [9] *Throne of God* [*i. e.* they are acquitted and justified by God; although they had been condemned and anathematized by Antichrist.]

[8] *Idols* are called *Lyes* in (*a*) *Scripture*; and *Lying* (as *Grotius* observes on the place) *is a constant Concomitant of Idolatry*; and hereby this *Apostolical Number* of Christ's Followers, are distinguished from those which belonged to *Antichrist*, whose *Religion* is but an *Image*, or *Counterfeit of Christ's*, and is thereupon also justly called a *Lye*.

[9] Hence it appears, that this is the Vision of some *exalted State of Christ's Heavenly Kingdom*, seen as *before the Throne of God*, or *the Divine Sanhedrim*, and *Court of Judicature*, coming down (as it were) on Mount *Zion*; where *the Witnesses* (who are the 144000.) who had been killed by

(*a*) *Jerem.* 16. 19. *Am.* 2. 4. Grotius and Mede on the place.

the

the Beaſt, appear, and are, as it were, adjudged by God, as worthy *the exalted State* they enjoy with Chriſt; and which they had obtained under his Conduct, and for his Sake: which Appearance ſhall have alſo (as hath been all along obſerved) a parallel one on *Earth*, in *the Philadelphian State* of *the Church*.

6 *And I ſaw* [10] *another Angel* [or Goſpel-Miniſtry, *Chap.* 1. 1, 20] *fly in the midſt of Heaven* [to denote the Swift, Publick, and Univerſal Publication of the Goſpel of the Kingdom, *Chap.* 8. 13.] *having* [committed unto him, 2 *Cor.* 5. 19.] *the* [11] *Everlaſting Goſpel* [of the Kingdom ſpoken by the Mouth of all his Prophets ſince the World began, which was to bring in Everlaſting Righteouſneſs, *Dan.* 9. 24. *Acts* 3. 21--26. *Rev.* 16. 7.] *to preach unto* [all] *them that dwell on the Earth, and to* [12] *every Nation* [of Pagan, Mahometan, and Antichriſtian Gentiles;] *and Kindred* [or Tribes of Iſraelites;] *and Tongue* [or the various People of ſeveral Languages amongſt them;] *and People* [*i. e.* to the whole multitude of each.]

[10] There being no *Angel* mentioned before, but only a *Voice* (*Verſe* 2.) By *another Angel* here muſt alſo be underſtood, *another Voice*; which Word imports *Utterance of Doctrine*; as *John the Baptiſt* is called, *The Voice of one crying in the Wilderneſs*: And this *Voice* is here called an *Angel*, becauſe it was pronounced by an *Angelical Voice*, or *Speaker*; who was *ſeen*; whereas the former was only *heard*; ſo that this is *another*, or a *diſtinct Voice* or *Angel* from the former: Whereby a certain *Order of Voices* is plainly repreſented; which being alſo *Seven* in Number, and diſtinctly reckoned up, may very well be accounted *the ſeven Thunders*, opened into *loud* and *diſtinct Voices*.

[11] The Goſpel of Chriſt's Glorious Kingdom being the main Subject and Scope of theſe *Viſions*, it muſt therefore be here referred to; which is called *Everlaſting*;

(1.) Be-

(1.) Becauſe it was *the Doctrine*, or *Myſtery* deſigned by God from *everlaſting*, præfigured in all *the Types of the Old Law*, and *preached*, or *ſpoken by the Mouth of all the Prophets ſince the World began*; by which Phraſe *Eternity* is ſignified in Scripture. See *Acts* 3. 21---26. *Rom.* 16. 25, 26. 1 *Cor.* 2. 7. *Rev.* 10. 7.

(2.) Becauſe it was to bring in the *Everlaſting Righteouſneſs* (mentioned *Dan.* 9. 24.) or the way of becoming *Righteous* in the Account of God by *Chriſt alone*; which will then be fully manifeſted to be no *New Doctrine* (as the *Apoſtaſy*, at the Beginning of *the Reformation* aſſerted it to be) but the way which was from *Everlaſting*, and ſhall be until *the End of all Things*.

I think it may not be unfit to obſerve in this place, That *the Apoſtaſy* (that it might be a *perfect Antichriſtian Counterfeit of Chriſt's Kingdom*) did pretend to a *New Goſpel*, called the (*a*) *Eternal Goſpel*; containing many Extravagant and Blaſphemous Opinions; and aſſerting, that the *Scriptures* contained not *the Goſpel of the Kingdom*, but were to give way to a *New Goſpel*, which ſhould take place in *A. D.* 1260. Six Years after the *preaching of it*; which *Goſpel* was ſo much favoured by the *Popes*, and *the Court of Rome*, that a Book written againſt it, was burnt by their Order; And although they were at laſt forced to burn the *Eternal Goſpel* alſo; yet it was done ſecretly, and with much unwillingneſs.

[12] This is a *Pleonaſm*, or a *Figure*, wherein by a *Redundant Accumulation of many Particulars*, is expreſſed the *preaching of the Everlaſting Goſpel*, for the bringing in of all *Nations* (whereby *Ethnicks*, or *Gentiles* of all ſorts, are

(*a*) *Biſhop* Stillingfleet *of Idol. Chap.* 4. *p.* 238---246.

meant in *Scripture*) and of all *the Tribes of Israel* to the *Kingdom of Christ*; according to *Hosea* 6. 1---3. *Matth.* 24. 14. *Rom.* 11. 25, 26. which is to be near *the End, when the Deliverer shall come out of* Sion, and *after Two days, in the Third Day*; which Dr. *Pocock* on *Hosea*, extends even to the End of the World; but others, with more Reason, to the End of (*a*) *Antichristian*, or *Gentile Times*, when Christ's Kingdom shall appear, and *they who have known* (something of Christ's Kingdom) *shall follow on to know the Lord*, more fully and perfectly by the preaching of this *Everlasting Gospel*, *Hos.* 6. 3.

7 *Saying with a loud Voice* [*i. e.* after a zealous, and most powerful manner;] *fear God* [and not Idols, *Isaiah* 8. 12, 13.] *and give Glory to him* [alone, and not to Creatures, Angels, and Saints;] *for the Hour* [or precise time, and appointed Season;] *of his Judgment* [Government, or [13] Kingdom, and of his Judgments on all manner of Idolatry, Pagan, and Antichristian, which he will no longer wink at;] *is come: and worship him* [therefore the Creator of all things,] *that made Heaven* [14] *and Earth, and the Sea, and the Fountains of Waters* [of the Great Deep, *Gen.* 7. 11.]

[13] So *Judgment* often signifies in *the Old Testament*; as *Psalm* 72. 1, 2. and in other places of Scripture.

[14] The *Heathens* worshipped all the parts of *Nature*, even the *Seas*, *Rivers* and *Fountains*, as is clearly proved by (*b*) *Vossius*; which the *Antichristian* (*b*) *Apostasy* also having imitated, in appointing *Tutelar Saints*, and *Angels* to most of the parts of the Creation, and in introducing a Worship

(*a*) *See on Chap.* 11. 9, 11.
(*b*) De *Idolatr.*
(*b*) Dr. Moor's *Mystery of Iniquity*, *part* 2. *lib.* 1. 17.
Bishop Stillingfleet's *Fourth Conference concerning Idolatry*.

which

which is but an *Image*, or a *New Model* of *Paganism*; both their *Idolatries* may be here meant.

8 *And there followed another* [15] *Angel* [or Gospel-Ministry;] *saying* [*i. e.* preaching, and denouncing this great Truth;] [16] *Babylon* [*i. e.* Antichristian, or Papal Rome,] *is* [17] *fallen, is fallen* [*i. e.* will as certainly fall in a short time, as if it were a ready fallen;] *that great City* [of a large Jurisdiction, and Head of the Roman Empire;] *because she made all Nations drink of the Wine of the* [18] *wrath of her Fornication* [*i. e.* partake of her Idolatry.]

[15] Some Copies read a *Second Angel*; for so it was, although it was the *Third Voice*; for so *saying* imports.

[16] *Babylon* is a known Type of *Rome Antichristian*; as is shewn more fully hereafter.

[17] This is a common Scheme of Speech amongst *the Prophets*, to signifie, that the thing will as certainly come to pass, as if it were already accomplished, *Isaiah* 21. 9. *Jer.* 51. 8. The *Temporal Punishment of Babylon*, or *Rome*, was executed, *Chap.* 11. 13. *before the sounding*, and *Voices of the seventh Trumpet*; So that this *Fall*, which is *after* that *sounding*, must relate to some other Punishment: which may probably be its *Eternal Punishment*; which is executed, *Chap.* 18. 2. and is here only *Preached*, or *Denounced*, as nearly approaching, by this *Angelical Voice*, or *Preacher*; and that after a more powerful manner (these *Voices* issuing out of *Thunder* unsealed) than had been done before.

[18] They were *drunk*, and *mad after Idols*, and possest (as it were) with a *high Rage of Lust* after them; like to that of a *Wild Ass*, to which *Idolatrous Israel* is compared by the *Prophet*, Jer. 2. 24.

9 *And*

9 *And the third Angel* [but fourth Voice,] *followed* [after] *them, saying, with a loud Voice* [to shew the Import, and Severity of the Denunciation;] *if* [after the Denunciation against the Antichristian City,] *any man* [shall still presume to] *worship the Beast, and his Image, and receive his Mark in his Forehead, or in his hand* [*i. e.* any way comply with Antichristianism, *Chap.* 13. 11—18.]

10 *The same shall drink of the Wine of the Wrath of God* [*i. e.* he shall be punished in [19] Wrath for the [19] Wrath of his Fornication, *Verse* 8.] *which is poured out* [or [20] tempered and prepared to be] *without any* [the least] *mixture* [or [20] Temperament of Mercy, *Luke* 16. 24. *James* 2. 13.] *into the* [21] *Cup of his Indignation* [and Fury;] *and he shall be tormented with Fire and Brimstone* [*i. e.* with the most exquisite Torments,] *in the presence* [and with the Approbation] *of the holy Angels, and in the presence of the Lamb* [Christ; who shall command the Execution of the Sentence, and approve the Equity and Justice of the Judgments of God, 2 *Thes.* 1. 5—11.]

[19 19] A Figure frequent in Scripture; as *Rom.* 1. 25, 26. and in several other places.

[20 20] This seems to be the true meaning of κεκερασμένου ἀκράτου; which Phrase in this way of rendring has some Elegance in it.

[21] A Phrase whereby the *Wrath of God* is frequently expressed in (*a*) Scripture.

11 *And the Smoak* [from the fire] *of their Torment ascendeth up* [i. e. shall as certainly ascend as if it were now mounting up, and that] [22] *for ever and ever: And they have no rest* [23] *day nor night* [*i. e.* their

(*a*) *Job* 21. 20. *Psalm* 75. 8. *Isaiah* 51. 17, 22. *Jerem.* 25. 15. *Ezek.* 23. 32, 33.

e. their punishment shall be without intermission,] *who worship the Beast, and his Image, and* [he also shall be thus punished [*whosoever receiveth the mark of his* [23] *Name* [*i. e.* is any way Subject to Antichrist, and is of his Profession.]

[22 23] In the former Verse there was a *Denunciation* (for the Judgments are only here *preached* and *foretold*, but not *executed*,) of the *severest of God's Judgments*; expressed, to set forth the *Extraordinariness of them*, by many full, and even redundant Expressions: And in this Verse it is declared that their Punishment shall be *for ever*, and *without intermission*: Whence it appears, that their *Everlasting Punishment*, and not their *Temporal one*, is here denounced.

[23] Hence it is manifest, That *the Mark of the Beast* is the *Impression of his Name*: *Image*, *Mark*, *Name*, and *Number of Name* being all of the same import; *Number* including *Mark*, and *Name* too.

12 *Here* [24] [or just at the time now represented in the course of this Prophecy;] *is* [the end of] *the Patience* [or waiting] *of the Saints* [for Christ's Kingdom, *Dan.* 12. 12. *Rev.* 13. 10,] *Here are* [all] *they* [and none of them are lost,] *that keep the Commandments of God and the Faith of Jesus*, [*i. e.* the Faithful and Obedient Witnesses are here ready to receive the blessedness promised them, *Dan.* 12. 12. in the Kingdom of Christ, and the first resurrection, now at hand, *Rev.* 12, 17. 13, 10. 20, 5.]

[24] This *Voice* (in exact correspondence with *Chap.* 13. 10. which ought to be interpreted in agreement with this Verse) just after the Judgment on *the Beast*, sets Bounds to *the Saints patient Expectation* of *Christ's Kingdom*; intimating that it was near at hand; and that all *the Faithful Witnesses*, and *Seed of the Woman* (*Chap.* 12. 17.) should *rise*; none of them having been *lost*, but *Antichrist*, of whom *Judas*, *the Son of Perdition*, was a Type, *John* 17. 12.

13 *And*

13 *And I heard a* [Fifth] *Voice from Heaven* [as Thunder, *Ver.* 2.] *saying unto me,* [25] *Write* [*i. e.* unseal, and plainly deliver this important, memorable, and necessary Truth, which will very shortly be accomplished;] [26] *Blessed* [*Dan.* 12. 12.] *are the dead which dye in the Lord* [*i. e.* who dye for his Sake, and Cause, and in his Faith and Favour, resigning their Life and Spirit into his hands, by vertue of Grace and Strength derived from him, 1 *Cor.* 15. 18. 1 *Thes.* 4. 14, 16.] *from henceforth* [*i. e.* they will be [27] immediately blessed; for the time is near, yea, even at the doors:] *yea,* [it is certainly so, *Chap.* 1. 7.] *saith the* [Holy] *Spirit* [it self, whose Witness is Truth, 1 *John* 5. 6. and which raiseth the dead, *Rom.* 8. 10, 11.] *that they may rest* [*Dan.* 12. 1, 2. 2 *Thes.* 1. 7.] *from their Labours* [in the Kingdom of Christ, for a Thousand Years, *Hebr.* 4. 9, 10. See on *Rev.* 20. 5, 6.] *and their* [good] *works* [without the Trouble, Sufferings and Labour which before accompanied them;] *do follow them* [into the Rest prepared for them in that Kingdom, to their Praise and Honour, and that they might be rewarded for them, *Heb.* 4.]

[25] *Writing* and *Sealing* are opposed in this Prophecy; as hath been before (*a*) observed; from whence we may conclude, that this *Voice* was one of *the Thunders* now *unsealed*, or *Written*.

[26] In this Verse there is a plain Declaration of *the First Resurrection*; Concerning which see what is fully discoursed on, *Rev.* 20. And it is taken (as *Grotius* excellently observes on the place) from *Dan.* 12. 12. where *Blessedness* is pronounced as belonging to those who shall *wait*, and *come to the End of the* 1335 *Years*: from whence also it appears, that this is to be *accomplished* at the *completion of those Years*; when a *Blessed Resurrection* is to be, according to *Dan.* 12. 1, 2, 3.

(*a*) *Pag.* 80.

[27] This

[27] This seeems to be the import of the Particle ἀπάρτι; as Dr. (*a*) *Hammond* hath observed: and although there be some difference amongst *Criticks* about the signification of this Word, and whether it should be referred to what goes *before*, or what follows *after*; yet the sense seems, according to all, to be much the same.

24 *And I looked* [28] [or was in Vision,] *and behold a white* [or bright] [29] *cloud* [of Glory, to denote, the Majesty, Justice, and Purity of Gods Judgments,] *and upon the Cloud one* [30] *sate like unto the Son of Man* [*i. e.* Christ, *Chap.* 1. 13. *Dan.* 7. 13. *John* 1. 14.] *having on his head a Golden* [31] *Crown* [denoting his Kingdom, and Conquests, *Chap.* 6. 2.] *and in his hand a sharp* [32] *Sickle* [to reap the World swiftly and speedily, *Joel* 3. 4, 13. *Matth.* 13. 30, 36—43.]

[28] The two former Verses contained evidently a Declaration of *a Blessed State of the Dead in the Lord, immediately to ensue*; which State being the next thing in order to be performed, seems to be here set forth by *Metaphors* made use of to the same purpose, by the Prophet *Joel*, and our *Saviour*, in the places quoted in the *Paraphrase* on the *Text*; as shall be endeavoured to be shewn from what the Words of the *Text* shall suggest.

[29] Here Christ is represented as coming in his *Kingdom to Judgment*; according to the Descriptions frequently given of it in the Gospels, *Luke* 21. 27. *Matth.* 24, 30. 26, 64. *Dan.* 7. 14.

[30] This posture also denotes *Judicature* and *Government*, *Joel* 3. 12. *Matth.* 19. 22. to which answers his coming *sitting*

(*a*) *On this Verse, and on* Matth 23. 39.

T t on

on a *White Horſe*, as he does here on a *White Cloud*, in the parallel place to this, *Rev.* 19. 11.

[31] In *Rev.* 19. he hath alſo many *Crowns* upon his *Head*; which are a known *Emblem of Regal Power*, and *Conqueſt*: And as he had a *Crown* at his firſt going out to *propagate the Goſpel*, *Chap.* 6. 2. ſo is he here alſo repreſented with a *Golden* one, to ſhew *the Glory of the Kingdom* in which he is now eſtabliſhed.

[32] This is the Inſtrument of Reapers, with which they not only *cut down* the Corn, but alſo *gather it together*; according to our Saviour's Parable, *Matth.* 13. and it is *ſharp*, to denote *the ſpeed* which will be then uſed, *Joel* 3. 4.

15 *And another* [a ſixth] * *Angel* [and Voice] *came out of the Temple, crying with a loud Voice* [*i. e.* earneſtly, *Luke* 18. 7. *Rev.* 6. 10.] *to him that ſate on the Cloud* [*i. e.* to Chriſt;] *Thruſt in* [we humbly pray thee] *thy Sickle, and reap: for the time is come for thee* [the Lord of the Harveſt, the Judge of the World, which raiſeth the Dead, and quickneth them, *Matth.* 9. 38. *John* 5. 21, 22.] *to reap*; *for the* [33] *Harveſt of the Earth* [or Field of the World,] *is* * *ripe* [*i. e.* all things are ready, and the time appointed for gathering the Children of the Kingdom is now juſt at hand, *Matth* 13. 30, 38. *John* 4. 35. *Mark* 4. 29. (*a*) *Joel* 3. 14.]

* This *Angel*, or *Angelical Company* (for *Angel* is taken *collectively* in this Prophecy) is not a *Goſpel-Miniſtry*, becauſe it does not *denounce* any thing as the others had done; but ſeems to denote the *Attendants of Chriſt*, *the Angels*, who are *the* Reapers, *Matth.* 13. 29. and the *Shout*, the

(*a*) *The Day of the Lord is near.*

Voice

Voice of the Arch-Angel, which ſhall accompany him at the *laſt Day*; and they cry out unto him from his *Heavenly Temple*, to expedite that *Bleſſedneſs* which had been ſo long *delayed*, and which *the Saints ſo eagerly long after*, and the *whole Creation groans for*, Rom. 8. 22, 23. 2 *Cor.* 5. 1, 2, 4, 5.

[33] *Harveſt* is plainly taken in a *good ſenſe* in the places quoted in the *Paraphraſe*; and where it is common to the *good* and *bad*, as *Matth.* 13. they are diſtinguiſhed from one another as *Tares* and *Wheat*; and even in *Joel* 3. 13. (from whence this Expreſſion is taken) *Vintage* is peculiarly appropriated to the *Wicked*, and may be very well diſtinguiſhed from *the Harveſt*, which may relate to God's *bringing*, or *gathering together his People*, Verſe 1. 7. and *his mighty ones*, Verſe 11. who ſeem to be the ſame with *the Armies of Heaven*, *the Angels* and *the Saints*, which ſhall accompany *Chriſt* at this *great Day of his Kingdom*, Rev. 19. 14. And therefore the *reaping* of both theſe at the *laſt Day*, being ſo plainly diſtinguiſhed in Scripture, it is fit alſo that it ſhould be ſo here alſo.

* *Ripe*, that is, *fully ripe*, *White to the Harveſt*; and therefore looks as if it were *dried* or *withered* (as the Word alſo imports) becauſe of *the long delay*, and *expectation of Chriſt's Kingdom*.

16 *And he that ſate on the Cloud* [*i. e.* Chriſt;] *thruſt in his Sickle on the Earth, and the Earth was* [immediately] *reaped* [of its [34] Wheat; *i. e.* the Juſt were gathered together at the firſt Reſurrection, *Matth.* 13. 30, 38, 48. *Rev.* 20. 5. 1 *Cor.* 15. 1 *Theſ.* 4. 13–18.]

[34] The *Saints* and *Godly* are underſtood (ſaith Mr. *Brightman* on the place) by *the Corn*, or *Wheat of this Harveſt*; who are compared to it by our Saviour, *Matth.* 13. 30, 38. and are here repreſented, ſaith he, as *falling of their own*

accord before the Sickle, through the great ripeness of them. Now seeing that almost (*a*) all Interpreters agree, that these Words have a reference to *the last Judgment*, described by the same *Metaphors* in *Dan.* 7. and *Math.* 13. it is highly probable, that hereby is meant *the gathering together of the Saints departed in Christ, by the first Resurrection*; fitly called *the reaping of the Earth of its Wheat*; as it consists in the *gathering together of the Bodies*, and *Dust of Saints*, which are all that is precious, and of any Value in it; and the *gathering of them*, and those who remain *alive*, out of this *Wicked, Antichristian Earth*, into a *New Heaven*, and a *New Earth*; which is the proper meaning of (*b*) *Reaping* in *Scripture*: and because this is to be done *in a moment*, (1 *Cor.* 15. 51, 52.) therefore is *the Sickle* represented as *sharp*, to denote the extraordinary *quickness* of this Action: But of this see what is largely discoursed on the Three Last Chapters.

17 *And another Angel* [i. e. the Seventh and last,] *came out of the Temple which is in Heaven* [i. e. another Angelical Company of Reapers, who were to bind [35] together the Wicked, in order to destruction, *Matth.* 13. 41.] *he also having a sharp Sickle* [to cut [36] down, and gather together the wicked ones for a swift Destruction, *Verse* 14]

[35] For such this *Angel* may very well be supposed to be, by the Description here given of him; and consequently *the Angel*, *Verse* 15. must mean *the Reapers*, who were to *gather the Wheat*, or the *Children of the Kingdom* together.

[36] For this is the Use of a *Sickle*, as well as to *gather*.

18 *And* [37] *another Angel came out from the Altar* [of Burnt Offerings, on which there was Fire continually, *Levit.* 6. 9. *Rev.* 6. 9.] *which had power over fire* [i. e. God's Judgments, in order to execute them, *Rev.* 8, 5. 11, 5] *and cryed with a loud cry* [that the Blood of the Souls under the Altar might be speedily and fully avenged upon the Wicked, *Rev.* 6. 9, 10, 11.] *to him that had the sharp Sickle, saying, Thrust in thy sharp Sickle, and gather* [by raising them;] *the clusters of the* [38] *Vine of the Earth* [i. e. the Children of the Wicked one, *Matth.* 13. 30, 38, 41, 49, 50. *Joel* 3. 13. *Deut.* 32. 32.] *for her Grapes are fully ripe* [for Destruction.]

[37] It is the Opinion of Dr. *Lightfoot*, That here is an Allusion to a Custom amongst the *Jews*, who were not wont to put in *the Sickle*, until the *Priests*, who sate in *the Temple*, gave *Order*, and *Command* for it: But I presume, the Reason given in the *Paraphrase*, to be more apposite.

[38] The *Wicked*, and *the Antichristian Church*, are represented by an *Earthly Vine*, whose *Clusters* and *Grapes* are *bitter*, like the *Vine of* Sodom *and* Gomorrah, *Deut.* 32. 32, 33: as *the True Church*, and *the Righteous Members* of it, are by *the Vine of the Lord, and of Christ*, *Isaiah* 5. *Psalm* 80. *John* 15. Now if the *Reaping of the Harvest*, signifies the *Gathering of the Saints* at the *First Resurrection*; then the *Gathering of the Vintage* must signifie *the Resurrection of the Wicked*, to whom it is expressly referred by the Prophet *Joel*, *Chap.* 3. 13. Concerning which see what is discoursed on the Three last Chapters.

(*a*) Poli *Synops. in Apocal. pag.* 1098' *in fin.*
(*b*) *Metere est ex hac Vita colligere.* Menoch. Tirinus in locum.
Falx *homines a Terra demetit ut Ecclesiæ inserantur.* Grot. in locum

19 *And the Angel thruſt in his Sickle into the Earth, and gathered the Vine of the Earth, and caſt it into the great Winepreſs of the Wrath of God* [*i.e.* into exquiſite Torments.]

20 *And the Winepreſs was trodden* [i. e. theſe Judgments were executed;] *without* [39] *the City* [of the New Jeruſalem, *Chap.* 21. 2. *Iſa.* 66. 24. in the Valley of Deciſion, *Joel* 3. 2, 12, 14. *Rev.* 16. 16.] *and blood came out of the Winepreſs, even to the Horſes Bridles* [i. e. the Deſtruction was very bloody, and apparent to them with Chriſt, on White Horſes, *Rev.* 19. 14.] *by the ſpace of a thouſand, and ſix* [40] *hundred furlongs* [i. e. it was Univerſal, *Joel* 3. 2. *Rev.* 16. 14.]

[39] The *New Jeruſalem*, the *beloved City*, the *Camp of the Saints*, which they came to compaſs (*Rev.* 20. 9.) but could not enter, being *diſcomfited*, in a place *without it*, called *Jehoſhaphat*, by *Joel*; whereby is ſignified, that Gods *Judgments ſhall be executed upon them* (which is the meaning of the Word *Jehoſhaphat*) in the places to which the Wicked ſhall be confined by God, during the *Thouſand years* of the *New Jeruſalem*.

[40] *Four*, the *Square* (*a*) Root of 1600, is a Symbol of *Univerſality*; taken from *the Four Corners*, or *Winds of Heaven*; which denote *the whole Heaven*, and *the whole Earth*, in Scripture: and perhaps alſo upon other *Pythagorical* and *Cabbaliſtical* Reaſons, which may be ſeen in Dr. *Moor's* Commentary on this place.

And here is to be noted what a Learned Friend ſuggeſted unto me; That *Four* being a *Square Number*,

(*a*) *Four times four hundred amount to ſixteen hundred.*

and

and *Furlongs* being the Meaſure of the *Four Square City*, the *New Jeruſalem*, Chap. 21. 16: Hereby may be fitly ſignified, that this *Vengeance* (deſcribed here as a *Four ſquare one*, if I may ſo ſpeak, coming out of the *Four ſquare City*) was not only *Univerſal*, in *the Four Quarters*, or utmoſt *Corners of the Earth*, the *Seat of the Wicked Nations*, Revel. 20. 8; but alſo *Perfect* and *Regular*, (as a *Four ſquare City* is) agreeable to God's *Holy* and *Righteous Admenſurations of Juſtice*, towards *All Men*, the *Wicked*, as well as the *Saints*.

CHAP.

CHAP. XV.

The Text.

1 AND *I saw* [in Vision,] *another sign* [or (*a*) prodigious appearance, more [1] wonderful than the former seen *Chap.* 12. 1.] *in* [2] *Heaven, great and marvellous* [for the Events signified by it;] [3] *seven Angels* [the immediate Ministers of this Judgment,] *having* [in their Vials, *Verse* 7.] *the seven* [4] *last plagues* [or Judgments;] *for in them is filled up* [or finished] *the wrath of God*; [and therefore they are the last.]

Annotations on CHAP. XV.

[1] For in the former, *Paganism* fell, and the Kingdom was only *adjudged* to Christ; but in this, *Antichristianism* falls, and the *glorious Kingdom of Christ it self appears*; whereas there was before only an *Emblem* of it upon *Earth* : which being a State of things more perfect than the former, is here called not only a *great*, but a *marvellous* Portent.

[2] Three things in this Prophecy are more particularly seen as in *Heaven.*

(a) *Matth.* 16. 1.

(1.) The *Divine Court of Judicature*, or *Grand Synedrium*, Chap. 4.

(2.) The *Downfal of* Paganism, and *the Appearance of the Christian Empire*, Chap. 12. 1.

(3.) The *present Judgment* upon *Antichristianism* : All of them referring to the Kingdom of Christ, in the *New Jerusalem*, but *this* to an high State of it now approaching.

[3] The *Sabbatick Number* of *Seven* is all along used in this Prophecy, to shew, that the *End* and *Issue* of all things in it, is with respect to *Christ's Kingdom* at *the Seventh Thousand Year of the World*; as hath been before observed.

[4] Hence we may note, (1.) That these *Plagues* relate to *the Seventh Trumpet*, out of which they must issue, because they are the *last Plagues*, and that the *last Wo*; at the *first sounding* of which *the Wrath of God came* (*Chap.* 11. 18.) which is by these *Plagues filled up*, or *accomplished.*

(2.) That the *last Plagues* must refer to the *last Division of Time* in *Daniel* (*Chap.* 12. 12.) to wit, the *last Forty Five Years*, which being added to the *Twelve Hundred and Sixty Years*, make them up the *One Thousand Three Hundred and Thirty Five Days of Years* there mentioned.

(3.) That the *last Portion of Apocalyptick Time* necessarily supposes that there is a constant *Order*, or *Connexion of Time* in this Book, from *First to Last*; *viz.* from the *First Seal* to *the Seventh* and *Last Trumpet*; out of which, first *the Voices*, and then *the Vials issue*, which are the *Last Plagues*; after which, according to *Daniel*, the *Blessed State of Christ's Kingdom in Glory* begins; until when, none could enter the *Temple*, *Verse* 8.

2 *And I saw, as it were, a Sea of Glass* [representing the pure State of the Church and Kingdom; See on *Chap.* 4. 6.] *mingled*

with [5] *Fire* [to denote the Fiery Indignation of God, to be poured out of the Vials;] *and them that had gotten the Victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name* [i. e. who had overcome and escaped out of the Temptations of the Antichristian Profession; See *Chap.* 13. 15—18. 14. 11] *stand* [6] *on the Sea of Glass* [in a Posture and State of Victory, and happy Security from the Vengeance of the Vials;] *having the* [7] *Harps of God* [i. e. most Excellent, Holy, and Heavenly Musick, with Joyful and Thankful Hearts.]

[5] This has a reference to the *Red Sea*, through which the *Israelites* passed; being made up, as it were, of the *Christalline Sea*, *Chap.* 4. 6. and the *Red Sea*, *Exod.* 14. this *Verse*, and some others in this *Chapter*, containing an Allusion to that Memorable Story.

[6] As the *Israelites* (*Exod.* 14. 29, 30.) *stood on the shore* of the *Red Sea*, in *safety*, viewing the *Overthrow* of the *Ægyptians*, the Type of the *Antichristian Party*; for to stand *on the Sea* signifies to stand *on the shore of it*, 1 *Kings* 4. 20. *Exod.* 15. 22. Whereby is signified the *Preservation* and *Security of the Saints*, during the *pouring forth of the Vials upon the Wicked*: Whereupon *Fire* is not here mentioned; where the *Sea* is spoken of with relation to them: And the Scripture seems to affirm, that the *Days* of the *last Great Tribulation* (which may perhaps refer to the *Vials*) shall be *shortned*, or *cut off*, for the sake of the *Elect*, *Isa.* 10. 22. *Matth.* 24. 22. *Rom.* 9. 28.

[7] By a usual *Hebraism*, the *most Excellent things* are attributed to *God* in Scripture; whence these Phrases, *Cedars of God*, *Mountains of God*, and the like. And by these *Harps* is signified, such *Heavenly Musick*, or *Praise* and *Thanksgiving*, in this Representation of *Christ's Kingdom*, as *David* the *King* (a *Type of Christ*) used in his *Royal Palace*, and in the Service of the *Temple*; called, the *Musick of God* in

in (*a*) *Scripture*: Skill to play on the *Harp* being one of those Gifts which God bestowed on *David* to fit him for the Kingdom, 1 *Sam.* 17. 13, 18. and in which the *Prophets* exercised themselves, 1 *Sam.* 10. 5. And so also at the passage over the *Red Sea* (which is here alluded to) the *Women* went out after *Miriam*, with *Timbrels*, *Dances* and *Songs*, *Exod.* 15. 20--22.

3 *And* [8] *they sung* [now in an happy and secure State;] *the Song of Moses* [i. e. one of the same Spirit and Style with that which was sung by him, *Exod.* 15.] *the* [(*b*) Eminent] *Servant of God* [and (*b*) Faithful in all his House; and therefore a fit Type of these Faithful Witnesses; and worthy to be imitated by them in a Song in Memory of God's Judgments on Antichrist, of whom the *Ægyptians*, the Subject of *Moses's* Song, were a Type;] *and* [they sung] *the Song of the Lamb* [Christ, sung *Chap.* 5. 8—14.] *saying*, *Great* [as to the Power by which they are wrought, *Exod.* 15. 6, 7. *Rev.* 5. 12.] *and marvellous* [as to the Wisdom of them, *Exod.* 15. 11. *Rev.* 5. 12.] *are* [all] *thy Works* [especially those wrought in our Deliverance;] *Lord God Almighty* [glorious in Holiness, doing Wonders, *Exod.* 15. 11. *Rev.* 4. 8.] *just* [in punishing,] *and true* [in performing thy promises,] *are thy ways* [i. e. Proceedings and Actions, *Exod.* 15. 13. *Deut.* 42. 4.] *thou King of Saints* [whom thou dost defend, deliver, and exalt, *Exod.* 15. 17, 18. *Rev.* 5. 9.]

[8] As *Moses* and the *Israelites* also did on the Banks of the *Red Sea*, *Exod.* 15. betwixt which *Song*, and that of the *Lamb*, *Chap.* 4, and 5. there is a very remarkable Congruity; as is observed in *the Paraphrase*.

4 *Who* [of all the Creatures, *Rev.* 5. 13.] *shall not fear thee*

(*a*) 1 *Chron.* 16. 42. 2 *Chron.* 7. 6.
(*b*) *Deut.* 34. 10. *Heb.* 3. 5.

O Lord [for thy Judgments, *Exod.* 15. 14—16. *Jerem.* 10. 7.] *and glorifie thy Name* [i.e. Thee, thy Excellencies and Perfections, *Exod.* 15. 3, 11.] *for thou only art holy* [*Exod.* 15. 11. *Rev.* 4. 8.] *for all Nations shall come and worship before thee* [alone, *Exod.* 15. 14—16. *Rev.* 4. 8—11. and 5. 13.] *for thy Judgments are made manifest* [in the Glories of thy Triumphs over thy Enemies, *Exod.* 15. 6, 7. *Rev.* 5. 13.]

5 *And after that* [Song, and Vision,] *I looked* [again, or was in Vision;] *and behold the* [9] *Temple* [or (*a*) Oracle, the most Holy Place,] *of the Tabernacle of the Testimony* [i.e. of the Divine Habitation, or Dwelling-place, where God used to manifest and exhibit himself, and give Testimony of his Presence, and in which were the Two Tables, the Witnesses of the Covenant betwixt God and his People, which were to testifie what God required, and testifie against them if they broke it, *Exod.* 25. 10, 22. 31, 18. 38, 21. *Numb.* 1. 50. *Deut.* 31. 26. *Acts* 7. 44.] *in Heaven* [in the Heavenly Tabernacle, and in the Pure Church; See on *Chap.* 14. 2.] *was opened* [i.e. there was a very high Appearance of an Exalted State of Christ's Kingdom in the Heavenly Tabernacle; and a very great Manifestation of his Kingdom on Earth, and Extraordinary Communications of God's Will, and Evidences of his Presence, especially in [10] Judgments.]

[9] The *Temple* of the *Tabernacle*, denotes *the Holy of Holies*, the *most sacred* part of it; which is now *opened*, to signifie some *extraordinary manifestation of Christ's Kingdom*; there seeming to be many *Gradual Openings* and *Visions* of the several parts of *the Temple*; according to the several Advances of *Christ's Church*, and *Kingdom* unto its *perfection:* For in the Vision of the *Temple Opened* (*Chap.* 11. 19.) only the *Ark of the Testament* was seen; which

(*a*) Psal. 28, 2. 138, 2.
Grot. *and* Hammond *on this place, and on* Acts 7. 44.

relate

relates only to some *particular* great *Mysteries* concerning *Christ's Redemption:* Whereas here the *whole Inward Tabernacle of Testimony* was *discovered*, which had several (*a*) other things in it besides *the Ark*; whereby other *Manifestations* may be signified.

But although the *Temple of Jerusalem* be the *primary Type* alluded to; yet *Ezekiel's Visional Temple* is the more *immediate Type*; and the *ultimate* Prospect of all, is upon God's dwelling in *holy Souls*, especially in the *New Jerusalem State*, by his *Shecinah*, or *special Presence*; and to *God* and *the Lamb*, being the *Temple* into which all is at last resolved, *Rev.* 21. 3, 22.

[10] This I take (as appears from the next *Verse*) to be the principal intent of the *Opening of the Temple of the Tabernacle* at this time; *viz.* That God's Will concerning the approaching *Judgments*, ready to be executed, was now *plainly made known*; expressed here by the *Opening* of that place, from whence the *Divine Responses*, and *Oracles* were wont to be made under the *Law*; and therefore the *Angels* come forth in the Habit in which the *High-Priest* was wont to come out of the *Holy of Holies*, with an Answer from God.

6 *And the seven Angels* [or Ministers of God's Judgments,] *came out of the* [Heavenly] *Temple, having the seven Plagues* [Strokes, or Punishments;] *clothed in pure and white Linen* [Chap. 3. 4, 5.] *and having their Breasts girded with golden girdles* [i. e. they came our in the Habit of Priests, and Kings, to shew the Royal Priesthood of Christ's Kingdom, and Heavenly Temple, or

(*a*) Heb. 9. 1—5.

Ta-

Tabernacle out of which these Judgments proceed; See *Chap.* 1, 13.]

7 *And one of the Four Beasts* [or the first of the Representatives of the Apostolical Church, *Chap.* 4, 6. 6, 1.] *gave* " *unto the seven Angels seven golden Vials* [or Bowls, 2 *Chron.* 4. 22. *Rev.* 5. 8] *full* [not of Incense, but] *of the* [12] *Wrath of God* [trodden out of the Winepress of his Wrath, out of which the Vials are filled, *Chap.* 14 19, 20. 15, 1. 19, 15.] *who liveth for ever and ever* [and therefore can, and will punish the Wicked with an utter, and an everlasting destruction, *Deut.* 32. 22—43. *Heb.* 10. 31.]

" The *seven Angels* had indeed the *seven Plagues*; that is, the *Judgments* and *Punishments* which were to be executed; but besides the *Materials* (if I may so speak) of these *Judiciary Plagues*, there is also something in God's severe *Judgments*, which comes more *immediately from the hand of God himself*; in which the *very Essence* and *Formality* of (*a*) *Hell Torments* is thought to consist. Now this *Wrath of God* (the *Sting of his Punishments*, and *the very Gall* of them) is here given to the *Angels* by *One* of the *Four Living Creatures*; that is, by the *First* of them (as *One* generally signifies in this Prophecy,) whose *Voice* was as *Thunder*, and who had the very *Purity* and *Power of the Gospel*; and that in *Golden Vials*, to signifie *the Purity* and *Holiness of God's Judgments*; and that they were executed upon the *Prayers of Saints*, of which *Golden Vials* and *Incense* are an *Emblem*, *Chap.* 5. 8.

[12] The *Wicked*, with *their sins*, are cast as *Grapes of Sodom* (*Deut.* 32. 32, 33.) into *the Winepress of God's Wrath*, trod by *Christ* (*Chap.* 19, 15.) as *Redeemer*; and out of

(*a*) *Rom.* 12. 19. *Heb.* 10. 28—31.
See Dr. Tho. Goodwin's *Discourse of the Punishment of Sin in* Hell.

thes

that *Wine* are these *Vials filled*: Whereby is signified, that *the Just Vengeance*, and *Recompence* of God is executed upon them by *Christ*, as the *Demerit* and *Consequence of their sins*, for the *Blood* of his Servants they had shed: and as the *Vials* of the *Prayers of the Saints* (*Chap.* 5. 8.) are full of *Odors*, by Vertue of *Christ's Intercession*; so are these full of the *Wrath of God*, upon the *Intercession of Christ* for his *oppressed Saints*.

8 *And the Temple was* [13] *filled with* [14] *Smoak from the Glory of God, and from his Power* [i. e. there were setled Manifestations of God's powerful, and Glorious Presence, in a blessed State; *Ezek.* 43. 4—6] *and* [15] [or but] *no man* [or no Creature] *was able to enter into the Temple* [i. e. God's Glorious Presence could not be enjoyed in its highest Manifestations, *Ezek.* 48 35. *Rev.* 21. 3, 23, 24.] *till the Seven Plagues of the Seven Angels were fulfilled* [i. e. until the perfect Destruction of the Wicked, whose Sins [16] hinder God's Presence, *Ezek.* 43. 9.]

[13] The *Constant* (*a*) *Manifestations* of God's Presence, are signified in *Scripture*, by a *Cloud covering* and *filling the Tabernacle* and *Temple*; whereby God took, as it were, possession of them; who is represented in *Ezekiel*, as *filling the House*, or *Temple*, *with his Glory*; *when he came to dwell in the midst of his people for ever*, *Ezek.* 43. 5, 7, 9. Whereby is signified, that the *New Jerusalem State* was near its Setlement in the *Blessed Milennium*, when *God will dwell with Men*, and he and the *Lamb* shall be the *Temple of the City*, *Rev.* 21. 2, 3, 22, 23.

[14] *Light* (*b*) and *Bright Fire* are the proper *Emblems of*

(*a*) *Exod.* 43. 34, 35. *Lev.* 16. 2. *Numb.* 9. 15—23. 1 *Kings* 8. 10—13. 2 *Chron.* 7. 1—4. *Ezek.* 43. 1—9.
(*b*) *See on Chap.* 3. *num.* 36.

God

Tabernacle out of which theſe Judgments proceed; See *Chap.* 1, 13.]

7 *And one of the Four Beaſts* [or the firſt of the Repreſentatives of the Apoſtolical Church, *Chap.* 4, 6. 6, 1.] *gave* [11] *unto the ſeven Angels ſeven golden Vials* [or Bowls, 2 *Chron.* 4. 22. *Rev.* 5. 8] *full* [not of Incenſe, but] *of the* [12] *Wrath of God* [trodden out of the Winepreſs of his Wrath, out of which the Vials are filled, *Chap.* 14 19, 20. 15, 1. 19, 15.] *who liveth for ever and ever* [and therefore can, and will puniſh the Wicked with an utter, and an everlaſting deſtruction, *Deut.* 32. 22—43. *Heb.* 10. 31.]

[11] The *ſeven Angels* had indeed the *ſeven Plagues*; that is, the *Judgments* and *Puniſhments* which were to be executed; but beſides the *Materials* (if I may ſo ſpeak) of theſe *Judiciary Plagues*, there is alſo ſomething in God's ſevere *Judgments*, which comes more *immediately from the hand of God himſelf*; in which the *very Eſſence* and *Formality* of (*a*) *Hell Torments* is thought to conſiſt. Now this *Wrath of God* (the *Sting of his Puniſhments*, and *the very Gall* of them) is here given to the *Angels* by *One* of the *Four Living Creatures*; that is, by the *Firſt* of them (as *One* generally ſignifies in this Prophecy,) whoſe *Voice* was as *Thunder*, and who had the very *Purity* and *Power of the Goſpel*; and that in *Golden Vials*, to ſignifie *the Purity* and *Holineſs of God's Judgments*; and that they were executed upon the *Prayers of Saints*, of which *Golden Vials* and *Incenſe* are an *Emblem*, *Chap.* 5. 8.

[12] The *Wicked*, with *their ſins*, are caſt as *Grapes of Sodom* (*Deut.* 32. 32, 33.) into *the Winepreſs of God's Wrath*, trod by *Chriſt* (*Chap.* 19, 15.) as *Redeemer*; and out of

(*a*) *Rom.* 12. 19. *Heb.* 10. 28—31.
See Dr. Tho. Goodwin's *Diſcourſe of the Puniſhment of Sin in* Hell.

that

that *Wine* are theſe *Vials filled*: Whereby is ſignified, that *the Juſt Vengeance*, aud *Recompence* of God is executed upon them by *Chriſt*, as the *Demerit* and *Conſequence of their ſins*, for the *Blood* of his Servants they had ſhed: and as the *Vials* of the *Prayers of the Saints* (*Chap.* 5. 8.) are full of *Odors*, by Vertue of *Chriſt's Interceſſion*; ſo are theſe full of the *Wrath of God*, upon the *Interceſſion of Chriſt* for his *oppreſſed Saints*.

8 *And the Temple was* [13] *filled with* [14] *Smoak from the Glory of God, and from his Power* [i. e. there were ſetled Manifeſtations of God's powerful, and Glorious Preſence, in a bleſſed State; *Ezek.* 43. 4—6.] *and* [15] [or but] *no man* [or no Creature] *was able to enter into the Temple* [i. e. God's Glorious Preſence could not be enjoyed in its higheſt Manifeſtations, *Ezek.* 48 35. *Rev.* 21. 3, 23, 24.] *till the Seven Plagues of the Seven Angels were fulfilled* [i. e. until the perfect Deſtruction of the Wicked, whoſe Sins [16] hinder God's Preſence, *Ezek.* 43. 9.]

[13] The *Conſtant* (*a*) *Manifeſtations* of God's Preſence, are ſignified in *Scripture*, by a *Cloud covering* and *filling the Tabernacle* and *Temple*; whereby God took, as it were, poſſeſſion of them; who is repreſented in *Ezekiel*, as *filling the Houſe*, or *Temple*, *with his Glory*; *when he came to dwell in the midſt of his people for ever*, *Ezek.* 43. 5, 7, 9. Whereby is ſignified, that the *New Jeruſalem State* was near its Settlement in the *Bleſſed Milennium*, when *God will dwell with Men*, and he and the *Lamb* ſhall be the *Temple of the City*, *Rev.* 21. 2, 3, 22, 23.

[14] *Light* (*b*) and *Bright Fire* are the proper *Emblems of*

(*a*) *Exod.* 43. 34, 35. *Lev.* 16. 2. *Numb.* 9. 15—23. 1 *Kings* 8. 10—13. 2 *Chron.* 7. 1—4. *Ezek.* 43. 1—9.
(*b*) *See on Chap.* 3. *num.* 36.

God

God, who is *Love*; but when *Smoak* appears with it, there is intimated some *Darkneſs* in the Diſpenſation referred to; and *Mixtures of VVrath* and *Diſpleaſure*: as in this place; becauſe God's *VVrath* was not as yet executed; the *Glory of God* (repreſented by *Light* and *Bright Clouds* in the *Old Teſtament*) filled the *Temple* with *Smoak*, and not *Light*; there being as yet a *Conteſt* betwixt the *VVrath*, *Jealouſie*, and *Juſtice of God*, and his *Enemies to be deſtroyed*; whoſe *Defilements* (repreſented by *Smoak*, *Chap.* 9. 2.) and *Sins* were the Cauſe that God's Anger *ſmoaked againſt them*; for otherwiſe *Fury is not in the Lord*, *Iſa.* 27. 4.

[15] An Alluſion to what is related concerning *Moſes*, *Exod.* 40. 35. whereby is expreſſed the great *Terror* of this Time of *Vengeance*; which *no Created Beings*, not even the *Angels themſelves* are able to bear; this being the (*a*) *Time* of *ſuch Trouble as never was*; called, *The Great Temptation*, *The Great Tribulation*, and *the Great Earthquake*, in *Scripture*; which was to be ſhortned for the *Elect's Sake*; and will be ſo very Terrible, that they are pronounced *Bleſſed* by *Daniel* (*Chap.* 12. 12.) who ſhall *wait*, *and come to the End of thoſe Days*; when the *Bleſſed Millennium* ſhall begin: Which perhaps may be *prefigured* by (*b*) *Moſe's* not being able to go up into the *Mount*, *until after ſix Days*, and his being called up into it by God on the *ſeventh Day*, the (*c*) Type of the *ſeventh Thouſand Year*, or the *Sabbatical Millennium*.

And from hence it may be obſerved, that although there ſhall be ſeveral Manifeſtations of God's *Preſence*, and *Open-*

(*a*) *Iſa. Chapters* 24, 25, 26, 27. Dan. 12. 1. *Matth.* 24. 21, 29, 30. *Mark* 13. 19. Luke 21. 23, 24. *Rev.* 3, 10. 7, 14. 16, 18.
(*b*) Exod. 24. 12—18.
(*c*) *See the Notes on* Chapt. 20. 4.

ings

ings of the Temple, after the *End of the Beaſts Months*; upon the *Entrance* of which, the *Temple was ſhut up*, and at the *Expiring* of which, it muſt conſequently be *opened*: that yet nevertheleſs the *higheſt State* of it, in which *God* and the *Lamb* are the *Temple*; conſiſting in *perfect Tranquillity*, and *Serenity*, without any *ſmoak of Anger* from God's Glory, ſhall not be *enjoyed*, until the *Vials are poured out*: which will not be, if the *Beaſt's Months end at* 1697, until *A. D.* 1772. when the 75 *Years*, which are added to the *Times of Antichriſt*, by *Daniel* (*Chap.* 12.) will be expired; as hath been frequently obſerved.

[16] This was ſignified by the ſeveral *gradual* (*a*) *Removals* of the Glory of God, aud its *departure from the Temple*, in *Ezekiel*; and his *not returning into it*, ſo as to *fill* it, and *inhabit in it for ever*, until he had *conſumed the wicked Idolaters*, and *their Abominations*, in his *Anger*, *Ezek*, 39. 11---29. 43, 1---9.

(*a*) Ezek. 8. 4, 6. 9, 3. 10, 4, 15—19. 11, 23.

CHAP. XVI.

The Text.

AND *I heard a great Voice* [or a powerful Command, full of Authority, and about a moſt important matter;] *out of the* [Heavenly] *Temple* [of Chriſt's Kingdom, the Original and Arche-type of his Kingdom upon Earth, *Chap.* 15. 1, 8.] *ſaying to the ſeven Angels* [or Miniſterial Inſtruments of God's Will, who undertake nothing without a ſpecial Command;] *Go your ways* [with all ſpeed, and ſwiftneſs, and by Virtue of my Commiſſion;] *and pour out* [the very Dregs of] *the Vials of the Wrath of God upon the Earth.*

Annotations on CHAP. XIV.

This Chapter relating wholly to things Future, is thereupon very obſcure; it being doubtful, whether it is to be interpreted in a Myſtical Senſe, as moſt Interpreters have done; or in a Litteral one; with reference to the *Great Conflagration of the World*; plainly aſſerted by the *Apoſtle* (a) *Peter*, and generally acknowledged as a great Truth. In the former way of Interpreting; *Earth*, *Sea*, *Rivers*, and the other parts of the World, on which *the Vials are poured*, are to be underſtood only concerning the ſeveral Members of the Antichriſtian Kingdom, ſignified by them; but in the latter, they are to be taken *Litterally*; and *the Vials* are to be ſuppoſed as ſo many *Gradual Preparations to the General Diſſolution of the World by Fire.* To the clearing of which Queſtion, it may be obſerved,

(1.) That theſe *Vials* are filled out of the *Blood* which came out of *the Winepreſs of God's Wrath*; as appears from *Chap.* 14. 19, 20. compared with the *firſt Verſe* of this *Chapter.*

Whence it will follow, if that Obſervation be true, That theſe Vials muſt be *poured out*, *after the gathering the Cluſters of the Vine of the Earth*; that is, *after the Reſurrection of the Wicked*, deſcribed, *Chap.* 14. 18, 19. who are raiſed to the *Judgment of the great Day*, as well as the *Saints*, who come with *Chriſt*; and that with Minds ſo affected with *Wickedneſs* and *Malice*, as they were whilſt before upon *Earth*; and with *Bodies* ſuited to their *Wicked Minds*, and capable of influencing each other; upon whom *the Wrath of theſe Vials is to fall*, as well as upon *the Wicked*, who ſhall then be *alive*; as appears from *Chap.* 11. 18. compared with the firſt Verſe of this Chapter; where the *Wrath of God*, and *the Time of the Dead*, who are to be *Judged*, ſeem to refer to theſe *Vials* out of which the *Wrath of God is to be poured.* See the *Annotations* on *Chap.* 20.

(2.) It is plain from (a) *Scripture*, that *Chriſt's coming*

(a) 2 Ep. 3.

(a) *Dan.* 7. 9. 1 *Theſſ.* 1. 7. *Matth.* 24. Dr. *Burnet's Theory*, 3. 11, 12.

ſhall be in *Flaming Fire*; and that there ſhall be ſeveral Preparatory Diſpoſitions of Things towards it, and the *Conflagration*. Now it not being probable, that ſo great a *Change of Things* ſhould not be *prefigured* in this Prophecy, which ſo clearly refers to the End of the *Old World*, and the Beginning of a *New One*; where can it have place in it but in this *Chapter*? Which Obſervation is the more Remarkable, in that there is a very ſurpriſing Agreement betwixt the Vials thus interpreted, and the moſt ingenious *Hypotheſis* of Dr. *Burnet*, concerning the gradual Diſpoſitions to, and progreſs of the *great Conflagration*.

(3.) The *Philoſophy of Scripture* being generally *Popular*, according to the Common, and Received Opinions of thoſe to whom it was primarily written; theſe Vials muſt alſo be underſtood after the ſame manner. And the Preparations to the *general Fire* muſt be conſequently conceived to be effected by fit and proper Natural Cauſes (but under (*a*) the Miniſtry of *the Angels of each Vial*) hinted at only, and intimated by the *Types in the Old Teſtament*, to which each Vial alludes; and that after a *popular manner*, according to the common Sentiments of Mankind, but eſpecially of the *Jews*, to whom the Scriptures were primarily written.

2 *And the firſt* [Angel] *went, and poured out his Vial* [*i. e.* executed the Judgment he had received in Command,] *upon the Earth* [by producing an extraordinary [3] Heat, and Drought in it,] *and there fell* [or [4] was, as the Conſequent of this Heat,] *a noiſome and grievous* [or a loathſome, tormenting, malignant, and incurable, *Deut.* 28. 27, 35. *Job* 2. 7.] *ſore* [or [5] fiery Ulcer, breaking forth in ſcalding Blanes, or boyling Bliſters, which were

(*a*) Dr. Burnet's *Theor.* 3. 8.
Mr. Ray *of the Diſſol. of the World*,

extreamly grievous, to thoſe on whom they fell, and loathſome to others; and were accompanied with the ſharpeſt Pains of Body, and [5] Mind, *Exod.* 9. 9, 11. *Job* 2. 7, 8. 6, 4. 19. 13, 19.] *upon the Men which had the Mark of the Beaſt, and upon them which worſhipped his Image* [*i. e.* the Antichriſtian Profeſſors, *Chap.* 13. 15, 16.]

[3] *Earth* is here taken for the *Earth* ſtrictly ſo called, as diſtinct from the *Seas* and *Rivers*; upon which the Vials are poured afterwards.

[4] This is ſignified by the *hot Aſhes of the Furnace*, *Exod.* 9. 8---11. (from whence the Expreſſions concerning this *Plague* are taken) which *became ſmall Duſt* (whereby *Drought* alſo is ſignified, *Deut.* 28. 24.) *in all the Land of* Ægypt, *and was, or became a Boyl on Man and Beaſt*. And accordingly in this *Plague*, it may by the like Congruity be ſuppoſed, that many *Hot*, and *Fiery Particles* and *Exhalations* (which in the *Plague of* (*a*) *Ægypt* were mixt with the *Hot Aſhes*, when they fell upon the Land) will be poured forth from theſe *Vials* upon the *Earth*; which ſhall produce an extraordinary *Heat* and *Drought*, and be the Cauſe of the *Sores* here mentioned; which are wont to break out upon Mens Bodies in *hot* and *dry ſeaſons*.

[4] *Exod.* 9. 10. *It was*, or *there was*, as *the Greek* tranſlateth, *there were Boyls*. *Ainſw.* on *Exod.* 9. 10.

[5] For ſuch a *Sore* was that ἕλκος, or *Ulcer* (the ſame word which is here uſed) which fell on *Job* and the *Ægyptians*;

(*a*) Rivet. *in locum.*
Dr. Burnet's *Theor.* 3. 7, 8.

which

which was also accompanied with a great *Vexation of Mind*, as appears from the History of *Job*.

3 *And the second Angel poured out his Vial upon the Sea, and it became as the Blood of a* [6] *Dead Man* [*i. e.* it stagnated,] *and every living Soul died in the Sea* [*i. e.* all the Fish of it died, *Chap.* 8. 9.]

[6] The *Blood* of a Man who has received a *deadly wound*, or of a *Carcase*, is *clotty*, *thick*, and *glutinous*; whereby *the Stagnation* of the Waters of the Sea is aptly represented; as also *Fiery Eruptions in several parts of the Channel of the Sea*: Whereby, in conjunction with other Causes, *the mighty Ocean* (according to Dr. (*a*) *Burnet's Hypothesis*) *may be reduced to a standing Pool of putrid waters*; which, according to *Amos* 7. 4. may be also devoured by *Fire*.

4 *And the Third Angel poured out his Vial upon the* [7] *Rivers, and Fountains of Waters, and they* [also] *became Blood* [*i. e.* stagnated, and were corrupted, so that Men could not [8] drink of them, and were deprived of their necessary Sustenance, *Exod.* 7. 18, 24. *Jerem.* 51. 36.]

[7] According to the *Philosophy of* (*b*) *Scripture* (defended by many (*c*) *Ancient* and (*c*) *Modern Philosophers*) *Rivers* depend upon the *Sea*; and therefore the Sea is here represented as prepared for *Stagnation*, before *the Rivers*; to whose *Diminution* (*d*) also, or *Suspension*, the preceding *Drought*, and following *Heat*, in the *Eighth Verse*, are to be supposed to contribute.

(*a*) *Theor.* 3. 9.
(*b*) *Gen.* 2. 5, 6. *Psal.* 104. 6——14. *Eccles.* 1. 7. *Isa.* 44, 27. 50, 2.
(*c*) (*c*) Dr. Plot *de Origine Fontium.*
(*d*) Dr. Burnet's *Theor.* 3. 9.

[8] This

[8] This is a grievous *Plague*, bringing the Judgment home to them, by inflicting it upon *Necessaries*; their *Fish dying*, and their *water*, which should have *quenched their Thirst* in the *great Heat* and *Drought*, being *corrupted*, and unfit for *use*; according to what God inflicted on *Egypt*, *Exod.* 7. 14---25. when the *River Nile*, and all *their Water stank*, so that they could not drink of them; and their *Fish died*; whereby they were deprived of their *necessary* (*a*) *Food*, their *River-Water* being their *common Drink*, and *Fish* their *ordinary Food*, it being not lawful for them to eat *Sheep*, or *Oxen*.

5 *And I heard the Angel of the Waters* [or the Ministring Instruments of God's Judgments uppn the Waters;] *say* [upon the consideration of the Greatness, and yet Righteousness of this Judgment;] *thou art Righteous* [and Just] *O Lord, which art, and wast, and shalt be* [*i. e.* the Eternal and Immutable God, who performeth infallibly his Promise and Threats, *Exod.* 3. *Rev.* 1. 4.] *because thou hast judged* [and punished,] *thus* [*i. e.* after this just way of Retribution, and Retaliation, *Psalm* 58. 10, 11. *Matth.* 7. 2.]

6 *For they* [of the Antichristian Profession, *Verse* 2.] *have shed the* * *Blood of Saints* [*i. e.* Holy Men;] *and Prophets* [i. e. Witnesses, *Chap.* 6, 9, 10, 11. 11. 3, 18.] *and thou hast* [therefore,] *given them Blood* [or Bloody Waters,] *to drink, for they are worthy* [*i. e.* this is a just Judgment upon them, *Judg.* 1. 7. 1 *Sam.* 15. 33. *Isa.* 49. 26. *Obad.* 16.]

* Hence it seems to appear, that this *Vial* is a Judgment on the *Wicked, raised* to receive the *Recompence of their shedding the Blood of the Saints*; because the princi-

(*a*) *Gen.* 46. 34. *Exod.* 8. 26. *Numb.* 11. 5. *Deut.* 11. 10, 11. *Jerem.* 2. 18.

pal

pal Perſecutors were *already dead*; and therefore muſt be raiſed, that they may partake of this Juſt Retaliation; for otherwiſe the Number of them who will be then *alive*, will be but ſmall, in compariſon of thoſe who are *dead*; and the greateſt Objects of *God's Vengeance*, will eſcape the Puniſhment of this *Laſt Day*, which is denounced in *Scripture* againſt all *Ages* and *Generations of the World*, and not only that which ſhall be then in Being.

7 *And I heard another* [Angel] *out of the* [9] *Altar, ſay*, [in the Name of the Saints and Martyrs, who lay under it, *Chap.* 6. 9.] *Even ſo* [it ought to be,] *Lord God Almighty* [who art wonderful in thy Judgments,] *true* [to thy Promiſes of avenging thy Saints, *Chap.* 6. 10, 11.] *and righteous are thy Judgments* [in giving them Blood to drink for the Blood they had ſhed.]

[9] The *Angels* are anſwered, as it were, by a *Chorus of Saints*, of the *Firſt Reſurrection*; who during the *pouring out of the Vials*, are protected by God, and are placed, as it were at *the Altar*: That is, in a *place of Safety*, and *Refuge*, as *the Altar* was under *the Old Law*; of which *Zoar* and *Goſhen* were a *Type*. 2 *Pet.* 2. 9.

8 *And the Fourth Angel* [having power over Fire, *Chap.* 14. 18.] *poured out his Vial upon the* [10] *Sun* [and augmented his Heat;] *and Power was* [thereby] *given unto him* [*i. e.* the Sun,] *to* [11] *ſcorch* [the wicked] *men* [of the Earth] *with Fire* [*i. e.* grievouſly to annoy and afflict them, *Jonah* 4. 8, 9. *Matth.* 13. 6, 21.]

[10] As the *Light of the Sun* may be multiplied by *Parelia*, and other *Natural Cauſes* (to which the Prophet alludes, *Iſa.* 30. 26.) So is it not difficult to conceive, that its *Heat* may be *Naturally* augmented by *the Diſſolution*, or *Diſſipation of its Maculæ*; upon *the Encreaſe* and *breaking forth* of thoſe *Fluctuating Vortexes of Fire*, which are in the Body of that *Planet*, and are ſtronger and clearer at its *Center*, than near its

its Circumference; and by other *Natural Cauſes*, not unknown to the Learned in ſuch *Studies*. And if the *Heat of the Sun* may be *encreaſed by Natural Cauſes*, how much more by *Supernatural ones*, ordering and conducting them, and adding *New ones?*

9 *And* [the Antichriſtian, and Wicked] *Men, were ſcorched*, [or ſet on fire,] *with great* [11] *Heat* [*i. e.* they were extreamly afflicted, and tormented in Body and [12] Mind;] *and* [13] *blaſphemed the Name of God, which hath power over theſe* [foregoing, and following] *Plagues*, [to inflict, or remove them;] *and they* [13] *repented not to give him Glory* [*i. e.* they were finally [14] impenitent, *Heb.* 6, 6. 10, 26—31. 12, 17. *Rev.* 22. 12.]

[11] Here ſeems to be an Alluſion to the *violent, ſcorching*, and *ſuffocating Heats of the Sun*, and the (*a*) καύσων, or *burning heat of the Wind* (which uſually accompany one another in *the Eaſtern Climates*) which afflicted *Jonah.*

[12] As *Jonah* alſo was much troubled, and grieved in *Mind* as well as *Body*, *Chap.* 4. 6, 3.

[13] [13] Thus *Jonah* alſo was, *diſpleaſed*, and *very angry*, and *wiſhed for Death*, and *repented not*, but *excuſed his former Diſobedience*, although he had been ſharply puniſhed for it, *Chap.* 4. 1, 2, 3, 4, 6, 8, 9.

[14] There was no place of *Repentance* for them; as being under *the dreadful Doom* pronounced by *the Angel of the Vials*, who ſhewed *John* theſe things; and ſaid, *Let him that is filthy be filthy ſtill*, Chap. 22. 11.

(*a*) Gror. *in* Jon. 4. 8, 9.
Dr. Hyde's *Itiner. Mundi.* pag. 146.

10 *And the Fifth Angel poured out his Vial on the Seat* [or [15] Throne] *of the Beast* [*i. e.* on *Rome*, the Seat of the Papacy, *Chap.* 13, 2. 17, 3.] *and his Kingdom* [*i. e.* his whole Juriſdiction,] *was full of* [16] *darkneſs* [*i.e.* was in a moſt afflicted and diſconſolate condition, *Exod.* 10. 21—23. *Iſaiah* 8. 19—22.] *and they* [17] *gnawed their Tongues for pain* [*i. e.* were extreamly impatient, and furious under their Torment, *Iſaiah* 8. 21.]

[15] Hereby is ſignified, that this *Beaſt* uſurped *Temporal State* and *Authority*; as having a *Chief*, and *Imperial City* for his *Throne*, or *Place of Reſidence*. And it is obſervable, that this, and ſuch like *Phraſes*, of a too Ominous ſignification, crept into *the Church* by degrees; notwithſtanding the Oppoſition made to ſuch *Innovations*, and to the Affectation of *Temporal Titles* and *Authority*: it being one Reaſon alledged by a Synod at (*a*) *Antioch*, for their depoſing *Paulus Samoſatenus*, that he affected *State*, *Secular Titles*, and *Power*; and that he erected a *Tribunal* in the *Church*, and a *Stately Seat* in it, like that of the *Temporal Magiſtrates*; which *Pomp* very much encreaſed afterwards; as *Valleſius* on *Euſebius* obſerves.

[16] It is expreſly affirmed in (*b*) *Scripture*, that *Rome ſhall periſh by Fire*; for which Fate (as Dr. (*c*) *Burnet* hath moſt ingeniouſly obſerved) *Italy*, the *Kingdom*, and *Seat* of the *Beaſt*, is moſt peculiarly diſpoſed by *Nature*, by reaſon of *the Sulphureouſneſs of its Soil*, and its *Fiery Mountains* and *Caverns*. And therefore if this particular Judgment upon *the Seat of Antichriſt* be here intended; by *the Darkneſs* may be aptly ſignified, *the Smoke of its Fire*, now in preparation to *break forth*, which had been kindled and encreaſed in

(*a*) Euſeb. *Eccleſ. Hiſt.* 7. 30.
(*b*) Dan. 7. 9—11. *Rev.* 18, 8. 19, 3.
(*c*) *Theory of the Earth*, 3. 10.

the Bowels of the Earth, by the *extream heat* of the *Former Vials*; according to the manner, in which Dr. *Burnet* ſuppoſes *the Conflagration* will be brought to paſs.

And here we may obſerve, that by a peculiar Direction of Divine Judgment, this *Fire* begins firſt at *the Seat of Antichriſt*; *it being very reaſonable and decorous* (as Dr. (*a*) *Burnet* ſpeaks) *that the Grand Traitor, and Head of the Apoſtaſy, ſhould be made the Firſt Example of Divine Vengeance*: From whence it may be ſuppoſed to ſpread it ſelf through *Italy*, the more *immediate part of the Beaſt's Kingdom*; and ſo through his *whole Juriſdiction*; and at laſt, in *the Univerſal Conflagration* (to which theſe *Vials* are as ſo many *Diſpoſitions*) through *the whole Earth*.

It is alſo obſervable, that *God's Judgments point out*, and are *proportioned*, in their Kinds, to *Mens Sins*. Whence it may be conjectured, that *the Antichriſtian Kingdom* was puniſhed with *Darkneſs* (even *Natural Effects* carrying along with them *Intimations of Moral Reaſons* and *Ends*) becauſe of *the groſs* and *palpable Ignorance* it had introduced: as *Ægypt* was puniſhed by *hot Aſhes of burnt Brick*, for their oppreſſing *the Iſraelites* at their *Brick-Kills*; and had their *Waters* juſtly turned into *Blood*, for making that *Element* the *Inſtrument of their Bloody Deſign* againſt *the Iſraelitiſh Infants*, *Ex.* 1. 22.

11 *And blaſphemed* [17] *the God of Heaven* [by whoſe Command theſe Plagues were inflicted,] *becauſe of their Pains, and their Sores* [or fiery Ulcers, and Torment of [17] Mind and Body, *Verſe* 2.] *and repented not of their deeds* [as being given over to a Reprobate Mind, *Verſe* 9.]

(*a*) *Theory* 3. 10.

[17] [17] The *extream Torment* they were under, affected their *Minds* and *Conſciences*, and made them *blaſpheme God*, and *gnaw their Tongues*, as Men in *the greateſt Rage imaginable*. For in this *Vial* there is an Alluſion to the *thick* and *palpable Darkneſs* with which God plagued *Ægypt*, *Exod.* 10. 21---- 23. wherein Men *ſate ſtill* for ſeveral Days together, in a moſt *diſconſolate condition*; vexed (*a*) and tormented with *great Terrors* from their own *affrighted Conſciences*, and *the Evil Angels*.

12 *And the ſixth Angel poured out his Vial upon the great River* [18]Euphrates, *and the Waters thereof were dried up* [*i. e.* all manner of Impediments were removed, *Iſa.* 11, 15. *Jerem.* 50, 38. 51, 32, 36. *Zech.* 10. 11.] *that the way of the Kings* [19] *of the Eaſt* [*i. e.* of thoſe Living Saints who are to Reign with Chriſt in his Kingdom, *Iſa.* 41. 26. *Rev.* 21. 24.] *might be prepared* [*i. e.* that all things might be [20] prepared for the *Jeruſalem* State, in the New Earth. See the Three laſt Chapters.]

[18] In this Verſe there is an Alluſion to the *Exploit* of *Cyrus*, who dreined the *River Euphrates* when he took *Babylon*, as had been foretold by the Prophet (*b*) *Jeremiah*; and to thoſe paſſages of the (*c*) Prophets, where the *Return* of the *Jews* into *their own Land* is deſcribed in the like Expreſſions.

[19] Here alſo is an Alluſion to *Iſaiah* 41. 2, 25. 46, 11.

(*a*) *Pfalm* 78. 49. *Wiſd.* 17.
(*b*) *Chap.* 50, 38. 51, 32, 36. *Vid.* Groc. *in loc.* *Iſaiah* 41. 26.
(*c*) *Iſ.* 15. 15. *Zech.* 10. 11. *where, by the* Tongue of the Egyptian Sea, *is meant, the* Bay *of the* Mediterranean Sea, *which lies next to* Egypt; *and by the* River, *not* Euphrates, *which has not* Seven Streams, *but* Nilus, *which by ſo many Mouths empties it ſelf into the* Mediterranean.

where

where it is foretold, that one ſhould be raiſed up from the *North*, and come from *the Riſing of the Sun to call upon*, or (*a*) *proclaim God's Name*; meaning thereby *Cyrus*, who by his Mother's ſide was of *Media*, which lies *North* from *Judea*; and by his Father was a *Perſian*, whoſe Countrey lies exactly *Eaſtward* of the *Holy Land*. And although *Arabia* be ſometimes called *the Eaſt* in (*b*) *Scripture*, and the *Arabs*, *the Children of the Eaſt* (for *Job* was a King in *Arabia*, as Dr. (*c*) *Hyde* hath fully proved); yet it was in reſpect of (*d*) *Egypt*, where the *Jews* had learnt that Form of Speech, *Arabia* lying *Southward* of *Paleſtine*.

Now *Cyrus* was a *Type of Chriſt*, and therefore by the *Kings of the Eaſt* may in proportion be here meant thoſe *Saints*, who as ſo many *Meſſiahſſes*, or *Anointed Kings* and *Prieſts*, (by which Name *Cyrus* is called in *Scripture*) ſhall *Reign with Chriſt*, who is expreſly ſaid to come from *the Eaſt*, Chap. 7. 2.

[20] An Expreſſion uſed *Iſaiah* 40. 3. *Malach* 3. 1. *Matth.* 3. 3. And here it is to be noted, that (*e*) *Euphrates* was one of the *Branches* into which the River which watered *Paradiſe* was divided, after it had paſſed through it: It was alſo the (*f*) *Eaſtern Bound* of the *Land of Promiſe*, to which *David* and *Solomon* extended their *Dominion*; the Kingdoms thereabouts being *Tributary* unto them; although the *Jews* never enjoyed a *quiet Poſſeſſion* of them, as *proper Owners*,

(*a*) *Ezra* 1, 1, 2.
(*b*) *Judg.* 6. 3. *Job* 1, 3.
(*c*) *Itiner. Mundi*, pag. 72, 73.
(*d*) Mede's *Works*, pag. 476.
(*e*) *Gen.* 2. 10—14.
(*f*) *Gen.* 15. 18. *Exod.* 23. 31. *Deut.* 1, 4. 11, 24. *Joſh.* 1. 4. 2 *Sam.* 8. 3. 1 *Kings* 4. 21. 2 *Chron.* 9. 26.

for

for any conſiderable time; God (*a*) contracting their *Borders* for their *Sins*; and at laſt, *ſcattering*, and *carrying them Captive* beyond this *very River*, into the *Dominions* of the *Aſſyrian* and *Babyloniſh Tyrants*. So that this *River*, which at firſt was a *Stream* flowing out of *Paradiſe*, became the *Fatal Boundary* of the *Kingdom of the People of God*, over which they were carried *Captive*; and a *Sign of Enmity* and *Hoſtility to God's Church*; *Babylon*, the *Type of the Seat of Antichriſt*, being ſeated on one Branch of it.

From which Obſervations we may conclude, that by *drying up the Waters of* Euphrates, *that the Way of the Kings of the Eaſt might be prepared*, is ſignified,

(1.) Preparations for *removing of all Impediments* and *Obſtacles* whatſoever, eſpecially from *Antichriſt*, which may hinder the *Kingdom of Chriſt*, whoſe *Dominion* is to be extended *beyond that River*, *unto the Ends of the Earth*, as *the Pſalmiſt* hath plainly foretold, *Pſalm* 72. 8.

(2.) Here may alſo be intimated *the near Approach of the New Earth*, deſcribed in the *Three Laſt Chapters*; ſignified by *the drying up that River*, whereon *the Type of the Antichriſtian City was ſeated*; which was an hindrance to the *Saints entring into*, and *enjoying the Paradiſiacal State* of the *New Earth of Chriſt's Kingdom*. In order to which alſo (according to Dr. (*b*) *Burnet's Hypotheſis*,) the *Rivers are to be dryed up*, that ſo no ſtop may be put to *the Conflagration*, which is to burn up *the Old Earth*.

13 *And I ſaw three unclean* [21] *Spirits* [of Devils, *Verſe* 14.] *like Frogs* [22] *come out of the* [23] *mouth of the Dragon* [*i. e.* the *Pagan* Roe

(*a*) Fuller's *Piſgah Sight*, 1. 2.
(*b*) *Theory of the Earth*, 3. 9.

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man Powers, *Chapters* 12, *and* 13.] *and out of the mouth of the Beaſt* [*i. e.* the Antichriſtian King, *Chap.* 13.] *and of the Falſe* [24] *Prophet* [*i. e.* the Antichriſtian Hierarchy, the other Beaſt, *Chap.* 13. 11 ——]

[21] An *Epithet* frequently given in Scripture to the *Evil ſpirits*, to diſtinguiſh them from the *Pure* and *Holy Spirit of God*; and they are called *unclean*, becauſe they *tempt to*, and *take delight in Sin*, which is *Impurity* and *Uncleanneſs*.

[22] Like *the Frogs of Ægypt*, *Exod.* 8. 1---14. who went up into *the Houſes of the Ægyptians*, and even into the *Bed-Chamber of King Pharaoh*, and his *Nobles*, Pſalm 105. 30. Whereby is elegantly ſet forth the *Vile Original* of the *Devil's Angels* and *Emiſſaries*; born, as it were, out of the *unclean Mud* and *Slime*; and ſent to *Negotiate* and *Solicite* (of which the *Croaking of Frogs* is a *Symbol*) the *Kings of the Earth*, into whoſe *Bed Chambers*, and moſt *private Retirements* they inſinuate themſelves.

[23] They came out of their *Mouths*, as *Embaſſadours*, to ſpeak in their Name, and interpret their *Mind* and *Deſigns*. And theſe *Spirits of Devils* came out of the *Mouths of the Dragon*, *Beaſt*, and *Falſe Prophet*, to ſhew, that *Satan* had made uſe of them all along as his *principal Agents*; out of each of whom they came; to ſhew, that all their *ſeveral* and *diſtinct* Intereſts were now to be *joyned together* at this *great Battle*, and *deciſive Attempt*.

[24] He is called, the *Other Beaſt*, *Chap.* 13. whilſt *the Beaſt* was in his *Infancy*; but when he arrived to his *Kingſhip* and *Supremacy*, then this *other Beaſt* became his *Falſe Prophet*, ſerving and Advancing him by *Lying Miracles* and *Wonders*.

14 *For*

14 *For they* [three Frogs,] *are* [indeed] *the Spirits* [25] *of Devils* [like Frogs;] *working* [26] [lying,] *Miracles*, [2 Thes. 2. 9—11.] *Rev.* 13. 13, 14.] *which go forth unto the Kings of the Earth* [*i. e.* the Antichristian Potentates, and Enemies of Christ's Kingdom, *Psalm* 2. 1, 2. *Judg.* 5. 3, 19. *Rev.* 20. 7—10.] *and of the whole World* [Chap. 20. 8.] *to gather them* [by exciting and engaging them] *to the* [27] *Battle of that* [28] *great day of God Almighty* [*Chap.* 19. 19.]

These *Wicked Agents* for *Paganism* and *Antichristianism* are called *Spirits of Devils*, because they are acted and influenced by the Devil and his Angels; who ever since their *Fall*, have been permitted to make bold Attempts, full of *Malice* and *Rage* against God, and Christ's Kingdom.

[26] They are permitted, according to the Example of the *Ægyptian Magicians*, to work *Lying Wonders*; as the Devil had frequently done in the Times of *Paganism* and *Antichristianism*.

[27] This is the *first Battle* of *Gog* and *Magog* before the coming of Christ's Kingdom, now ready to appear; wherein they are overcome; and the *Wisdom* and *extraordinary Power of God* (styled here upon that account ὁ παντοκράτωρ, *the Lord of Hosts*, in respect of his *Rule* and *Dominion* over all things, and his Power by which he is able to perform them) is manifested in the *Defeat of the Devil*, who had summoned all his Force and Power together, under the *Wise*, *Holy*, and *Incomprehensible Justice* and *Vengeance of God*, to shew his *utmost Malice* and *Rage against Christ's Kingdom*. See on *Chap.* 19. 19. and on the Three Last Chapters.

[28] Wherein he would manifest his *uncontroulable Power*, and *absolute Dominion*, after the most *extraordinary manner*, beyond any thing which had as yet appeared

15 *Be-*

15 *Behold* [29] [says Christ,] *I come* [or am just ready to come in my Thousand Years Kingdom,] *as* [30] *a Thief* [i. e. on a sudden, and after a surprizing manner, *chap.* 3. 3, 10, 11.] *Blessed* [in that happy state, *Dan.* 12. 12.] *is he that* [31] *watcheth* [in this time of trouble and temptation, and they who shall be found so doing when I come, *Luke* 12. 35—40.] *and* [32] [blessed also is he that [*keepeth his Garments* [i. e. his purity, righteousness and innocency, *chap.* 19. 8.] *lest* [loosing his righteousness,] *he walk naked, and they see his shame* [i. e. his shameful nakedness, be discovered to his utter confusion, and he be driven out of Paradise as his naked first Parents were, *Gen.* 3. 2 *Cor.* 5. 3.]

[29] These Words are a *Parenthesis*, spoken by Christ to those who professed his Religion (as appears from the *Gentleness*, and *tender care* of them) commanding them to watch over themselves with great diligence, and signifying what their state should be in his Kingdom *just approaching*; intimated by the Word *Blessed*, taken from *Dan.* 12. 12. which is a place of the like import with this.

[30] Christ is every where represented (*a*) in *Scripture*, as *coming of a sudden* to his Kingdom, notwithstanding the many *Prognosticks* given of it, and *preparations* to it; because *his actual appearing* will be on a *sudden*, and by *surprize*.

[31, 32] Hereby is signified, that *all they shall be blessed*, who have *watched for Christ*, with *Oyl in their Vessels*, as well as their *Lamps*; and shall be found *really united to him*, and having on his *Righteousness*, when he comes in his Kingdom. See *Chap.* 3.

16 *And he* [33] [i. e. the Spirits of Devils, under the justice and Vengeance of Almighty God, in order to his Glory, and the

(*a*) Matth. 24. 1 Thess. 5. 2.

puniſhment of his Enemies, *Judg.* 4. 7. *Joel* 3. 11, 12.] *gathereth them* [i. e. the Kings of the Earth, and of the whole World,] *together* [by their inſtigations, and power over them;] *into a place called in the Hebrew tongue*[34] *Armageddon* [i. e. there was a moſt Powerful and Diabolical Confederacy againſt Chriſt's Kingdom, *Pſal.* 2.]

[33] It is evident from *Verſe* 14. that this *gathering together* is performed by *the three Evil Spirits*; where yet, as well as in this Verſe, a *Verb* of the *Singular* Number is made uſe of, according to the Cuſtom of the *Greek Language*, when a *Noun* of the *Neuter Gender* is referred to.

And this *gathering together* is ſome *deſperate Attempt* managed by *the Wicked of the Old Earth*, at the inſtigation, and by the help of the *Evil Spirits*, againſt Chriſt's Kingdom, juſt ready to appear; in which they are diſcomfited after ſome extraordinary and miraculous manner; as *Siſera* was at *Megiddo*; *Judg.* 4, 15. 5, 20. and are confined by God in a miſerable and moſt contemptible condition, during the *Thouſand Years of Chriſt's Kingdom*; upon the expiring of which, *Satan*, and his *Wicked Kings* and *Nations* are again looſed. See *Chap.* 20.

[34] The Word ſignifies *the Hill of Megiddo*, called *Megiddon* by the (*a*) Prophet; a *Royal City* in the *Tribe of Iſſachar*, but belonging to *Manaſſeh*, which (*b*) the *Canaanites* inhabited in deſpight of the Children of *Manaſſeh*; and was (*c*) *famous* for the miraculous *Defeat* of *Siſera*, and the *Kings* of *Canaan* (a Type of the *Kings of the Earth* in this Prophecy) by *Barak* and the *Iſraelites*, who came down from *Mount Ta-*

(*a*) Zech. 12. 11, הר מגדון Μαγεδδων, LXX.
(*b*) Joſh. 17. 11, 12. Judg. 1. 27.
(*c*) Judg. *Chapters* 3, and 4.

bor (which was not far from that place) and diſcomfited them at the *Waters* of *Megiddo*, in the *Hilly* (as (*a*) *Grotius* thinks) and *Mountainous* parts of that place; and alſo for the Death of (*b*) *Ahaziah*, but eſpecially of (*c*) *Joſiah*, who received his deadly Wound, with a great ſlaughter, in the *Valley of Megiddo*; where he was bewailed with ſo great a Lamentation, that the Mournings in that Valley are uſed by way of a *proverbial ſpeech*, by the Prophet *Zechariah*; and *Megiddo* is interpreted by the LXX. *the Valley of the ſlain, or cut off*; as if it ſignified a place of *great grief* and *ſlaughter*. And the *Name* of this place is made choice of here, perhaps to ſignifie,

(1.) That *Satan* ſhall be diſcomfited; and that, although he make choice of *the moſt advantageous places*, to defend himſelf; ſignified by the *Mountains* encompaſſing *the Valley of Megiddo*. For the *Canaanites* having had a *Terrible Defeat* in *the Valley*; *Satan*, the Leader of theſe *Wicked Kings of the Earth*, may be ſuppoſed now to make choice of *New Stratagems*; ſignified by the *Hill of Megiddo*, according to the (*d*) *Notions* received amongſt *Idolaters*, that *the Gods of the Hills were ſtronger than the Gods of the Plain*.

(2.) With reference to what is propheſied of by (*e*) *Ezekiel*, concerning *Gog* (the *Type* of theſe *Kings of the Earth*) that he ſhall fall upon the *Mountains* of *Iſrael*.

(3.) *Megiddo* is choſen as the *Type* and *Symbol* of the place of this *Battel* of *Deciſion*; to ſhew, that *Satan* intended the *Deſtruction of Chriſt's Kingdom*, now ready to ſucceed, ac-

(*a*) *In loc.*
(*b*) 2 Kings 9 27.
(*c*) 2 Kings 23. 29, 30. 2 Chron. 35. 20—27.
(*d*) 1 Kings 20. 23.
(*e*) *Chap.* 39. 4.

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cording to what had before come to pass in the destruction of *Josiah*, who was a *Type of Christ* (as the godly Kings of *Judah* and *Israel* were) and was slain near that place, just *when he had prepared the Temple* of God, the Emblem of Christs Kingdom, 2 *Chron.* 35. 20.

(4.) To shew, that God (who over-rules evil Designs for good, and who declares, *Judg.* 4. 7. the place here alluded to, that *he drew* Sisera, *and his multitude together*) had ordained, that these Kings should be totally overthrown, as the Kings of *Canaan* were at *Megiddo*; and that Christ's Church should triumph over them, and *bless* God for the great Victory (in the *Song* prepared for it, in the preceeding *Chapter*) as (*a*) *Jehoshaphat*, and the *Israelites* did in the Valley of *Beracah*, or *Blessing*, for the Defeat of that great multitude of Wicked People, which confederated against *Israel*: Whereupon this *place of Decision* is called, *the Valley of Jehoshaphat*, in (*b*) *Joel*: The Battel being described sometimes as if it were to be in a (*c*) *Valley* or *Plain*; and sometimes as on a (*d*) *Mountain*; and confined to no particular place (*Jehoshaphats* (*e*) *Valley* being far distant from *the Valley of Megiddo*); but expressed so as to typifie other things unto us, and to shew that they shall be totally defeated, as men driven from their several Fastnesses, and Retreats, *Mountains* as well as *Plains* and *Valleys*.

(5.) To shew, that both *Jews* (*f*) and *Gentiles* should mourn at the sight of Christ now ready to appear in his glorious Kingdom; as there was a great Mourning for *Josiah* by

(*a*) 2 Chron. 20. 26.
(*b*) *Chap.* 3. 2, 12, 14.
(*c*) Joel 3. Ezek. 39, 5.
(*d*) Ezek. 39. 4.
(*e*) *Fullers* Pisgah Sight. pag. 280, 294.
(*f*) Zech. 12. 3, 6, 9, 10, 11, 12, 13, 14.

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the *Jews*, and the *Assyrians*, whom he then assisted; which may probably be the meaning of *Hadadrimmon*. *Zech.* 12. 11. which according to (*a*) *Grotius*, signifies *the Glory of Rimmon*, an *Assyrian Idol*.

17 *And the seventh Angel poured out his Vial into the* [35] *Air, and there came a great voice out of the Temple* [36] *of Heaven from the Throne* [i. e. there was an extraordinary manifestation of the intimate, and more immediate presence of God,] *saying, it* [37] *is done* [i. e. this is the last vial, and Judgment, upon the wicked Nations, *Ezek.* 39. 8. See on *chap.* 20. and 21. 6.]

[35] By *Air* is meant in (*b*) Scripture, the *Aerial Expansum*, or *Firmament*, consisting of *Air*, and *Clouds*, ballanced by the Weight of it, *Job* 37. 16. which being the *Place* of *Meteors*, the *Angel* pours his *Vial* upon it; and thereupon follow *Thunder* and *Lightning*, and a *Great Earthquake*, which commonly accompany each other; the *Islands* and *Mountains fly away*, and so *great Hail* falls, (which is a usual Attendant of *Thunder-storms*) as if the Clouds, with all their (*c*) *Treasures of Meteors* were thrown down from Heaven. Whereby the more immediate *preparations* to the *Dissolution of the Old Earth*, seem to be described; according to the Prediction of the Apostle *Peter*, and the Description given of it in Dr. *Burnet's Theory*: who yet very (*d*) prudently admonishes us *not to be too positive, or presumptuous in our Conjectures about these Things; because if there be an invisible Hand, Divine, or Angelical, that touches the Springs and Wheels of Nature, it will not be*

(*a*) On Zech. 12. 11.
(*b*) See Dr. Hammond on Psalm 148. 4.
(*c*) Job 38. 22, 23.
(*d*) 3. 3, 7.

cast

eaſie for us to determine with Certainty, the Order of their Motions.

[35] Called ſo in remembrance of *the Throne* and *Temple* in *Ezekiel.*

[37] A Phraſe evidently taken from *Ezek.* 39. 8. where it is uſed concerning *Gog and Magog*; whence alſo it appears that *their Deſtruction* is here referred to; concerning whom read *Chap.* 20. and *Ezek.* 38. and 39.

18 *And there were voices, and thunders,* [38] *and lightning, and there was a great Earthquake, ſuch as was not ſince men were upon the Earth, ſo mighty an Earthquake and ſo great* [i. e. there were very high manifeſtations of Chriſt's glorious Kingdom, and a time of trouble, ſuch as never was before; the powers of the Earth and Heavens being ſhaken, to make way for a new Heaven, and a new Earth, *Dan.* 12. 1, 2. *Matth.* 24. 29. *Heb.* 12. 26— 22. See on *chap.* 4. 5. and on the three laſt chapters.]

[38] See Dr. *Burnet's Theory of the Earth*, Book 3.

19 *And the great City* [i. e. the whole Antichriſtian Juriſdiction, and Kingdom, *chap.* 14, 8. 18, 10, 21.] *was divided* [by the Earth-quake,] *into* [39] *three parts* [i. e. the whole ſtrength of the Antichriſtian State, was diſſipated, and overthrown;] *and the Cities of the* [wicked] *Nations* [of the whole World, verſe 14. chap. 20. 8.] *fell, and great Babylon* [40] [i. e. Rome, chap. 14. 8.] *came in* [ſpecial] *remembrance before God, to give unto her the cup of the Wine of the feirceneſs of his Wrath* [i. e. to deſtroy her with a moſt ſevere and an utter deſtruction. See on chap. 14. 8— 11.]

[39] The general Type of *Three* Parts, ſeems to be taken from *Ezek.* 5. 2, 12. where *Jeruſalem*, when it was deſigned for *Deſtruction*, is marked out into *Three* Parts: which *Three* parts here, are *the Three* United Forces of *the Antichriſtian Kingdom*, viz.

(1.) The

(1.) The *Dragon*, or *Devil*, with his *Three Unclean Spirits.*

(2.) The *Beaſt*, and his *Falſe Prophet*, who as being united in *Force* and *Intereſt*, have one puniſhment.

(3.) The *Kings of the Earth.* See on *Chap.* 19. 19--- 21.

[40] Hence it appears, that the *Conflagration* is here pointed at; becauſe it is plain from this Prophecy, that *Rome* ſhall be *deſtroyed by Fire*, as hath been before obſerved.

20 *And every Iſland fled away, and the Mountains were not found* [i. e. the [41] old Earth was diſſolved, 2 *Pet.* 3. See on chap. 21. 1.]

[41] See Dr. *Burnet's Theory of the Earth*, B. 3. 9. whoſe ingenious *Hypotheſis* gives great light to this place; according to which (as is here foretold) the *Mountains* are to be deſtroyed in the laſt place; and there are to be no *Iſlands*, becauſe no *Sea*, in the *New Earth*; which is to be plain and level.

21 *And there fell upon* [the wicked, Kings, and] *men* [of the Earth, who were gathered together againſt Chriſt's Kingdom, verſes 14. 16.] *a great Hail out of Heaven* [42] [i. e. an extraordinary Tempeſt of Divine Wrath inflicted by the more immediate command of God;] *every ſtone about the weight of a Talent* [i. e. each ſtroak of God's Wrath was extraordinary great, heavy and inſupportable, *Ezek.* 38. 22. *Matth.* 23. 44. *and* [yet theſe] *men Blaſphemed God becauſe of the Hail* [i. e. were ſtill obdurate, and impenitent;] *for the Plague thereof was exceeding great*, [upon which they ſhould therefore have humbled themſelves under the mighty hand of God.]

[42] *Hail* was one of the *Plagues of Ægypt*; and the wicked Kings of *Canaan* were deſtroyed by great *Hailſtones* from Heaven, *Joſhua* 10. 11. as the *Antichriſtian Ægyptians*, and *Kings of the Earth* here are. But this place more

more immediately referrs to *Ezek.* 38. 22. where God foretells, that *Gog* and *Magog* ſhall be deſtroyed by a *Thunder ſtorm* of *Rain*, and *Great Hailſtones*. And from hence it appears, (as alſo from the ſolemn words, *Verſe* 17. *It is done*, which are plainly taken from the ſame paſſage in *Ezekiel*) that the Judgments upon thoſe wicked Nations are here referred to: and this may probably be that *ſignal Vengeance* which ſhall fall upon them, upon *the paſſing away of the Old Earth*; by which, as by a mighty Tempeſt of *Thunder*, *Lightning*, and *prodigious Hailſtones*, (*reſerved by God againſt this time of Trouble, and this day of Battel and War*; as *Job* ſpeaks, Chap 38. 22, 23. in the ſame Words uſed in this *Chapter*, and by *Daniel*, *Chap.* 12. 1.) they ſhall be *ſcattered into the Four Corners of the Earth*, where they are to remain, under the Effects of God's Wrath, often ſet forth in Scripture by ſuch *Tempeſts*, until the expiring of *the Thouſand Years*.

CHAP.

CHAP. XVII.

The Text.

1 AND *there came* [with Authority and Commiſſion from God,] *one* [i. e. the firſt, *Chap.* 16. 2.] *of the ſeven Angels which* [1] *had the ſeven Vials, and talked with me* [after a more familiar manner;] *ſaying unto me, Come hither* [i. e. nearer unto me, to receive more clear and intimate communications of Knowledge;] *and I will ſhew* [or point out, and demonſtrate] *unto thee, the Judgment* [i. e. the foul [3] guilt, Sentence and Deſtruction,] *of the great* [4] *Whore* [i. e. the great Idolatrous City and Church;] *that* [5] *ſitteth upon many Waters* [that is, ruleth over much people, *Verſe* 15, 18.]

Annotations on CHAP. XVII.

[1] To ſhew, that this *Woman* was one of the *Enemies of Chriſt's Kingdom*, upon whom *the Vials are to be poured*, and withal the chief of them, with whom all the others were to fall.

[2] As being now about to give him a more clear deſcription of the *Beaſt*, than he had as yet received.

[3] So the Word ſignifies ſometimes in Scripture, as *Ezek* 7. 23. *Rom.* 5. 16. 1 *Tim.* 5. 12.

[4] The *People*, *Cities* and *Churches*, which *Apoſtatize* from the *True God* to *Idolatry*, are called *Whores* in

(*a*) Scri-

(*a*) Scripture, for *breaking their Covenant with God*, to whom they were thereby *espoused*; from whence it is evident, that a *Christian City* must be meant in this *Chapter*, and not a *Pagan*; which cannot be said to be a *Whore*, or an *Apostate City*, because *Pagan Cities* having never acknowledged the True God, or been espoused unto him, cannot be said to *Apostatize* from him. And we may observe that there is here a *Double Article* in the *Greek* (τῆς πόρνης τῆς μεγάλης) to shew that this City was *Eminent for Idolatry*, and that she had been before noted for it in this Prophecy; that she had continued in it for a long time; that her sin was great in it self; and had been propagated through the large Extent of her Dominions; whence she is called, *The Great Whore*, and *The Whore*; as being the *Chief* and *Metropolitan* of the *Idolatrous Cities* and *Churches*; *the impudent Whorish Woman* (according to *Ezek.* 16. 30. and *Chap.* 23.) and *the Jezebel*, *Rev.* 2. 20.

[1] In Allusion to *the situation* of her *Type*, *Babylon*; which is called, *The Great City*, *Dan.* 4. 3. and is described *Jerem.* 51. 13. as *dwelling upon many Waters*; that is, *situated upon Euphrates*, which encompassed it, and ran through it, and the adjacent Countrey, in Cuts and Rivulets.

2 *With whom* [i. e. by [6] whose sollicitations, and example;] *the* [ten] *Kings of the Earth*, [verse 12.] *have committed* [spiritual] *fornication* [which is Idolatry, *Isa.* 23. 17.] *and* [all] *the inhabitants* [or meaner people] *of the Earth* [i. e. of the Apostate Roman Empire,] *have been drunk* [i. e. madly zealous, and sottishly doteing, *Jerem.* 51. 7.] *with the wine of her Fornication* [i. e. her pleasing, and intoxicating allurements to Idolatry.]

(*a*) *Isa.* 1. 21. *Nahum* 3. 4. *Ezek.* 23. *Rev.* 2. 20.

[1] Or

[6] Or, hereby may be signified, that they *Idolized* her, by worshipping her, and calling her *the Mother* and *Mistress of all Churches*, and attributing *Infallibility* to her; as the Phrase is taken *Jerem.* 3. 9. *Ezek.* 16, 17. 23, 37.

3 *So he* [i. e. the Angel,] *carried me away in the Spirit* [chap. 1. 10.] *into the Wilderness*, [where the Woman, the true Church was, chap. 12. 6.] *and I saw a* [8] *Woman* [i. e. a City, verse 18. and Church] * *sit* [on high; and in an exalted state, verse 9.] *upon a scarlet* [9] *coloured Beast* [i. e. the Roman Empire,] *full of names* [or kinds] *of Blasphemies* [i. e. of all [10] manner of Idols, and Idolatries, and Idolatrous Titles, and Offices;] *having seven heads* [or successive forms of Government, verse 9, 10.] *and ten horns* [i. e. Kings, verse 12.]

[7] The *Wilderness* was a proper place for him to see this Vision in:

(1.) Because places of *Retirement* and *Solitude*, are fittest for the Reception of *Divine Illuminations*, and for *Meditation*; and to signifie, that a clear and distinct View of the *Apostasy* could not be taken but by one who had retired at some distance from it, and from its *bewitching* pleasures; and the *Hurry* and *Noise* which attended its *City*, *Church* and *Court*.

(2.) Because *the Woman*, the *pure Church*, being in the *Wilderness*, he could best compare them, and distinguish the one from the other.

[8] *Churches* and *Cities* are represented by *Women* in Prophecy (a); as they are also in ancient Coyns and Pictures. And although a *City* be here chiefly signified, as is plain from

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Verſe 18. yet becauſe the *Church* is in the *City*, and the *foul* and *loathſome Crime* of the *City*, here reprehended, is with relation to *Church-Corruptions*; therefore that is to be underſtood, and included in it.

* She *ſitteth on high*, on *the Beaſt*, by which ſhe is *born up*, or *exalted*, as *Imperial Cities* are, by the *Empires*, of which they are the *Chief Seat*.

9 *Scarlet Colour* denotes *Royal Authority*, as appears from *Dan.* 5, *Matth.* 27. 28. and the *Military Robe* of the *Roman* Emperours was alſo of that Colour; whereby is appoſitely ſignified *the Tyrannical Cruelty of the Beaſt*; and that this *Woman*, or *City*, was ſeated in the *Roman* Empire, and was the *Imperial City* of it.

10 All which may be included in (*a*) *Names of Blaſphemies*; and is plainly fulfilled in the Numerous kinds of Idolatry, and Idolatrous Offices, in uſe under the *Roman Antichriſtian Juriſdiction*; no other *Beaſt* being proper to carry a *Whore*, or an *Apoſtate Church*; but an *Apoſtate* one.

4 *And the Woman* [i. e. the Romiſh City and Church] *was arrayed in Purple* 11 *and Scarlet Colour* [i. e. arrogated to her ſelf Imperial Power, and Majeſty,] *and decked* 12 *with Gold and precious ſtones and Pearls* [i. e. was a pompous, and worldly Church, full of Pride and Riches;] *having a golden Cup* 13 *in her hand* [i. e. tempting Baits, and powerful motives ready at hand, to entice worldly minds;] *full of abomination*, 14 *and filthineſs of her fornication* [i. e. of abominable and loathſome Idolatry.]

(*a*) See *Chap.* 2, 9. 11, 13. *numb.* 45.

* *Scar-*

11 *Scarlet* was the Habit of the *Romans* in *War*, and *Purple* the Habit of the *Emperours* and *Senate* in Times of *Peace*, as *Grotius* obſerves on the place; whereby is ſignified, that this was an *Imperial Roman City*. It is alſo obſervable,

(1.) That this *Woman* takes to her ſelf the Colour of the Ornaments of *the Tabernacle of God* (as *Grotius* alſo notes) which were of (*a*) *Purple* and *Scarlet*, whereby her *Idolatrous Uſurpations* of what *belongs* to *God* may be ſet forth.

And (2.) That theſe *Colours* are much affected in the *Papacy*; (*b*) *that Chriſt's Prieſts* (ſaith *Baronius*) *might be in their Pomp, equal to the High Prieſts amongſt the Heathens.*

12 Such was alſo wont to be the *Attire of Harlots*, Prov. 17. 10. And it is obſervable, that the *Papacy* has not only exceſſive Riches and Revenues, but that the (*c*) *Popes* have been ſo prodigal in procuring Ornaments and Jewels for their own *Pontifical Attire*, and eſpecially their *Triple Crown*, (a fatal Counterfeit of Chriſt's *many Crowns*, *Rev.* 19. 12.) that they have often run the *Papacy* into debt by it; which by their Prodigious Pride is loaden with *Gold* and *Jewels*, and became thereby ſo heavy, that Pope *Paul* the Second died of an *Apoplexy*, occaſioned by the weight of it.

13 *Babylon*, her *Type*, is ſaid (*Jerem.* 51. 7.) to be *the Golden Cup, that hath made the Earth drunken with her Wine.*

(*a*) *Exod.* 25. 4.

(*b*) *Heidegger. in Apocalyps.* pag. 429, 430. *Platin. in Vit. Paul. ſecundi. Vide Bez. argutum Epigramma in hanc rem.*

(*c*) *Rycaut's* Preface to the *Lives of the Popes*.

14 *Ab-*

[14] *Abominations* signifie *Images* or *Idols*, and the abominable Practiſes accompanying them. 1 *King.* 11. 5, 7. 2 *King.* 23. 24. *Jerem.* 7, 30. 32, 34.

5 *And upon her* [15] *forehead* [after the impudent manner of a whoreiſh woman, *Ezek* 23, and 16. 30.] *was a Name* [16] *written* [ſo plainly, that it might be read and underſtood by thoſe who exerciſe Spiritual Wiſdom, verſe 9.] *Myſtery* [17] [of iniquity, 2 *Theſ.* 2. 7.] [18] *Babylon the great* [i.e. the Metropolis of the Fourth, or *Roman* Empire,] *the* [19] *Mother* [City, and Church,] *of Harlots* [i. e. of Idolatrous Cities, and Churches;] *and abominations* [i. e. the cheif Author and Promoter of Image Worſhip; and other filthy [20] and unclean Doctrines and Practices] *of the Earth* [i. e. of the Apoſtaſy.]

[15] *Criticks* have obſerved, that *Harlots* were wont to have their *Names* written on the Portals of the Houſes where they proſtituted themſelves, and ſometimes upon their *Foreheads*; and that hereby is accordingly ſignified, the notorious *Impudence of her Idolatry*; although I preſume, that this may be rather an alluſion to the *Title* (*a*) upon the Forefront of the *Mitre of the Jewiſh High Prieſt*, which had *Holineſs to the Lord*, written upon it; and that hereby is intimated, that this *Apoſtate Church* was of a contrary Temper and Spirit to what God required in his *Church* and *Servants*.

[16] She was not one of thoſe whom God had *ſealed* in the *Forehead*; but had her Crime *written* upon it, her ſin being publick and notorious, and eaſily to be diſcerned by the Mind that hath Wiſdom.

[17] Hereby is evidently ſignified, that this *Woman* had compleated and brought forth that *Myſtery of Iniquity*; which

(*a*) *Exod.* 28. 36.

which began to work when the Apoſtle wrote to the *Theſſalonians*; called a *Myſtery of Iniquity*, becauſe it undermined Chriſtianity, *the Myſtery of Godlineſs*, by the ſpecious pretences of promoting and advancing it; as Dr. *Moor* hath ſhewn in his *Myſtery of Iniquity*; where he hath alſo plainly proved, that this hath been actually done by the *Romiſh* Church; whoſe Religion and Worſhip (eſpecially in what belongs to the *Myſtery of the Maſs*) is ſo *myſtical*, that many Books have been writen to give the ſignifications of it; and of the *Habits of their Prieſts*, and *the Ceremonies* and *Veſtments* they make uſe of.

And that *Papal Rome* is hereby meant, will appear more evidently from what *Scaliger* has noted on this place; *viz.* that the Word (*a*) μυστήριον, was engraven on the *Frontlet of the Pope's Mitre*; and was changed by *Julius* the Third, when the *Proteſtants* began to adapt this Prophecy to the *Papacy*; which is alſo confeſſed to be true by *Brocardus*, a Papiſt, in his Notes upon this place, who lived in the times of Pope *Julius*; and is but faintly denied by *Leſſius*, in his Anſwer to *King James*.

[18] *Babylon* was the *Seat* of the *Aſſyrian Monarchy*; and is confeſſed (*b*) by almoſt all Interpreters, Antient and Modern, Popiſh as well as Proteſtant, to be a Type of *Rome*; which is here deſcribed by the Phraſe *Nebuchadnezzar* made uſe of, when he proudly gloried in *Babylon* as the *ſeat of his Kingdom*; from whence it appears that *Rome* is here meant, under the relation of being the *ſeat* of the *fourth Empire*, as *Babylon* was of the *firſt*. And *Rome* as the *ſeat* of the

(*a*) Heidegger *in Apocalyps. cap.* 17. *pag.* 160. Downham *of Antichriſt. and Biſhop* Barlow's *Brutum Fulmen.*
(*b*) *Dr.* Creſſener, *lib.* I. 3.

Fourth Empire under its Antichriſtian King, muſt be here meant; becauſe it is called the *Mother of Harlots*; which is a Phraſe peculiar to an *Apoſtate City*, and *Church in Scripture*; as hath been before obſerved on *numb.* 4.

[19] The cheif of the *Idolatrous Churches*; from whence Idolatry is derived and propagated to all others; and on which they depend, as members of it; in Oppoſition to the *True Jeruſalem the mother of us all*, Gal. 4. 26.

[20] Such as the *Denial of Marriage to the Clergy*, whereby *Uncleanneſs* is promoted; the toleration and defence of *Fornication*; and other abominable Doctrines and Practiſes which are Taught, or Connived at under the Papacy.

6 *And I ſaw the Woman* [as it were] *drunken with the Blood of the Saints* [or holy and pure Chriſtians, which ſhe had ſpilt with an exceſſive, and inſatiable greedineſs and delight;] *and with the Blood of the Martyrs of Jeſus* [i. e. his Special and Faithful Witneſſes;] *and when I ſaw her, I wondered* [21] *with great Admiration* [what this Viſion ſhould mean]

[21] This ſhews that *Rome Antichriſtian* muſt be here underſtood; for it would have been no ſuch ſtrange ſight to have ſeen *Pagan Rome*, defiled with *Idolatry*, and drunk with the *blood of Chriſtians.*

7 *And the Angel ſaid unto me, wherefore didſt thou marvel?* [for the thing when thou underſtandeſt it more fully, will not ſeem ſo ſtrange, and therefore] *I will* [22] *tell* [or explain unto] *thee, the myſtery,* [or ſecret meaning, and import,] *of the Woman* [i. e. the City and Church;] *and of the Beaſt* [i. e. the Roman Empire,] *that carrieth* or ſupporteth her, verſe 3.] *which hath the ſeven heads and ten horns* [verſe 3.]

[22] Here the Angel, contrary to his wonted cuſtom, *Explains* the *Viſion* to him; which ſhews that it is a very *remarkable*

markable one, and upon which the underſtanding of all the others depend very much.

8 *The beaſt* [or Roman Empire, as under its ſeventh Head, the Papacy, verſe 10, 11.] *which thou ſaweſt carrying the Woman,* [verſe 3.] *was* [23] [in the ſixth head the Pagan Emperours; verſe 10;] *and is* [23] *not* [as yet riſen, and arrived to an Antichriſtian Supremacy. See chap. 13. 11, 12.] *and* [or but,] *ſhall aſcend* [23] *out of the bottomleſs Pit* [and arrive to that Supremacy; See on chap. 9. 1, 2. and chap. 13.] *and* [at laſt] *ſhall go into* [24] *Perdition* [i. e. be utterly deſtroyed, *Rev.* 19. 20. *Numb.* 24. 24. 2 *Theſ.* 2. 8.] *and they that dwell on the* [Antichriſtian] *Earth* [throughout all its Territories;] *ſhall wonder after the Beaſt* [i. e. be wonderfully taken with him, follow him with an implicit Faith, and Worſhip, and be ſubject unto him. See on Chap. 13. 3, 4. And by his Admirers, I mean thoſe] *whoſe names are not written in the book of Life* [of the Lamb, chap. 13. 8.] *ſlain from the beginning of the World* [i. e. thoſe who are not living members of Chriſt's true Church, choſen from all Eternity, and purchaſed by the Blood of Chriſt, the Eternal Sacrifice; but of a New, Apoſtate Church, which yet pretends to be the Catholick, and has introduced New Mediators, and New Sacrifices; all theſe ſhall with Wonder and Adoration, admire] *when they behold* [with great Applauſe, and with a ſuperſtitious Fear and Subjection,] *the Beaſt that was* [a Draconick Idolatrous Power in its ſixth Head, the Emperours;] *and is not* [as yet manifeſtly and apparently the ſame Imperial Draconick Power;] *and yet is* [the ſame, but in an Image, or a Chriſtian Diſguiſe, having introduced a *Pagano-Chriſtian* Idolatry, and a Mock Imperial Power, under the pretence of a Chriſtian Supremacy. See on Chap. 13. 14, 15.]

[23] [23] [23] This is, as it were, the *Name* (*a*) and *Character* of the *Beaſt*, taken from his different ſtates and conditions; whereby is ſignified, that the *Beaſt* which he then ſaw *carrying*

(*a*) Dr. Moor *on the place, and his* Synopſ. Proph.

rying or supporting the Woman, or City of Rome, was the *Roman Empire*; which had been under an *Imperatorial Power*; but was now under one, which had been for some time advancing towards it, and was just *ready to ascend* (μέλλει ἀναβαίνειν) to it; being just come forth out of *the bottomless Pit*, which he went down to open (*Chap.* 9. 12.) and having exalted the Imperial City to the heighth of Ecclesiastical Dignity. By which is plainly signified, *the Time* when *the Papacy* attained its *Supremacy* from *Phocas*; and exalted the Church of *Rome* above all Churches, after it had been for some time in a weak and *Infant state*, according to what hath been already discoursed on Chap. 9. 1, 2. and Chap. 13.

[24] *Antichrist* is called *the Son of perdition*, 2 *Thes.* 2. 3. as *Judas*, the *Type* of him, also is, *John* 17. 12. because he brings *perdition* or *destruction* upon others, and is himself (as highly deserving it) devoted by God to *perdition*, and that a most exemplary and severe one, *Numb.* 24. 24.

9 *And here is* [matter to exercise] *the mind which hath* [Mystical, and Spiritual] *Wisdom* [Chap. 13. 18.] *The seven Heads are* [the Symbols, and Representations of] *seven* [25] *Mountains, on which the Woman* [*i. e.* the City and Church of *Rome*] *sitteth* [or is situated.]

[25] This is a most evident description of *Rome*, no other *Imperial City* being seated at the time when *John* saw this Vision (for it is described as *then actually reigning*, at the 18*th Verse*) upon *seven Mountains*. For (*a*) *Constantinople* (which indeed stands upon as many Hills) was not then

(*a*) *Du Fresne Constantinop. Christian.* l. 8, 9.

built;

built; and the Ancient *Byzantium* was not so situated, but was afterwards enlarged to that compass by *Constantine*, in imitation of *Old* Rome.

And the *seven Heads* have a double signification, as other (*a*) *Types* have not unfrequently in Scripture. For they have not only a reference to the *seven Kings*, the *moveable*, and *successive Heads of the Beast*; but also to *the seven Immovable Heads*, or *Mountains*, on which the City of *Rome* was situated; which are called *Heads*, because they *support* the City which stands upon them; as *the seven Heads*, which are *Kings*, did the *Civil State* of it; which was kept up by *the Majesty*, *Government* and *Residence of them*.

10 *And* [also] *there* [or they *, to wit, the Heads,] *are* [or signifie,] *seven* [26] *Kings* [or Forms of Supreme Idolatrous Government:] *five are fallen* [already from the Soveraigney which they had exercised in their proper Successions,] *and one* [27] [*viz.* the Government by *Pagan* Emperours,] *is* [28] [now in being;] *and the other* [29] [King, but not Head, or Idolatrous Government, *viz.* the Christian Emperours;] *is not yet come* [into Succession;] *and when he cometh, he must* [or ought to] *continue a* [30] *short space* [in comparison of the five first, the Government now in being, and that which is to succeed it.]

* So the Words in the Original ought to be translated.

[25] *Heads*, by a very apt *Similitude*, signifie *Supream Powers*, as being *the Governing part of the Body*, signified by *the Beast*: and accordingly, *seven Heads* signifie here *seven*

(*a*) Grot. in Heb. 9. 11.

Kings; *i. e. Supream Governours*, or *Governments*; as the Word is taken in Scripture, *Deut.* 33. 5. *Dan.* 7. 17, 23. And hereby *the Roman Empire* is undoubtedly signified, which had *seven successive kinds of supreme Government*; viz. *Kings*, *Consuls*, *Decemvirs*, *Dictators*, *Tribunes*, *Emperours*, *Popes*; as (*a*) *Protestants* generally reckon them up, with great Reason, from History. For the *Triumvirate* was rather a *Confusion* than a *Government*, and lasted not long; and is rejected by (*b*) *Fenestella*, as no *Magistracy*.

[27] [27] The *Five first* of these Governments were already past, and *abrogated* at the Time of this Vision; and are here only just mentioned; and that *altogether*, without any *distinct Account of them*, *their Time*, *Names*, *Difference*, or *the Order of their Succession amongst themselves*; because they were of no further use to this Propheey, then to shew, that the *One Head* then in being, was *the sixth* of *the seven*, after *five already past*. But although the distinct *Order* of the *Succession of the Five Governments* which were past, be not here particularly specified (whereby many doubts which might have been raised concerning them, are obviated) yet it is evident, that *the whole seven Governments were successive*, and not *all together in being at one and the same time*; because the *sixth King* is represented as following *Five already past*, and as *One then in being*, to which *another not yet come*, was to *succeed*; which are plain *Characters of an Orderly Succession*.

[28] For *John* saw this Vision, under *Domitian*, a *Pagan*

(*a*) Cressener *Demonstrat. of the Apocal. lib.* 3.
(*b*) *Lib.* 21.

Em-

Emperour. And from hence it is evident, that *the Ancient Pagan Rome* is not *the Beast*, because *the Beast* is *the Eighth King*, *Verse* 11. but the *Pagan Emperours* are *the Sixth*; to wit, *the King then in being* (*the one that now is.*)

[29] The *One King*, or *Government in actual being*, when this Vision was seen, was certainly that of *the Pagan Emperours*; and therefore *the other* here mentioned, must be the *Christian Emperours*; because they are the only *King*, or *Government* of *Rome*, which immediately succeeded the *Pagan Emperours*. And they are most appositely called ὁ ἄλλος; not only to signifie, that they were the Government next in Succession to the former, or distinct in Number from it; but that they were (as ὁ ἄλλος signifies) of *an other kind* or *sort* from it, as not being *Beastian* or *Idolatrous*, but *an utter Enemy to the Beast*; during whose Reign it lay wounded to *Death*, (*Chap.* 13. 3.) Whereupon ἕις seems to be made use of by the Holy Spirit; that so it might be answered by ὁ ἄλλος, a Word which includes *both* the former Senses. For seeing that there are *Eight Kings*, and but *Seven Heads*, it is plain, that *One of the Kings must be no Head*; and therefore of a Nature different from all the other: which can only belong to this *Seventh King*; because the *Five First Governments* are *known to be Idolatrous Governments*, (which is the signification of an *Head* in this Propheecy;) and *the Eighth* is expressly said to be one of *the seven*; that is, *Idolatrous Heads*. So that this *Other* is indeed a *King*, and that *the seventh*, of *the Imperial City of* Rome; but is not *of the Seven*; that is, is not a *King* who is also an *Idolatrous Head of the Beast*; as all *the six Governments* before the *Christian Emperours* were, and as *the seventh Head* was to be; who is the *Eighth King*, or *Government*; but *the seventh Idolatrous King*, or *the seventh King*, who is an *Head*, as well as a *King*; as appears from *Verse* 11.

[30] This

30 This is also an *evident Character of the Christian Empire*; which (in comparison of *the Reign of the Five preceeding Kings*, and the 1260 *Years of the Beast*) lasted but for a *short space*; *viz.* but about an *hundred and Fifty Years*, reckoning from *Constantine*, until the *Fall of the Western Empire*, under *Augustulus*. *A. D.* 476. Whence also it is evident, that *the Beast*, *the next*, or *Eighth King*, must enter into Succession at that Time, together with his *Ten Kings*, who *receive power as Kings*, at *the same Hour* with him, *Verse* 12. These being evidently *Governments immediately successive*, as a *Sixth* to a *Fifth*, a *Seventh* to that, and an *Eighth following it*, without any *Interregnum*, or *intermediate Government*. And it is here said, that it *must*, or *ought not to continue long*; to shew, that Providence had ordained, that the *Christian Empire* should be *short*, on purpose that there might be space enough (out of the time destined for these purposes) for the Reign *of the Beast*, whose Kingdom was to be built upon *the* Ruines *of the Christian Empire*.

11 *And the Beast that was* [*viz.* in the sixth Head, *Verse* 8.] *and is not* [as yet risen to his Supremacy, *Verse* 8.] *even he* [and let it be observed;] *is the* 31 *Eighth* [King, *Verse* 10.] *and is* [one, to wit, the last,] *of the seven* [Heads, or Idolatrous Governments, the Seventh King being no Head, *Verse* 10.] *and goeth into perdition* [*i. e.* shall be destroyed; and then all the Four Monarchies end in him, and the Kingdom of Christ succeeds, *Dan.* 2. and 7. *See* on *Verse* 8. and on *Verses* 16, 17.]

31 From this Verse it is evident,

(1.) That *The Beast* is *the Papacy*; because that although there were *Kings of Italy*, after the *Extinction of the Christian Emperours*, the *Seventh King*; yet *Rome*, the *Woman*, or *great City* of these *Eight Kings*, who upheld and sustained it by their Authority; and where *the Heads* and *Kings* were resident, which reigned over the inferiour Kings or Princes of the Earth: was never afterwards under the Supreme Government

ment of any but the *Pope*; at least for any considerable time: who must therefore be the *Eighth King* here mentioned; they being called *Kings*, with respect to *the City of Rome*; as appears from *Verse* 3 9, 10, 11, 18. and from what hath been observed on *Chap.* 13. 2. where *the very same Beast with this* is described; as is evident from *the Characters* given of them in both Chapters; which may be seen in Dr. *Moor's Synops. Prophet. lib.* 1. *Chap.* 10, *&c.* and in Dr. *Cressener's Demonstrat. of the Apocalyps.*

(2.) That the *Papacy* is an *Idolatrous Government*, because *the Eighth King*, which is the *Papacy*, is *of the Seven Heads of the Beast*, or *Idolatrous Roman Empire* in general; and is also *The Beast* in particular, or that which is called so by way of Eminence; *viz. the Seventh Head*, but *Eighth King*, which *was*, *is not*, and yet *is*; which is called, *the Beast*, although it be only a *Head* of it; as an eminent part has often the denomination of *the whole*; and to shew, that it is the same with *the Little Horn* in *Daniel*, which is called (*Dan.* 7. 11.) *The Beast*, although it were only *One of its Horns*.

Whence (3.) it will follow, that *the present* Papacy *is the Beast*; because that hath been in possession of the Government of *Rome* ever since *the Christian Empire*; and so consequently no other *Antichristian King* is to be expected towards the End of the World; nor any other City to be understood here but the *present Papal Rome*: the Head of which, *the Pope*, is actually Crowned (*a*) with a *Triple Crown* after his Election; and that with so many *Solemnities*, that *the Ceremony* takes up *a whole Day*; and he has also all *the Ensigns of Temporal Soveraignty*; as a *Court of Cardinals* (who in *the Ceremoniale Romanum*, are called *Princes in the*

(*a*) *Sir* Paul *Rycaut's* Preface to the *Lives of the* Popes.

Church)

[o] This is also an *evident Character of the Christian Empire*; which (in comparison of *the Reign of the Five preceeding Kings*, and the 1260 *Years of the Beast*) lasted but for a *short space*; *viz.* but about an *hundred and Fifty Years*, reckoning from *Constantine*, until the *Fall of the Western Empire*, under *Augustulus*. *A. D.* 476. Whence also it is evident, that *the Beast*, *the next*, or *Eighth King*, must enter into Succession at that Time, together with his *Ten Kings*, who *receive power as Kings*, at *the same Hour* with him, *Verse* 12. These being evidently *Governments immediately successive*, as a *Sixth* to a *Fifth*, a *Seventh* to that, and an *Eighth following it*, without any *Interregnum*, or *intermediate Government*. And it is here said, that it *must*, or *ought not to continue long*; to shew, that Providence had ordained, that the *Christian Empire* should be *short*, on purpose that there might be space enough (out of the time destined for these purposes) for the *Reign of the Beast*, whose Kingdom was to be built upon *the Ruines of the Christian Empire*.

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(a) *Sir* Paul *Rycaut's* Preface to the *Lives of the* Popes.

Church).

Church) *Embaſſadours*, *Guards*, and the like; and is approached with more Reverence than *the Emperours themſelves*; which is ſo much taken notice of by *the* (*a*) *Jews* and (*a*) *Infidels*, that the Pope is frequently called *the King of the Franks* (*i. e.* the *Chriſtians*) by *the Turks*; and the *King of Edom* by *the Jews*, by which they mean *Rome*.

12 *And the ten* [32] *horns which thou ſaweſt, are* [or ſignify,] *ten Kings* [or independent Soveraignities;] *which have received no Kingdom* [or independency, of and in the Empire;] *as yet* [i. e. at the time of this Viſion:] *but receive Power as Kings* [i. e. an independent, and Soveraign Power;] *one hour* [33] *with the Beaſt* [i. e. at the ſame time, that the Beaſt receives Power, and in conjunction with him.]

[32] These Kings receive Power with *the Beaſt* when he comes to be *the Eighth King*; which coming not to paſs until the Extinction of the *Chriſtian Emperours* of *Rome*, or *the Weſtern Cæſars*; by theſe *Kings* can be meant no other then thoſe amongſt whom the *Empire* was divided upon the Conqueſts of *the Northern Nations*; who are thought by Mr. (*b*) *Mede*, and other Learned Men, to have been *Ten* at firſt; although *that Number* ſeems rather to be retained, upon the account of *the Ten Toes of the Image* in (*c*) *Daniel*; to which *the Ten Horns* of *the Beaſt* do correſpond; to ſhew, that *this Beaſt* is *the laſt State of the* Roman *Empire*; in which *the Image* was to be broken in peices by *the Stone* (the Emblem of Chriſt's Kingdom) which is to *ſmite it on its Feet*, and *Ten Toes*. For the Endeavours of Learned Men to reduce the ſeveral Diviſions of *the Roman Empire* into

(*a*) (*a*) *Grafer.* Hiſtor. Antichriſt. p. 142. *Buxtorf.* Lexic. Talmud.
(*b*) Pag. 463. 661. Author. libri de Excid. Antichriſt.

Ten

Ten, are not ſo ſucceſsful as could be wiſht; Mr. *Mede* being forced to make *the Greeks* one of them; and *the Author* of the Book *de Excidio Antichriſti*, confining them within the *Rhine*, and the *Danube*: So that I cannot but think, upon further conſideration, that the True Account of this Diviſion, is with relation to *the Image* in *Daniel*; the Book of the *Revelations* being nothing but a more full illuſtration by various *Emblems*, of what is but briefly delivered in that Prophecy. See the Annot. on Chap. 11, 13. 12, 3.

[33] To wit, at *One Hour*, or *Seaſon*, made up of *Two Half Hours*, beginning at *A. D.* 476. as hath been already fully diſcourſed on *Chap.* 8. 7.

13 *Theſe have one* [34] *mind* [as to matters of Religion] *and ſhall give their power* [or Force,] *and ſtrength* [or Authority,] *to the Beaſt* [to wit, in Religious Matters; and their Aſſiſtance and Arms on other occaſions.]

[34] Here is plainly foretold *the ſtrict Union* there is betwixt *the Papacy*, and *the Popiſh Kings*, or *Kingdoms* and *Governments*; and *the Support*, *Aſſiſtance*, and *Authority* they afford it; which *the Northern* Nations were very Famous for, at their firſt Settlement and Converſion.

14 *Theſe ſhall make War with* [*i. e.* oppoſe, and perſecute] *the* [35] *Lamb* [*i. e.* Chriſt, in his true Members and Faithful Witneſſes, *Pſalm* 2 *Acts* 4. 27, 28. 9, 4] *and the Lamb ſhall overcome them* [by the high and powerful preaching of his Goſpel, *Chap.* 14] *for he is the Lord of Lords, and King of Kings* [and therefore able to vanquiſh them, and erect his Kingdom, *Dan.* Chap. 2. and 7. *Pſal.* 2.] *and they that are with him* [*i. e.* his Followers, when he comes to his Kingdom, *Chap.* 14. 1.] *are called and choſen* [by his Grace to this Service,] *and* [were his] *faithful* [Witneſſes, Servants and Soldiers unto Death]

[35] Hence

[35] Hence it appears, that these are *Antichristian Kings* or *Powers*; there having been no Persecution in *the Roman Empire* by *Pagan Powers*, since the Division of it by *the Northern* Nations.

15 *And he* [*i. e.* the Angel,] *saith unto me* [*i. e.* instructed me in the further knowledge of the Mystery I had seen:] *The Waters which thou sawest* [Verse 1.] *where the Whore sitteth; are* [*i. e.* signifie] [36] *Peoples, and Multitudes, and Nations, and Tongues* [*i. e.* the People of the *Roman* Empire, *Dan.* 4. 1.]

[36] Here is shewn the *Amplitude*, and *vast Extent of the Jurisdiction of the Papacy*, a thing she so much boasts of.

16 *And the Ten Horns* [or Kings] *which thou sawest upon the* [Seventh Head of the] *Beast*; [even] *these* [Kings] *shall* [at last] *hate the* [37] *Whore* [whom they had before loved and admired;] *and shall make her desolate* [by forsaking her Communion;] *and naked* [by stripping her of her Ornaments, *Verse* 4. and Authority; and by exposing her to shame, *Chap.* 16. 15.] *and shall* [38] *eat her Flesh* [*i. e.* consume and devour her very Substance, and Revenues, *Dan.* 7. 5. *Psalm* 27. 2.] *and burn* [39] *her with fire* [*i. e.* destroy what is left of her.]

[37] A *Metaphor* taken from *the Usage* which *Harlots* often meet with, from those who have been misled, and abused by them; who are wont at first to entertain a dislike of them, then to hate them, afterwards to take from them the Gifts they had bestowed on them, and at last revenge themselves upon them by their utter Ruin.

From this Verse it may be observed,

(1.) That no one of *the Kingdoms*, or *Principalities* in Union with *the Papacy*, shall be able to arrive to an *Universal Monarchy*; but as all such *Attempts* have been hitherto vain, so shall they still be so: Because, as they were at first *Many Independent Soveraignties*, (said to be *Ten*, in allusion to *the Ten Toes of the Image*, and *Ten Horns of the Beast*) when they at first gave *their Power to the Beast*, *Verse* 13. So are they to remain so until they forsake her; it being expressly here affirmed, that *the Ten Horns shall hate the Whore.*

(2.) That *the Whore*, or *Idolatrous Church of Rome*, shall fall by those very *States* and *Kingdoms*, which had all along upheld her. Which is to come to pass (as is plainly asserted in the next Verse) *when the Words of God shall be fulfilled*; that is, the *Promises of God* concerning the expiring of *the Beast's Times*, shall be compleated, according to what hath been already observed on *Chap.* 10. 6, 7.. When *the Ten Kings*, which support *the City* and *Church of* Rome, which sits on them, withdrawing themselves from her; the *Tenth of that great City*, or *the City*, and *Jurisdiction*, consisting (in the Account of Prophecy) of *Ten Principalities*, must needs *fall* too. From whence also it plainly appears, that *the Fall of the Tenth part of the City*, mentioned *Chap.* 21. 23. refers to the *Ten Kings deserting* and *forsaking her.*

[38] A Phrase taken from *Dan.* 7. 5. *Psalm* 27. 2. signifying their *taking away her very Substance*, *Revenues* and *Dominions*, and converting what they had bestowed upon her, to their own Use; as *Grotius* interprets the place.

[39] A Phrase taken from *Levit.* 21. 9. where it is commanded, That *the Daughter of a Priest* guilty of *Whoredom*, should be *burnt with Fire.*

17 *For God hath put in their* [willfully wicked] *hearts* [*Rom.* 1. 26. 2 *Thes.* 2. 10] *to fullfil his Will, and to agree* [*Verse* 13] *and give their Kingdom* [and its power and strength,] *unto the Beast* [by submitting unto him, and being governed by him;] *until the words of God* [by his Prophets, and by his Apostle in this Vision, *Chap.* 13. 5.] *shall be fullfilled* [*i. e.* until the Promises made by

God, concerning the Expiring of the Times of the Beaſt; and the following Approach of Chriſt's Kingdom, ſhall be fullfilled, *Dan.* Chapters 2. and 7. and 12. 7. See on Chap. 10. 5, 6. 11, 13. and Verſe 16. of this Chapter, *num.* 37.]

18 *And the Woman which thou ſaweſt, is* [or ſignifies] *that* [remarkable] *great City, which* [now] [40] *reigneth over the Kings of the Earth.*

[40] Ἡ πόλις ἡ ἔχουσα βασιλείαν, *The Regnant, Imperial City, now actually having,* and *exerciſing at this preſent time, Sovereignty over the Kings of the Earth.* Which is a plain and evident *Character* that *Rome* is here meant; no other *City* being in Exerciſe of ſuch Power at the Time when *the Apoſtle* ſaw this Viſion.

It may not be unuſeful to add here, in the Cloſe of this Chapter, this ſhort Digreſſion concerning Antichriſt; *that the Reader might have in one View the chief of what concerns him in Scripture; eſpecially the more plain and Doctrinal parts of it: In order to which it may be obſerved,*

(1.) That about *Two Years* after *Ezekiel's* (*a*) Viſion of *the Temple* and *Throne*, the *Babylonian Monarchy* began, upon the Conqueſt of *Ægypt* by *Nebuchadnezzar*, which was the only Kingdom that oppoſed him. Which Viſion contained a Type of Chriſt's Glorious Church and Kingdom, which was then to have come into Succeſſion (in place of *the Jewiſh Temple* and *City*, then in Aſhes) as a *City* and *Temple* fit for God's Preſence; if *the Idolatry*, and other ſins of his

(*a*) *Ezek.* 40, &c. Dan. 2.
Lightf. Works, *Tom.* 1. *pag.* 132, 133.

Peo-

People, had not hindred *him* (*a*) *from dwelling for ever in the midſt of them.* Hereupon, by the infinite Juſtice and Wiſdom of God, the firſt (*b*) *Monarchy* began; and a Courſe of *Four ſucceſſive Monarchies* was to expire, before the Glorious Kingdom of Chriſt ſhould ſucceed. Which Monarchies (although as to their *Greatneſs* and *Univerſality*, they bore ſome Reſemblance of the *Kingdom of Chriſt*) were yet indeed *Antichriſtian*; as being contrary to Chriſt's Kingdom, in their Idolatry, bloody and perſecuting Temper, and in reſpect of their uſurping its place and ſtead; in which *Antichriſtianiſm* conſiſts; which is an (*c*) *Oppoſition to, and a Delay, and Undermine of Chriſt's Kingdom, which it uſurps, and counterfeits.* For ſeeing that Chriſt hath a Glorious Kingdom belonging to him, *as come in the Fleſh*, the ſupplanting of this Kingdom is *the peculiar Character of Antichriſt*; according to 1 *Joh.* 4. 3.

(2.) It is plain from (*d*) Scripture, that in the Times of *the Fourth* of theſe Monarchies (called *the Times of the* Gentiles, by our Saviour, *Luke* 21. 24.) there ſhould ariſe (beſides the other many Antichriſts) One Grand Notorious one, called,

(1.) ὁ Ἀντίχριστος, or *The Antichriſt*, by way of Eminence.

(2.) *The Man of Sin*, or the ſinful wicked One, the chief

(*a*) *Ezek.* 43. 1—12.
(*b*) *Dan. Chap.* 2. *and* 7.
(*c*) *See on Chapters* 13, 14, 15.
Abbot de Antichr. pag. 26.
Downham *of Antichriſt*, 1, 4. 2, 1.
Moor's *Myſtery of Iniq. part* 2.
(*d*) Dan. 4. 33, 35, 41, 42, 43, 44, 45. 7, 8, 11, 12, 20, 21, 24, 25. 8, 9—12. 11, 36—45. 12, 7, 11. *Matth.* 24. 15, 24. *Mark* 13. *Luke* 12. 41—59. 21, 24. 36. 2 *Theſ.* 2. 1 *Tim.* 4. 1—5. 2 *Peter* 2. 1 *John* 2. 18, 19, 22. 4, 3. 2 *John* 7.

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Author and Servant of Sin, and not of God; whose Profession is nothing else but a *Mystery of Iniquity*.

(3.) *The Son of Perdition*, or *the graceless, hopeless Apostate*, like *Judas*, called so *John* 17. 12. the chief Author of Mischief, and Destruction to Christ's Church; and therefore fitted for, and devoted by God to Destruction, or Perdition.

(4.) ὁ Ἀντικείμενος, or *the* (*a*) *Satanical*, and *Apostate Adversary*, and *Opposite to Christ's Kingdom*.

(5.) ὁ ὑπεραιρόμενος, or *The Blasphemous*, and *Insolent Usurper*, upon *the Authority of Christ*, and *the Supreme Powers*, who are called *Gods* in Scripture.

(6.) ὁ ἄνομος, or *The Lawless One*; one who pretends to be *above all Laws*; and violates all the Laws of God and Man. By which *Man of Sin*, is not meant *a single person*, but a *Succession* (*b*) *of Men*; as Interpreters upon the place have observed from parallel places of Scripture: who is also *the* (*c*) *same with* Daniel's *Wicked Horn, or Beast*; *as the Church* (saith Mr. *Mede*) *from her Infancy hath interpreted it.*

(3.) It is plainly asserted in (*d*) Scripture, that *the Sin* of this *Man of Sin*, should, in general, consist in an *Apostasy*, and *that a great and solemn one, which should overspread the Visible Face of the Catholick Church of Christ*: which is called by the Apostle *Paul*, ἡ ἀποστασία, *The Apostasy*, or *the Grand Apostasy*, and that from the *Faith*, or the *Great Mystery*

(*a*) Grot. *in* 2 Thes. 2. 4. *and* 1 Pet. 5. 8.
(*b*) Poli *Synops. in loc.* *See* Downham *of Antichr.* 2. 2.
(*c*) Mede's *Works*, *pag.* 763.
(*d*) 2 Thes. 2. 1 Tim. 4. 2 Pet. 2. 1. *See Mr.* Mede's *Works*, *B.* 1. *Disc.* 29, 43. *his apostasy of the latter times*; *and Dr.* Moor's *Mystery of Iniquity*; *which is also confessed by* Ribera, *and those other Learned* Romanists, *who assert, that there shall be an apostasy of the* Romish *Church, towards the end of the World.* *See* Alcazer *in Apocalyps. pag.* 20. 466. *ed.* Antw.

stery of the Christian Religion, described in the last Verse of the Third Chapter to *Timothy*; which, as Mr. *Mede* hath well observed, should, according to the Division of the Ancients, be the first Verse of the Fourth Chapter.

(4.) In particular, this Grand Apostasy is limited in Scripture, chiefly to these Three Heads,

(1.) To Idolatry and Superstition, *Dan.* 11. 37---39. 1 *Tim.* 4. 1--4.

(2.) To an Insolent and Blasphemous Usurpation of a God-like Supremacy, in Opposition to the Supremacy of Christ, and of the Civil Magistrate, *Dan.* 7. 8, 11, 20, 25. 8, 9--14, 23, 24, 25. 11, 36, 37. 2 *Thes.* 2. 4.

(3.) To a bloody and persecuting Temper, *Dan.* 7. 21, 25. 8, 10, 24, 25.

(5.) It is also (*a*) *expressly*, *plainly*, and not *ænigmatically*, and *mysteriously* declared by the Holy Spirit, that this Apostasy was to be in *the latter Times*. By which are meant, as Mr. (*b*) *Mede* hath proved, *the latter Times of the Fourth*, or Roman *Kingdom*; whose *Times* he thinks are called *the last Times*, because it is *the Last Kingdom* in *Daniel*.

(6.) Furthermore, *the particular Time*, or *Season*, of *the Coming*, *Revelation*, or *Appearance* and *Manifestation of this Man of Sin*; is expressly dated by the Apostle *Paul*, from *the Fall of the* (*c*) Roman *Empire*; which the (*d*) Ancients ge-

(*a*) 1 *Tim.* 4. 1. ῥητῶς. 1 *John* 2. 18.
(*b*) *Apostas. of the latter Times*, *Chap.* 21, &c.
(*c*) *Thes.* 2. 6, 7. Τὸ κατέχον, and ὁ κατέχων, (*a word which signifies to* retain, *or* hold fast, *and also to* obstruct, hold back, *or* hinder) *is elegantly put to denote the* Pagan, *and* Christian, Roman Empire, *and* Emperours, *the Sixth and Seventh Kings*; *from their* holding their own proper Successions firm, *during their own Times*;

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and thereby holding back, *or* hindering *the Succeſſion of Antichriſt: but the Chriſtian Empire, and Emperours, the Seventh King, is moſt eſpecially thereby intimated, who* held back, *or* hindered, *more immediately, the Succeſſion of the Antichriſt, the Eighth King, that he might be revealed in his* own Seaſon, *upon the Fall of* Auguſtulus, *the laſt of the* Roman *Emperours. See Chap.* 8. 11, *and this Chapter.* Grot. *in* 2 Theſ. 2. 6. *&* Ham. *ibid. & in* Rom. 1. 18. Abbot. *demonſtr. Antichr. pag.* 91. Patres ad unum ferè omnes hoc agnoſcunt.

(*d*) *See* Bellarm. *de Rom. Pontif.* 3. 5. Chamier. *de Antichr.* Mede's *Works, pag.* 656.

nerally underſtand, by the *taking out of the way that which letteth, or withholdeth*, 2 *Theſ.* 2. 6, 7. Upon which the Apoſtle ſays, that the *Man of Sin ſhould be revealed*, ἐν τῷ ἑαυτοῦ καιρῷ; *i. e. in his own Seaſon*, as Dr. *Hammond* rightly tranſlates the Word; which is the ſame with that made uſe of in (*a*) *Daniel*, and *the* (*a*) *Revelations*, concerning *the Months, Times* or *Seaſons of the Beaſt.*

(7.) The Apoſtle *Paul* in the ſame Chapter (2 *Theſ.* 2, 6, 7, 8.) expreſly aſſigns a *Line of Time* to this *Man of Sin*, dated from his *Birth, Coming, Revelation*, or *Firſt Appearance*, at the taking away of *the Roman Empire*, A. D. 475, or 476, and reaching unto the Coming of Chriſt: Which may be called, the καιροὶ, or *Times of Antichriſt*; to diſtinguiſh them from the χρόνοι, or *Times of Chriſt*, mentioned 1 *Tim.* 6. 15. it being remarkable, that Antichriſt, Chriſt's Counterfeit and Oppoſite, has alſo a *Coming, Times* and a *Kingdom* aſſigned him in Scripture, in Oppoſition to the *Coming, Times* and *Kingdom of Chriſt.*

(8.) The manner of the Deſtruction of this *Man of Sin*, is deſcribed by the Apoſtle (2 *Theſ.* 2. 8.) in Terms ſo agreeable to thoſe made uſe of in *Dan.* 7. and *the* (*a*) *Revelations*,

(*a*) (*a*) *Dan.* 12. 7. *Rev.* 12. 14.
(*b*) *Chap.* 17, 8, 11. 19. 21.

with

with reference to *the Little Horn*, the *Beaſt*, and *the Falſe Prophet*; that it cannot well be denyed but that they are the ſame.

(9.) The Apoſtle alſo further expreſly declares, that this *Man of Sin*, which was not to be *revealed*, or *appear openly*, until the taking away of the *Roman Empire*; was yet in his *Conception in the Womb*, at the (*a*) Time of his writing *the ſecond Epiſtle* to *the Theſſalonians*; aptly expreſſed by (*b*) *the then actual workings of the Myſtery of Iniquity*; called ſo, becauſe of its Contrariety and Oppoſition to *the Myſtery of Godlineſs*, which it undermined by ſecret and myſterious Operations and Workings of Satan, in Lying Wonders, and ſtrong Deluſions; by Hypocritical Pretences of promoting Chriſtianity; by departing from the Simplicity of the Goſpel, and Apoſtolical Traditions; and taking pleaſure in Unrighteouſneſs, for Intereſt's ſake, as the Apoſtle plainly aſſerts, 2 *Theſ.* 2. 7, 9, 10, 11, 12, 15. 1 *Tim.* 4. 2, 3. 2 *Pet.* 2. 3, 3.

(10) It is evident from Scripture, that *Satan* had great ſucceſs in the *early Times of Chriſtianity*, in perverting and ſeduceing Men from the *Purity, Truth*, and *Simplicity of the Goſpel*; as appears from the *Complaints of the Apoſtles*, and from *the many Hereſies* and *Antichriſts* then in being; from whence the Apoſtle *John* concludes (1 *Ep.* 2. 18.) that it was then *the laſt Time*, and that *the Grand* and *Notorious Antichriſt*, the *Head of the Apoſtaſy*, ſhould take his Origi-

(*a*) *Suppoſed moſt commonly to be written about* A. D. 57, *or* 58. *See above*, pag. 302.

(*b*) 2 Theſ. 2. 7. ἤδη ἐνεργεῖται; *it hath received its beginning, or is in preparation to enter, and diſcloſe it ſelf to the World.* Hammond *on the place, and on* Gal. 5. 6.

nal from those many *Heretical Antichrists* which were then in being; and that (as hath been before observed) in *the latter Times of those last Times*; which seems plainly to be the sense of those words of the Apostle. To which progress of the *Mystery of Iniquity* many things then contributed; (as hath been before observed on *Chap.* 2. 4.) brought about by the *Justice* and *Providence of God*, for the punishment of those who would willfully *perish*, and would not *receive the Love of the Truth, that they might be saved*, 2 *Thes.* 2, 10-16. To which Particulars may be added, *the early Ambition* of some who *stretched themselves beyond their own Measure, Line* or *Rule*; that is, beyond the particular Districts to which the Apostles had confined the *Exercise of their Power*, which was otherwise unlimited; of whom *the Apostle Paul* complains, 2 *Cor.* 10. 12--18. who also seems to intimate (*a*), as if the People thought that *James*, Peter and *John* had an Authority over him, because of *their Gifts, Age* and *Conversation with Christ*: to which Opinion also the Apostles themselves might *occasionally*, and *by accident* contribute; who strove for *Superiority* whilst their Lord was with them; and were not afterwards *infallible*, save in what they did by the immediate assistance of the Holy Ghost; as appears from what the Apostle *Paul* blames in the Conversation of *Peter*, *Gal.* 2. *So early, so secret, so plausible*, and *so powerful* might *the Temptations* and *Occasions be*, to *the introducing of the great Apostasy*; God (*b*) in his Just Judgments *sending strong Delusions*, and *permitting all deceiveableness of Unrighteousness* to work upon them, who willfully delude themselves, and *take pleasure in Unrighteousness*, 2 *Thes.* 2.

(*a*) 1 *Cor.* 15, 9—11. 2 *Cor.* 11. 5. *Gal.* 2. 1—12.

(*b*) *Nec periclitor dicere ipsas quoque Scripturas, sic esse ex Dei voluntate dispositas, ut Hæreticis materias subministrarent; cum legam, Oportere Hæreses esse, quæ sine Scripturis esse non possunt.* Tertull. *de Præscript. cap.* 39.

(11.) It

(11.) It is evident from *History*, that *the Workings of this Mystery of Iniquity*, were more visible in the following Ages; to which many things contributed:

As (1.) The (*a*) *Heresies* which soon prevailed and corrupted *the Church*, upon the *Death of the Apostles*.

(2.) The *Greek* (*b*) *Philosophy*, and *Customs*, brought into *the Church* by *the converted Heathens*; and many *Jewish* Customs and Notions taken from the (*c*) *Essens*; whereby the (*d*) *Simplicity of the Gospel* was by degrees corrupted, which was at first simple and plain in its Doctrine and Worship; as Protestant Authors generally shew; and as appears from several Popish Authors, particularly *Platina* in *the Lives of the Popes*, who shews in each Life, what *Customs* each Pope introduced.

(3.) An *early* (*e*) *modelling of the Church according to the Form of the Civil Government in the Empire*; which was one chief occasion of the many Quarrels amongst the Bishops about *their Sees*; and of their aspiring to a *Worldly Dignity* suitable to the places of their Residence: from whence came Patriarchs into *the Church*, (which are confessed to be an *Usurpation*, by *Bishop* (*f*) *Parker*, and the Learned *Sorbonist*

(*a*) Euseb. *Hist.* 4. 22. Chamier *de Antichr.* 16. 8. *where he largely shews how Antichristianism was promoted by Heresies.*

(*b*) Col. 2. *It is confessed by Learned* Romanists, *that several* Pagan *Customs were introduced, especially in* Constantine's *Time, to win the* Gentiles, Baron. *ad. an.* 312. *art.* 94. *ad an.* 324. *art.* 79. Gregor. *M. lib.* 9. *ep.* 71. Polyd. Virgil. *Proem. ad* 5. *ultimos libros de rerum inventor*:

(*c*) *Confessed frequently by* Grotius, *in his Notes on the New Testament, and by Mr.* Dodwell; *particularly* Append. ad Prælect. *pag.* 660—671.

(*d*) Ammian. Marcellin. lib. 2. sub fin. Testes Verit. Spanhem. summa Histor. Eccles. sparsim. Gregor. M. lib. 7. Epistolorum *fatetur se* (in rebus Liturgicis) *ab Apostolorum consuetudine discessiste.*

(*e*) *This is notorious, and confest frequently by Dr.* Ham. *in his Defence of Episcopacy.*

(*f*) Parker *of the Govern. of the Ch.* pag. 289. *Du Pin.* de Antiq. Eccles. Disc.

du Pin) and other *Eccleſiaſtical Subordinations* confeſſed by Learned Dr. (*a*) *Barrow* to be only Humane and Prudential Conſtitutions.

(4.) The *Strifes*, (*b*) *Ambition*, and the too general *Degeneracy of the Manners of the Clergy*, much complained of by Ancient Authors: although God was pleaſed all along to raiſe up Great and Good Men, who were *Ornaments to the Church*, and witneſſed againſt, and oppoſed the overflowing Corruptions in Doctrine and Manners.

(5.) The *Encreaſe of* (*c*) *Eccleſiaſtical Authority*; which from the Power of binding and looſing, inflicting of Cenſures, diſtributing the Charity of the People, and determining of Controverſies in Civil Matters, voluntarily referred to them, according to the (*d*) Apoſtles Advice; arrived at laſt from ſuch ſmall beginnings to the Antichriſtian Prehemineence now viſible in the Papacy.

(6.) *Exceſſive* (*e*) *Honours* and *Riches*, whereby the Minds of the *Clergy* were corrupted and drawn off from the care of Souls, as (*f*) *Gregory the Great* confeſſes ingenuouſly; and

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(*a*) *Of the Pope's Supremacy, pag.* 191——*in* 4°.

(*b*) Cypr. *de Lapſis*, pag, 123, 124.

Origen. T. 1. *pag.* 71. 113. 142. 246. 441——444. *ex edit.* Huet. Euſeb. *Eccleſ. Hiſt.* 8. 1, 2, 13. *Socrat.* 7. 11. *& ſparſim.* Sozom. 7. 7, 28, 29. Sulpit. *Sever. ſub fin.* Gret. *in Matth.* 20. 28.

(*c*) *See* Pufendorf's *hiſtory of the Popedom.* Ryeaut's *Preface to the Lives of the Popes.* Dr. Barrow *of the Popes Supremacy*, pag. 240, &c. The third general Council of *Epheſus* was afraid, leſt under pretence of Sacerdotal Power the Τύφος, or Pride of Secular Dominion, ſhould be brought into the Church. Parker, *ibid. p.* 234. *See* Overal's *Convoc. Book, l.* 3. 1—6.

(*d*) 1 *Cor.* 6.

(*e*) Overal's *Convocat. Book. B.* 3. 1—6. Hieron. *in Vit. Malchi.* Poſtquam ad Chriſtianos Principes Venit (Eccleſia) potentia quidem, & divitiis major, ſed virtutibus minor, facta eſt. *I do not ſay, that an Eccleſiaſtical Society, may not lawfully for its ſupport, uſe Power, Policy and Wealth, in ſome meaſure to uphold, or defend it ſelf; but that a Conſtitution needing ſuch things is not Divine, or that ſo far as it doth uſe them, it is no more than humane.* Dr. Barrow *of the Unity of the Church, pag.* 33. 4°.

(*f*) Epiſt. 1. 5, 7.

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the *Church* became too like a Worldly Kingdom; eſpecially when Kings and Emperours became over-laviſh in their Liberality to purchaſe Pardons for their ſins; whereupon, as the Learned Archbiſhop of *Paris*, *de* (*a*) *Marca* obſerves; *the Diſcipline of the Church was very much relaxed*, in recompence, as it were, for the large Endowments received from them.

(6.) *Early Forgeries of Books*, and *Traditions*, confeſſed by Learned *Romaniſts*; a too great Reverence for Antiquity; and a Deſpair of knowing more than our Anceſtors; which our Learned (*b*) *Abbot* makes to be *one main cauſe* of *the Riſe of Antichriſtianiſm.*

(12.) It is evident that *The Papacy* is *The Antichriſt*; becauſe the ſeveral Properties and Characters given of him in Scripture, *do agree to the Papacy*, and *to it alone.* For the full proof of which Propoſition, I refer the Reader to the (*c*) Books quoted in the Margent; and ſhall only here give him a brief View of what may be moſt obſervable on this Head:

(1.) The *Doctrines* and *Practiſes* laid to the Charge of *Antichriſt* in Scripture (the general Heads of which are reckoned up, *paragr.* 4.) are plainly taught and practiſed in *the Romiſh Church*; ſuch as *Idolatry*, *Superſtition*, *Supremacy*, *Perſecution*; and the carrying on all this by *Lying Wonders*, for-

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(*a*) Heidegger. *Hiſtor. Papat. chap.* 3.

(*b*) Antichriſt. Demonſtrat. *pag.* 15.

(*c*) Abbot's Demonſtrat. Antichriſt. *a book much valued by* Joſeph Scaliger; *who was not wont to be laviſh of his commendations.* Downham *of Antichriſt.* Dr. Moor's *Myſtery of Iniquity.* Dr. Creſſener's *Demonſt. of the firſt Principles of the Proteſtant applicat. of the Apocal.* Jurieu's *accompliſhm. of Prophecies*, Tom. 1. Chap. 24. Tom. 3. *His Paſtoral Letters. But chiefly* Dr. Beverley's *command of God to his People, to come out of* Babylon, *where this great truth is* moſt evidently demonſtrated.

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bidding *Marriage*, and *abſtaining from Meats*; and that after ſo ſubtle a manner, under a *diſguiſe of Piety*; as that *Good* and *Learned Men* have been *deceived by it*: Whence it plainly appears to be a *Myſtery of Iniquity*, and *The Apoſtaſy* foretold and deſcribed in Scripture; as Mr. (*a*) *Mede*, and Dr. (*b*) *Moor* have fully proved.

(2.) The *Seven-hill'd City*, the place of the *Reſidence of Antichriſt*, can agree to none but *Rome*, the *Seat of the Papacy*; for whoſe *Reſidence* in it, the *Emperours* made way, by removing from it by degrees, as hath been obſerved on *Chap.* 13. 2. and *the Name*, *Number*, *Image* and *Mark* of *the Beaſt*, the *exceſſive Riches*, and *gawdy Pomp of the Woman*, are ſufficiently Viſible, and Notorious in *the Romiſh Church*; as hath been alſo before obſerved on the 13*th* and 17*th Chapters*.

(3.) The *Inſolent* (*c*) *Boaſtings*, *unmeaſurable Ambition*, *mad Zeal*, and *Deviliſh Cunning*, the *Tyrannical Uſurpations of the Papacy over Emperours*, and *Civil Powers*; and *the univerſal ſpreading* of that *Myſtery of Iniquity*, do ſufficiently ſhew, that it was plainly deſcribed by *the Little Horn*, and *the King* that ſhould *do after his Will*, in (*d*) *Daniel*, and by the *Beaſt*, and the *Whore* in the *Revelations*, whom the *World followed*, and *wondred after*.

(4.) *The Worldly* (*e*) *Pomp*, *Temporal Dominion*, *Court*, *Guards*, *Titles*, *Style*, *and Coronation of the Pope*, plainly ſhew, that he is a *Horn*, and a *King*, according to Prophecy; and the Riſe of the Papacy, upon the Fall of the *Roman*

(*a*) *Apoſtaſy of the latter Times.*
(*b*) *Myſtery of Iniq.*
(*c*) *See on Chapter* 13.
(*d*) *Chap.* 7. *and* 11. *See Mr.* Mede's *Works*, *p.* 667, *&c.*—Graſer. Hiſtor. Antichr. p. 149, &c.
(*e*) Rycaut's *Preface to the Lives of the Popes.* Dr. Barrow *of the Unity of the Church.* p. 33. 34. &c. *in* 4to.

man (*a*) *Emperours*, is a ſufficient Proof, that *the Popes are that Man of Sin who was to be withheld until that Time*; and that *they are the ſeventh Head*, and *Eighth King*.

(5.) It is plain from *Hiſtory*, that *the Converts from Heatheniſm*, and *the Barbarous Nations*, Paganized *the Weſtern* Parts of *Chriſtendom*, and became *the Chief Support of the Papacy*. And how agreeable is that to Prophecy, which places the *Entrance of the* (*b*) *Gentiles* into the *Court of the Temple*, before *the Succeſſion*, and *Riſe of the Beaſt*; thereby intimating, that they were prepared before hand, as Subjects for this *King of Pride*.

(6.) How aptly are *the Eaſtern* and *Weſtern Diviſions* of *the Empire*, called *the Two Horns of the Beaſt*? And is it not accordingly notorious from Hiſtory, that the *Grandeur* (*c*) of *the Papacy*, and *the Idolatry of it*, was made way for by *the Ambition* and *Corruptions* of the *Clergy* of both thoſe *Diviſions*; by the *Conſtantinopolitan*, as well as *Roman Biſhops*; who were the (*d*) *Forerunners of Antichriſt*; and in whoſe Dominions alſo *Image Worſhip* was decreed by the Second Council of *Nice*; whereupon they fell under the ſevere Effects of *the Saracenick* and *Turkiſh Woes*, deſcribed *Chap.* 9. And hath not *that Clergy* ever (*e*) ſince been *the Chief Inſtruments* of promoting and keeping up that *deceivableneſs of Unrighteouſneſs*, as the Apoſtle calls it, 2 *Theſ.* 2. And may they not therefore be well meant by *the Falſe Prophet* in this Prophecy?

(*a*) *See on Chap.* 13. *and* 17.
(*b*) *See on Chap.* 11. *Chap.* 13.
(*c*) Rex Superbiæ prope eſt, & quod dici nefas eſt, Sacerdotum ei præparatur exercitus. Greg. M. lib. 4. ep. 38.
(*d*) Gregor. M. Epiſtolæ. Abbot demon. Antichriſt. *Conſtantinopolitanus Epiſcopus Antichriſti Præcurſor.*
(*e*) Medes *Apoſtaſy of the latter times.* part 2.

(7.) How observable is it from (*a*) *History*, that the *Empire* was *divided*, when *the Papacy* rose; and that, upon those *Divisions*? and that *Three Horns*, or *Powers*, *viz.* the *Exarchate*, the *Lombards*, and the *Franks*, were removed by him, to make way for his Dominion in *Italy*? Which is plainly foretold, *Dan.* 7. 8, 24. by the coming up of a *Little Horn amongst the Ten Horns, by whom three of them were humbled, subdued, and pluckt up by the Roots.*

(8.) May not the Pope (according to *Daniel* 7. 24.) be fitly called a *King, diverse from all the rest of the Kings*, which are united with him? Is not his *Supremacy* an *Image* (as it is called *Rev.* 13. 14.) of *Imperatorial power*, not a *true* and *real* one; and does not he subsist meerly by *the Will* of the Princes and Kingdoms of whom he is *the Spiritual Head*? so that they may (according to (*b*) Prophecy) be fitly said to *give their power to him*, and his *power to be mighty, but not by his own power.*

(9.) *Antichrist* is called *the Son of Perdition* in Scripture And is it not notorious in all (*c*) *History*, that *Perdition*, *Mischief*, *Wars* and *Bloodshed* has attended the Rise and Progress of the *Papacy*? For it was founded upon the *Perdition* and *Ruines of the Empire*; it was raised to a *Supremacy*, by *approving the Murther of the Good Emperour Mauritius*; and advanced it self above *the Civil powers*, and *all that is called God*, by trampling upon *Kings* and *Emperours*, raising *Wars* and *Seditions* against them, and by *anathematizing, persecuting*, and *killing all that opposed it.*

(10.) *The Times of the Beast* are most admirably *divided*

(*a*) Mede's Works. p. 453. 651.
(*b*) Dan. 8. 24.
(*c*) See the *Lives of the Popes, and the Histories of the Papacy before quoted.* Foulis of Romish Usurpat. Overals Convocat. Book *lib.* 3. Bp. Stillingfl. *of Idolatry* p. 314—337.

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in Scripture, into a *Time*, *Times*, and an *half Time*; to denote *the several Steps* and *Advances of it*; and its *Declination* in *the half Time*; which being a *Division*, or *breaking of Time*, is an intimation of its *broken* and *divided State*; as hath been shewn on *Chap.* 12. Now it is plain from *the History of the Papacy*, that its Power was most considerably *broken* at the *Reformation*, *A. D.* 1517; So that we may very well date its *half Time* from that Year, after which so many Nations fell off from it: if from that Year we ascend to the beginning of its *Two United Times* (which are 720 Years) we arrive at *A. D.* 797. when his *first time* ended, consisting of 360 Years, the *half* of which is 180 Years; and there, according to Expectation, we find this *Man of Sin*, in the great strength and vigour of *Manly Age*; having conquered all the Obstacles which opposed his Establishment. For in that very (*a*) Year (remarkable for a horrible *Darkness* for *Seventeen Days* together) the whole Race of *Leo Conon*, called *Iconomachus*, was utterly extinguished by the cruel Empress *Irene*; who had all along opposed the Pope in the Controversie about *Images*: whereby he was freed from his Enemies on all hands; his Power in *the West* being then also setled by the (*b*) *Kings of the Franks*, to whom (as we may

(*a*) *Zonar. Cedren. Sigebert. Petav. Rationar. Tempor.*
(*b*) Mezeray, *pag.* 99. *It may be observed, that the Kings of* France *were the first Kings that embraced Christian Religion, as it was professed at* Rome; *and that they contributed the most of any Kings upon the Earth, to the raising and supporting of the Papacy; as appears from an Inscription on a Marble-Stone, still extant at* Ravenna, *where it is acknowledged, that* Pepin was the first King who gave example to Posterity, how the power of Holy Church was to be amplified and encreased: *and as they have all along* afforded Refuge to Persecuted Popes. (*as* Monsieur Mezeray *speaks*) *so is it a thing remarkable, that* France, *although it hath no great Obligation or dependency upon* Rome, *except with relation to the priviledges of the* Gallican Church; *yet interests her self more warmly in her Affairs, and sends more Stately Embassies thither, than any other Princes: whence it may be observed, that it is upon all accounts the chief part of the* Occem- principality; *and that her Kings are the* most remarkable of the Ten. *Mezeray*, pag. 15. 223. Rycaut's *Preface to the Lives of the Popes.*

obſerve by the way) the *Popes* chiefly owe their *Temporal Grandeur*. And if we aſcend again from thence to the beginning of its *firſt Time* (which muſt accordingly be *A. D.* 437.) we arrive to a very remarkable Year; in which we find the World very buſie in ſetling *the Lunar Year*; as on purpoſe to point out unto us, that *the Beaſt's Months* were then juſt entring; in whoſe *Times*, compared with *the Days of the Witneſſes*, there is obſerved *the exact Mathematical proportion* betwixt the Motion of *the Sun* and *Moon*; a thing very (*a*) admirable, and worthy obſervation. And further, not only *the beginning* and *end of the firſt Time*, (where the *Two Times* alſo begin) are remarkable for ſome notable things relating to *the Papacy*; but alſo the Year 1157, *the very Joynt of Time* in which the *Two United Times meet*; is very Famous for (*b*) Pope *Hadrian*'s ſetting up in *the Vatican* a Picture of the Emperour's Vaſſalage; who was fain to hold the Pope's Stirrup before he could be crowned; and for his inſolent Letters to him; wherein he aſſerts, that he was *ſet up by God to deſtroy Kingdoms and Countreys*; and that *the Roman Empire* was held as a *Feif* of the *Papacy*; whereby he ſufficiently ſhewed his *Antichriſtian Spirit*, and his *Mouth ſpeaking great things*. So remarkable is each *Joynt of the Beaſt's Times*; divided by *the Wiſdom of the Holy Spirit*, into a *Time*, *Times*, (or *Two Times* united into *One*,) and *half a Time*; to denote *the different States of Antichriſt* and *his Kingdom*; who was *the whole firſt Time* in his *Growth*, and *Aſcent* to an *Idolatrous Power*; which he was fully eſtabliſhed in at *A. D.* 797; ten Years after his finiſhing *the Iconoclaſtick War* in the Second Council of *Nice*: and becauſe after that Time, until 1517. his Kingdom continually encreaſed, and received no decay,

(*a*) *See before on Chap.* 11. 2.
(*b*) Baron. Heidegger. *hiſtor. Papat. cap.* 4. Foulis *of* Romiſh *Uſurpat.* 4. 4.

and

and he went on, and proſpered, in one aud the ſame Kingly State; therefore are *the Two next Times* given in *One united Line of Time*, called *Times*, becauſe it was *One and the ſame Kingly State*; the *firſt Time*, meaſuring out a different State from this, having a diſtinct Time to it ſelf, and being then ended. And his *laſt State* beginning at *the Reformation*, *A D.* 1517. is very appoſitely meaſured by *half a Time*, becauſe it was a *divided*, and a *broken* one.

Seeing therefore that *the Doctrine*, *Name*, *Number*, *Image*, *Place*, *Times*, and all the other Characters, and Notes of *Antichriſt* given in Scripture, do all agree to the Papacy, and to that alone; it will follow, that the *Papacy* is *The Antichriſt*. Q E D.

But that *the Riſe*, *Progreſs*, and *Times of Antichriſt*, may be the better underſtood, I ſhall give this brief Scheme of them; referring to the ſeveral places in the Annotations, where they are particularly diſcourſed of.

	A. D.
(1.) *Antichriſt* (*a*) was in Conception in the Womb, when the Apoſtle *Paul* wrote the Second Epiſtle to the *Theſſalonians*, probably 25 Years after *the Reſurrection*,	58
(2.) He was forming (*b*) from that time, by the workings of *the myſtery of Iniquity*, in *the lower parts of the Earth* (as the Womb is called, *Pſal* 139.15. *Eph.* 4.9.) during *the Epheſine* and *Smyrnæan Succeſſion*, in which the *Synagogue of Satan* aroſe, until he was brought forth, and *the Gentiles* Months began, about *the middle ſpace*, betwixt *the Death* of *Theodoſius*, and *the Fall of the Weſtern Empire*, juſt when *Cyril* was ſetling *the Lunar Year*.	437

(*a*) *See pag.* 22. 302.
(*b*) *See from page* 22 —— 38, 93, 94, 112, 124, 125. *from* 204, *to* 215:

(3.) From

A. D.

(3.) From that time the (*a*) *Gentiles*, i. e. *the people newly converted to Chriſtianity, Paganized* it, by introducing *Heathen Notions* and *Cuſtoms*; and thereby prepared the way for this *Man of Sin's* becoming *the Beaſt*, or *the Seventh Head*, and *Eighth King*, upon *the Fall of the Weſtern Empire*; when he was revealed in his own Time, and *the Beaſt* aroſe with his *Ten Kings*; according (*b*) to all Hiſtory; and his *Months* began, — 475 or 476

(4.) This *Man of Sin* was indeed *the King of Rome* (according to the Courſe of Succeſſion laid down in Prophecy,) at 476. when *the Chriſtian Emperours* ceaſed; but he did not arrive to his *Univerſal* (*c*) *Supremacy over all Churches*, until *A. D.* 606. according to the general Conſent of *Proteſtants*, in agreement with Prophecy (*Chap.* 9. 1, 2. 17, 8.) which was prepared for him hy *the Eaſtern* and *Weſtern Diviſions of the Empire*; called *the other Beaſt*, with *Two Horns*, like a *Lamb*, *Chap.* 13. — 606

(5.) At 606 he fell as a Star from Heaven to Earth, and became an *Earthly* or *Antichriſtian Monarch over all Churches*; and from thence by degrees proceeded to *kill* and *overcome*, until he came to be an (*d*) *Image*, or to have a *Supreme Idolatrous Power* eſtabliſhed fully at the *End of his Firſt Time*, — 797

(*a*) See on *Chap.* 8, 10, 11. 9, 1, 2, 3. 11, 1, 2, 3. *and Chapters* 13. and 17. and 2 Theſ. 2.

(*b*) *See the Author* de Excid. Antichr. *pag.* 184.

(*c*) *See on Chap.* 9. 1, 2. *and Chap.* 13. *and Chap.* 17. 8. *and* Heidegger. Hiſtor. Papat. *Chap.* 2. Morney's *Myſtery of Iniq.*

(*d*) *See on Chap.* 13, 14—18. *and Chap.* 11. 7.

(6.) From

A. D.

(6.) From (*a*) that Time *the Popes* advanced themſelves by degrees, eſpecially by the means of *Hildebrand* (as is clear from all Hiſtory,) until they came into a full poſſeſſion of Dominion, and Power in *Temporals*, which they had long ſtrove and ſtruggled for, — 1157

(7.) After that (*a*) time (altho with ſome Variety of Fortune, according to *the Temper of the Popes*, and *the Princes* they were to conteſt with) they exerciſed the Power they had gained over *Princes* and *Emperors*, *ſitting in the Temple of God as God, and oppoſing and exalting themſelves above all that is called God*; by *Depoſing* and *Excommunicating Princes*, *abſolving their Subjects from their Allegiance*, *diſpenſing with God's Laws*, *arrogating Infallibility to themſelves*, and *filling the World with Slaughter* and *Confuſion*, and with *ſcandalous* and *abominable Doctrines* and *Practices*, until *the Reformation*; when their Power in *Spirituals* and *Temporals* was broken. — 1517

(*a*) Heideg. Hiſtor. Papat. *Chap.* 4, 5, 6.

CHAP.

CHAP. XVIII.

The Text.

AND *after these things* [*i. e.* immediately after the distinct Representation of the Woman, and her whole State, in the foregoing Chapter,] *I saw another Angel* [or Minister of God's Judgment, distinct from him who appear'd *Ch.* 17. 1.] *come down from Heaven* [in the Name of God, and with a Commission from him,] *having great power* [as being to effect great matters;] *and the Earth was lightned with his Glory* [*i. e.* the Judgment and Ministration was very Terrible and Glorious, and accompanied with abundance of Light and Knowledge, *Ezek.* 43. 2.]

2 *And he cried mightily with a strong* [1] *Voice* [to shew the greatness of the Judgment,] *saying, Babylon the great* [*i. e* Papal Rome, *Chap.* 14, 8. 16, 19. 17, 5.] *is fallen, is fallen* [*i. e.* will now be totally, and finally overthrown, and that as certainly as if it were already fallen, *Isa.* 21. 9. *Jerem.* 51. 8.] *and is become* [the Judgment being now actually in execution;] *the Habitation of* [2] *Devils, and the* [3] *hold of every foul Bird, and a Cage of every unclean and hateful Bird* [*i. e.* it is desolate for ever, *Jerem.* 51. 62. See Note 19.]

Annotations on CHAP. XVIII.

[1] This *Angel* gives a particular Representation of the Divine Judgment upon *Babylon*, or Papal *Rome*; according to the general importance of *the seventh Vial*, Chap. 16. 19. And this *Voice*, or *Angel*, may probably be the same with *the Angel of the seventh Voice*, (Chap. 14. 18.) which had power over

over *Fire*; for his Appearance is *illustrious* and *Bright*, like that of *Fire*; and the *glorious Execution of the Judgment* is as the *loudest Voice*.

[2] Its *Destruction* is here described by Expressions taken from the *Prophets*, particularly from *Isa.* 13. 19---22. 34, 14. *Jerem.* 51. 37.) which are Allusions to the popular Notions and Opinions then common amongst Men; for which see the Commentators on those places, and *Grotius* on this *Verse*, and on *Matth.* 10. 1. and *Matth.* 12.

[3] A *Military* word (says *Grotius*,) signifying *the Stations*, or *Watches* of *Soldiers*.

3 *For* [4] *all Nations have drunk of the Wine of the Wrath of her Fornication; and the Kings of the Earth* [Verse 9.] *have committed Fornication with her; and the Merchants of the Earth* [Verse 11.] *are waxed rich through the abundance of her* [5] *Delicacies* [*i. e.* the several Members of the Papal Communion, have through her Means, been guilty of the foulest Idolatry, Cruelty and Sensuality. See Chap. 14. 8—11. and Chapters 13. and 17.]

[4] Here is declared the *Cause of her Ruin.*

[5] See Doctor *Hammond* on 1 *Tim.* 5. 11.

4 *And I heard another Voice* [or Angel distinct from the former, *Verses* 1, 2.] *from Heaven, saying,* [6] *Come out of her* [*i. e.* out of Mystical *Babylon*, the Papal City and Communion;] *my* [7] *people* [who have not defiled your selves with her Idolatry;] *that ye be not partakers of her sins, and that ye receive not of her plagues* [or punishments, which are now actually in Execution, *Gen.* 19. 12—26. *Numb.* 16. 26.]

[6] These Words are taken from *Isaiah* 48. 20. *Jerem.* 50, 8. 51, 6, 45. and they are a Divine Admonition to all Ages; (especially since *the Reformation*, and the clearer discovery of *Baby-*

Babylon, and its *Corruptions* by it) to forſake that Communion; as they tender their own Safety, and Deliverance from Sin and Judgments, the Conſequents of it. They do alſo expreſs the *Grace* and *Mercy of God*, by which he gathers his People from amongſt the Wicked, and calls them out of Danger, into places of Retreat and Safety; as he now does thoſe whom he had hitherto witheld from *Antichriſtian Errors*, and was about to ſecure after a moſt glorious manner.

[7] Hence it appears, that God may have people *in an Idolatrous Communion*, who are not *of it*; who yet are obliged actually to *leave* and *forſake* ſuch a *Communion*, at ſome times, and in ſome Caſes; as *Proteſtants* have ſhewn in their Diſcourſes upon that Controverſie; of which Caſes, a Fear of being guilty of its *Idolatry* is the Chief; by which the Title and Priviledge of being God's People is forfeited, 2 *Cor.* 6. 14 - 28.

5 *For her ſins have* [8] *reached unto Heaven* [*i. e.* have been extraordinarily Clamorous, and have cryed aloud for Vengeance;] *and God hath* [9] *remembred her Iniquities* [*i. e.* doth now puniſh her according to her deſerts, Chap. 16. 19.]

[8] This is an Alluſion to the crying ſins of *Sodom*, *Nineveh*, and other wicked Cities; which, when they are extraordinarily notorious, are ſaid to *reach Heaven* in Scripture, *Gen.* 4, 10. 11, 4. 18, 20, 21. 19, 13. *Jonah* 1. 2. *James* 5. 4.

[9] As God's *Forgiveneſs of ſin*, is called, *his forgetting of it*, in Scripture; ſo his *Puniſhment of it*, is called, *Remembring of it.*

6 *Remember* [10] *her* [ye, my people,] *even as ſhe rewarded you, and double unto her double* [*i. e.* abundantly and utterly deſtroy her, *Jerem.*

rem. 17, 18. 50, 14, 15.] *according to her* [abominable, evil] *works: in the cup* [of Affliction,] *which ſhe hath filled* [to others,] *fill to her double* [for ſhe hath impenitently, and irreclaimably ſinned against me, as well as injured you, and therefore a double puniſhment is juſtly due.]

[10] This Verſe refers to *the Triumphs* and *Acclamations* of *the Saints*, upon God's Juſt Judgments on his malicious, and irreconcilable Enemies; and to their Concurrence in inflicting of them, as far as can be thought proper for them. See *Pſalm* 58, 10. and 137. 2 *Theſ.* 1. 6. 2 *Tim.* 4. 14.

7 *How much ſhe hath gloried her ſelf* [in her Authority:] *and liveth deliciouſly* [in Pride and Luxury,] *ſo much torment, and ſorrow give her* [as a juſt Recompence of her ſins, 2 *Theſ.* 1. 6.] *for ſhe ſaith* [11] [or hath ſaid,] *in* [the Pride, Careleſneſs, and wantonneſs of] *her heart, I* [12] *ſit* [as] *a Queen* [*i. e.* have ſupream and uncontroulable Authority,] *and am no Widow* [*i. e.* I have many Kings and People to defend me, and am the Mother, and Chief of Cities, and Churches, *Iſa.* 47. 7, 8. *Zeph.* 2. 15.] *and ſhall ſee no ſorrow* [in the loſs of Children, or People, but ſhall continue the Seat of Eccleſiaſtical Power, and of Empire.]

[11] This refers to her *Pride* and *Boaſtings*, in the Days of her *Proſperity* and *Security*.

[12] Words full of *Inſolence* and *Blaſphemy*, and which (eſpecially as they lye in the places of the (*a*) Prophets from whence they are taken) can be properly ſpoken only by God alone; and plainly refer to the inſolent pretences of the *Papacy* to *Supremacy*, *Infallibility*, and *Indefectibility*.

8 *Therefore* [becauſe of her Pride, Security, and arrogant pre-

(*a*) *Iſa.* 47. 10—15. *Zeph.* 2. 15.

tences to what properly belongs to God alone,] *shall her Plagues come in one day* [*i. e.* unexpectedly and suddenly, *Isa.* 47. 9—11.] *Death, and Mourning, and Famine* [*i. e.* Variety of punishments, which shall bear a conformity to her sins,] *and she* [*i. e. Rome*, the mystical *Babylon*,] *shall be utterly burnt with* [13] *fire* [*i. e.* shall be utterly destroyed and consumed:] *for strong* [and powerful,] *is the Lord who judgeth her* [and therefore able to inflict the severest punishment on her, as incredible as the thing may seem to her, or others]

[13] See Dr. *Burnet's Theory*, B. 3. 10.

9 *And the Kings* [14] *of the Earth, who have committed Fornication* [or Idolatry,] *and lived deliciously with her* [or in her Communion, *Verses* 3, 7.] *shall bewail her, when they shall see the smoak of her burning* [*i. e.* the signs of her Torment, *Gen.* 19. 28. *Ezek.* 26. 15—21]

[14] *The Ten Kings shall hate the Whore, and burn her*, as is expressly asserted, *Chap.* 17. 16. and therefore by these *Kings* must be meant, either *some who shall adhere to her*, even *after the punishment inflicted by the Ten Kings*; or else rather, the *Kings who died Impenitently in her Communion*, who are raised to Judgment, and first behold her punishment with Terror, and then partake with her in it: of which see more on the following Chapters.

10 *Standing afar off, for the Fear of her Torment* [which they know they have deserved, and must shortly feel;] *saying* [in the anguish, and horror of their Minds;] *Alas, alas, that great City Babylon* [or *Rome*,] *that* [once] *mighty* [or powerful] *City*; *for in one hour* [or suddenly,] *is thy Judgment come* [and therefore ours cannot be far off.]

11 *And the* [15] *Merchants of the Earth* [*i. e.* the worldly Factors for the *Roman* Church; and those who had compassed Sea and Land to gain advantages by it, and Proselytes to it;] *shall weep and mourn over her, for* [or because] *no man buyeth her* [15] *Merchandize any more*

more [*i. e.* they could have no more advantage by her, *Matth.* 10, 8. 23, 15. 2 *Pet.* 2. 3. 2 *Cor.* 2. 17. *Matth.* 21. 13.]

12 *The Merchandize of Gold, and Silver, and precious Stones, and of Pearls, and fine Linen, and Purple, and Silk, and Scarlet* [*i. e.* whatsoever was precious, and for Ornament, the highest Preferments, and most gawdy Pomps and Ornaments of that Worldly Church;] *and all Thyne Wood* [or Sweet Wood, for Images, Incense and Temples,] *and all manner Vessels of Ivory, and all manner Vessels of most precious Wood, and of Brass, and Iron, and Marble* [*i. e.* Utensils, and Materials of all sorts, for their Temples]

[15] This, and the following Expressions, are taken from *Isa.* 47. 15. and *Ezek.* 27. where *the Destruction of Babylon*, and of *Tyre* (Types of *the Antichristian City*) is represented after the same manner. And by *Merchants of the Earth* are meant *all the base and deceitful Negotiators* and *Factors* (as the Word is taken, *Hosea* 12. 7.) *for the Papacy*; who any ways contributed to her *Grandeur*, *Idolatry* and *Superstition*; whatsoever might serve to those ends being to be understood by *the Merchandize* here mentioned.

13 *And Cynamon, and Odours, and Oyntments, and Frankincense* [*i. e.* all things gratifying the Senses; and to be used in Censings and Unctions;] *and Wine* [for the Idolatrous Chalice,] *and Oyl* [for Chrism;] *and fine Flower* [for the Idolatrous Wafer.] *and Wheat, and Beasts, and Sheep* [*i. e.* necessary Provision, and Tithes and Oblations for her Clergy;] *and Horses and Chariots* [*i. e.* what belonged to her outward Pomp and Equipage;] *and Slaves* [*i. e.* hired (*a*) Servants and Attendants, and whosoever gives them bodily Service,] *and* [16] *Souls of Men* [*i. e.* those who served them with their Wit and Understanding, their Craft and Cunning; and were Slaves to them in Soul as well as Body.]

(*a*) See Dr. *Ham.* on the Place.

[13] This is taken from *Ezek.* 27. 13. where *Slaves*, or *Bondmen* are called *Souls of Men*; and hereby may be meant those who served them with their very *Souls*, who pawned their Consciences for them, and enslaved their very Souls to them, serving them with the utmost of their Crait, and intellectual Capacities; in contradistinction to them who served them with their *Bodily* Service only, called *Bodies*, or *Slaves*; all sorts of (*a*) Servants being comprehended under those Two Words.

Dr. *Moor* also thinks, that *Souls in Purgatory* may be here meant; the *redeeming* of which is a great part of the *Traffick of the Romish Church.*

14 *And the* [17] *Fruits that thy Soul lusted after* [*i. e.* the delicious advantages, and great Harvest of Gain thou hast so passionately pursued and longed for;] *are departed from thee; and all things which were dainty* [to taste,] *and goodly* [to sight; *i. e.* which might entice and allure, *Gen.* 3. 6.] *are departed from thee, and thou shalt find them no more at all* [*i. e.* all manner of hopes of thy former advantages, and delights, shall be utterly cast off for ever.]

[17] Or, *the Harvest of the Desire of thy Soul.*

15 *The Merchants* [I say] *of these things* [Goods or Merchandise,] *which were made rich by her* [by buying, and selling,] *shall stand afar off, for the Fear of her Torment* [which they also expect to feel,] *weeping, and wailing.*

16 *And saying, alas, alas, that great City, that was cloathed in fine Linen, and Purple, and Scarlet, and decked with Gold, and precious Stones, and Pearls,* [*i. e.* that Rich, Proud, and Luxurious Church and City, *Chap.* 17. 4. *Luke* 16. 19.] *For in one hour, so great Ri-*

(*a*) See the Commentators on this Verse.

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ches is come to nought [*i. e.* that Rich and Pompous City and Church, is on a sudden utterly destroyed.]

17 *And every* [18] *Shipmaster, and all the Company in Ships, and Sailers, and as many as trade by Sea* [*i. e.* the several Superiour and Inferiour Orders of Men, who made Proselytes for, and got their Living by the *Romish* (*a*) Church, especially those who brought Riches into her Treasury, from her Foreign Dominions;] *stood afar off.*

[18] This is taken from *Ezek.* 27. 25--36. And by *Shipmasters* may be meant those who *Imported* her Forreign Revenue, and whatsoever contributed to her *Greatness*, *Idolatry*, and *Superstition*; as by *Merchants* in the former Verses may be particularly, and precisely understood, those who *Exported* such like Traffick; or *traded within the Territories of* Rome, *the Churches Patrimony.*

18 *And cryed when they saw the smoak of her burning, saying, what City is like unto this great* [destroyed] *City* [*i. e.* there never was any City and Church like it, nor any desolation like hers, *Ezek.* 27. 32.]

19 *And they cast dust on their heads* [in token of Sorrow, *Ezek* 27. 30.] *and cryed, weeping, and wailing, saying, Alas, alas, that great City, wherein were made Rich all that had Ships in the Sea* [*i. e.* all that traded and trafficked with her, importing what might serve and advantage her, and gaining Proselytes to her;] *by reason of her costliness* [*i. e.* out of her Rich Treasure, and large Revenues,] *for in one hour she is made desolate.*

20 [But although they weep and wail, yet] *Rejoice over her,* [saith the Voice from Heaven, *Verse* 4.] *thou Heaven* [*i. e.* thou

(*a*) *A* Church *is frequently likened to a* Ship, *by the Ecclesiastical Writers, who give a* Rationale *of the Names of its several parts.*

Hea-

Heavenly Sanctuary, and Kingdom of Christ,] *and ye Holy Apoſtles and Prophets* [or Witneſſes, who are the Members of it, *Chap.* 11. 3.] *for God hath avenged you of her* [and therefore it becometh you to rejoyce, to ſhew your approbation of God's Juſtice, on your behalf.]

21 *And a mighty Angel* [or a very powerful Miniſter of God's Vengeance,] *took up a Stone, like a great* [19] *Mill-ſtone* to ſhew the greatneſs and irrecoverableneſs of her Downfall, *Exod.* 15. 10. *Nehem.* 9. 11. *Jerem.* 51. 63, 64.] *and caſt it into the Sea* [in which her Merchants and Ship-maſters had traded,] *ſaying thus* [or after this manner, in token of its Downfall,] *with Violence* [that it may never riſe again,] *ſhall that great City Babylon* [or Antichriſtian *Rome*,] *be thrown down, and ſhall be found no more at all* [*i. e.* ſhe ſhall be utterly deſtroyed with everlaſting Deſolations, *Jerem.* 51. 26.]

[19] There are ſeveral Falls of *Babylon* in this Prophecy; as,

(1.) When the *Ten Kings* give their Power no longer to *the Beaſt*, but *hate the Whore*; whereupon *the Whore*, that is, *the Idolatrous City and Church*, muſt needs fall, when *the Beaſt*, who carries and ſupports her, has *his Power withdrawn from him*; upon which the τὸ δέκατον, or *the Decem-Principality*, falls as in an *Earthquake*, Chap. 11. 13.

(2.) It ſeems to be plain, that *the Antichriſtian City* ſhall be *deſtroyed*, and that by *Fire*, by *the Ten Kings*, Chap. 17. 16.

But (3.) Beſides theſe Puniſhments to be inflicted on the *very City of Rome* (which I take to be moſt particularly meant by *Babylon* here, and not *the whole Juriſdiction*) there ſeems to be in this place (as Dr. (*a*) *Burnet* hath obſerved)

(*a*) *Theory* 3. 10.

ſome

ſome *intimations of a more dreadful Fate that will attend it; namely, to be abſorpt, or ſwallowed up in a Lake of Fire and Brimſtone, after the manner of* Sodom *and* Gomorrah, *ſo as totally to diſappear*; which he takes to be a puniſhment diſtinct from its *exterior burning*, to come to paſs at *the Conflagration*, and to be here meant. See more on *Chap.* 19.

It is remarkable, that *Babylon*, the *Type*, was (according to Prophecy, *Iſa.* 13. 19---22. *Jerem.* 50. 13, 26.) *utterly deſtroyed*, ſo as never to be inhabited, and built again. For after it had been taken by *Alexander*, it by degrees decayed; firſt, by reaſon of the Neighbourhood of *Seleucia*, built by *Seleucus Nicator*, on the River *Tygris*, about 293 years before Chriſt; then, by *Cteſiphon*'s becoming *the Seat of the Parthian Empire*, built by them on the other ſide of the River *Tigris*, to exhauſt *Seleucia*; and by the building of *Bagdad* on the ſame River, by *the Saracens*, *A. D.* 766, when it was finiſhed. And although theſe Cities, eſpecially *Bagdad*, are called *Babylon*, in Authors, yet it was certainly a diſtinct City from them; the Ancient *Babylon* of the *Chaldees* being ſituate on the River *Euphrates*, about *Three Days Journey* from *Bagdad*; and being now only an *heap of Ruins*; her *Kings* having firſt deſerted her (as *the Kings of the Antichriſtian Babylon* will), and then *the People*; who tranſplanted themſelves, at different times, to other places; and built a City in *Ægypt* of the ſame Name, by the permiſſion of the *Ptolemees*: from which place Bp. (*a*) *Pearſon* ſuppoſes that *the Apoſtle Peter* dated his ſecond Epiſtle.

22 *And the* [20] *Voice of Harpers, and Muſicians, and of Pipers, and Trumpeters, ſhall be heard no more at all in thee* [*i. e.* nothing which

(*a*) *See* Pearſon. Oper. Poſthum. de Succeſſion. Rom. Epiſc. Diſſert. 1. 8.

tends

tends to Pleasure shall be any more heard in thee;] *and no Crafts-man, of whatsoever Craft he be, shall be found any more in thee; and the sound of a Mill-stone* [to grind Corn,] *shall be heard no more at all in thee* [*i. e.* it shall never be again a City, and Society, which cannot subsist without Necessaries, signified by Trade and Bread.]

[20] Here, and in the following Verses, by several *Exaggerations*, (according to the custom of the Prophets, from whom they are taken) is set forth *the utter desolation of the Antichristian City.*

23 *And the light of a Candle shall shine no more at all in thee* [*i. e.* thou shalt be perpetual Darkness and Desolation, without the least comfort, *Jer.* 25. 10.] *and the Voice of the Bridegroom, and of the Bride, shall be heard no more at all in thee* [*i. e.* thy Polity and Society shall be no more propagated, but shall utterly cease, together with all the Joy of thy former Solemnities, and Festivities, *Jerem.* 7. 34. 16, 9. and all this shall come upon thee] *for* [or because] *thy Merchants* [who proselyted Souls to their destruction, and made Gain of Godliness,] *were the great* [21] *men of the Earth* [*i. e.* were Lordly, Worldly, Ambitious, and Sensual; and also because, or] *for by thy Sorceries* [*i. e.* Idolatry, and Superstition,] *were all Nations deceived.*

[21] See on *Chap.* 6. 15. It is an Expression taken from *Isa.* 23. 8. where it relates to *the Merchants of Tyre*, a *Crowning*, or *Imperial City*; and a *Type of the Antichristian City*; whose Worldly and Ambitious Clergy are here signified.

24 *And in her was* [also] *found the* [guilt of the] *blood of Prophets* [or Witnesses.] *and of Saints* [or Holy Persons.] *and of all* [22] *that were slain upon the Earth* [*i. e.* she was found guilty of Persecution and Bloodshed, as well as Idolatry; and all which had been shed during the Times of Christianity, was laid to her charge; because she was the Off-spring of Persecuting Parents, had approved her Fore-fathers wicked Deeds, and had filled up the measure of their iniquities, *Jerem.* 2. 34. *Matth.* 23. 29—39.]

[22] This

[22] This is to be understood, in the sense our Saviour uses the like Expression concerning *Jerusalem*, upon whom he charges all the *Blood* that had been spilt from *Abel*, *Matth.* 23. 29—39.

See also *Zech.* 5. 5—11. where the Land of *Shinar*, or *Babylon*, is represented as having *the House*, and *Basis*, or *Foundation of all Wickedness in it*: as if she had been guilty of all manner of sins; and all sinners were to be punished in the Lake of her Burnings. See Note 19.

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CHAP. XIX.

The Text.

1 AND *after* [1] *these things* [*i. e.* the things ſeen in the preceedent Chapter,] *I heard a great Voice of much people in Heaven* [*i. e.* of the innumerable Company which ſtands before the Throne, and before the Lamb, *Chap.* 7. 9.] *ſaying,* [2] *Alleluja,* [*i. e.* Praiſe ye the Lord,] *Salvation* [from all evils, eſpecially thoſe ſuffered under Antichriſtianity,] *and Glory, and Honour, and Power* [be aſcribed] *unto the Lord our God* [and to him alone; for he *is* the ſole Author of all good.]

Annotations on CHAP. XIX.

[1] From the *Firſt* to *the Tenth Verſe*, there is a Viſion of a *Triumphant* and *Joyful Appearance in Heaven*; for *the Judgment upon the great Whore*, deſcribed in the Two preceeding *Chapters*; and for *the Marriage of the Lamb*, and *the near Approach of his Glorious Kingdom*.

[2] This Word is firſt uſed, *Pſalm* 104. 35. to expreſs *the Pſalmiſt's Joy* upon the proſpect of the Accompliſhment of his Prediction, or Deſire, that ſinners might be conſumed out of the *Earth*. And it is here alſo made uſe of accordingly, upon the Judgment executed upon *Antichriſt*, God's Chief Enemy; and upon a proſpect of *the Old Earth's* being *utterly conſumed*, together with *the wicked people of it*; and a *New Earth's* ſucceeding in its place.

2 *For*

2 *For true, and righteous are his Judgments* [and therefore is he to be praiſed;] *for he hath judged* [and puniſhed,] *the great whore* [or the Idolatrous City, and Church,] *which did corrupt* [and deſtroy, *Jerem.* 51. 25.] *the Earth with her Fornication* [or Idolatry,] *and hath avenged the Blood of her ſervants at her hand* [*i. e.* hath rewarded her abundantly according to her demerits, for ſhedding the blood of his Faithful Witneſſes and Servants, chap 18. 20.]

3 *And again* [or the ſecond time,] *they ſaid Alleluja* [to teſtifie their Joy, upon the ſight of the ſmoke, the ſign and token of her everlaſting burnings.] *And her ſmoke roſe up* [or was then in its aſcent, and that] *for ever, and ever* [*i. e.* ſhe was punniſhed with an everlaſting Deſtruction.]

4 *And the four and twenty Elders,* [3] *and the Beaſts* [*i. e.* the repreſentatives of the Jewiſh and Chriſtian Church, chap. 4.] *fell down and worſhipped God that ſat on the Throne, ſaying, Amen, Alleluja* [*i. e.* there was a very great appearance, and manifeſtation of Chriſt's glorious Kingdom; and the juſtice of God's Judgments was acknowledged with Praiſe and Thankſgiving.]

[3] The *Elders of the Church of Iſrael*, are placed *firſt* in this *Appearance of the Divine Conſeſſus*, or *Sanhedrim*: from whence it may be concluded, that this was a Viſion of the *New Jeruſalem-State*, in which *the Iſraelites*, as the *Firſt Born*, are to have *the Preheminence*; who (according to all Prophecy, and *Rom.* 11.) are to be converted, and reſtored to their own Land; as hath been before obſerved.

And perhaps for this Reaſon alſo is the *Hebrew* word, *Allelujah*, here retained.

5 *And a voice* [4] *came out of the* [midſt of the] *Throne* [from Chriſt. See chap. 5, 6. 7, 17.] *ſaying* [by way of holy Excitement, and Encouragement,] *praiſe our God* [my God, as well as yours, *John* 20. 17. Rev. 3. 12] *all ye his Servants, and ye that fear* [and worſhip] *him, both ſmall, and great* [i. e. of whatſoever Nation, Quality and Condition ye are, for God is no reſpecter of Perſons, *Pſalm* 115. 11, 13. *Acts* 2, 5. 10, 34, 35. *Gal.* 3. 28.]

[4] This *Voice* seems to be an *Heavenly Excitement* to *all the Saints upon Earth, Gentiles* and *Jews, small* and *great* of all Nations now converted, to joyn with *the Heavenly Assembly*, in rendring Praises to God.

6 *And* [immediately upon this efficacious Exhortation from out of the Throne,] *I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty Thundrings* [i. e. there was a mighty appearance of Christ's Kingdom, and powerful Communications from the Heavenly Throne, to all his Servants upon Earth that fear'd him; and Heaven, and Earth joyned in praises] *saying, Alleluja; for the Lord* [5] *God Omnipotent* [now] *reigneth* [and that Gloriously, *Isa.* 4. 23.]

[5] These Words are taken from *Isaiah* 24. 21---23. where it is prophesied, That *the Lord God of Hosts*, (or *the Lord God Omnipotent*) *should Reign in* Mount Zion, *and in* Jerusalem, *and before his Ancients* (or Elders of the Christian Church), *and that Gloriously*; after he had *punished*, and *shut up in Prison the Kings of the Earth.* Which is a clear Proof, that *the Reign of God*, here mentioned, has a Respect to *the Reign*, and *Kingdom of Christ*, after *the punishment of the wicked Kings*, and *Nations of the Earth*, Chap. 20.

7 *Let us be glad, and rejoyce* [exceedingly,] *and give honour* [or praise, *Luke* 17. 18] *to him* [alone:] *For the Marriage* [6] *of the Lamb* [Christ with his Church; 2 *Cor.* 11. 2. *Eph.* 5. 32.] *is* [now actually] *come*, [in, and by the coming of his Kingdom, *Psalm* 45. *Matt.* 22, 11. 25, 1—13. *Luke* 12. 36.] *and his Wife hath made her self ready* [i. e. the new *Jerusalem* state, is now coming down from God out of Heaven, *Rev.* 21. 2.]

[6] *Christ* is represented frequently (*a*) in Scripture as a

(*a*) *Isa.* Chap. 54. and 62. *Hos.* 2. *Psalm* 45. the Book of *Canticles*, and Bp. *Patrick*'s Preface to it.

Bride-

Bridegroom, and *the Church* as his *Spouse*, and *Wife*; to whom he is actually *married* when his Kingdom appears in its Glory; as is plainly asserted, *Chap.* 21. 2. The Time from his *Death* and *Resurrection*, until then, being rather *the Time of betrothing*, or *Espousals*, than of *Marriage*. Consider *Canticles* 3. 11. and the Mystical Sense of *the Captive Spouse*, *Dent.* 21. 10--14 which may perhaps have some reference to this matter.

8 *And to her was granted* [7] [by Christ, in virtue of his Death, *Eph.* 5. 25, 26.] *that she should be arrayed in fine Linen, clean and white* [or bright, and Royal [8] Garments, see on chap. 3. 4.] *For the fine Linen, is* [i. e. signifies,] *the* [9] *Righteousnes's of* [the] *Saints*, [who now come down from Heaven with Christ in his Kingdom, chap. 21. 2.]

[7] Her *Nuptial Garments*, and *Ornaments* are here said to be *Granted*, or *Given unto her*; to shew, that *all the Righteousnes's we have, is of Free Gift* and *Grace*; even *the preparing*, or *making our selves ready*, by *putting on Christ's Righteousnes's by Faith*; which as subjected in our Faculties, may be called *Our Righteousnes's*; whereby *we become perfect through the Comelines's which God puts upon us*, *Jerem.* 23. 6. *Ezek.* 16. 14. *Zech.* 3. 4. *Rom.* 3. and 10. 3, 4. *Phil.* 3. 12, 13.

[8] See *Grotius* on the place. Christ was now about to *present his Church without spot or wrinkle*, Ephes. 5. and therefore is she cloathed in *fine white Linen*; of which sort also *Royal Robes* were wont to be; whereby is signified, that *the Saints were now to Reign with Christ.*

[9] By Δικαιώματα is meant in Scripture *the* (*a*) *Precepts of*

(*a*) *Grot.* in *Matth.* 22. 11. *Luke* 1. 6. and *Hammond.* on *Rom.* 8. 4. *Rom.* 2. 26.

th-

the Law, and Holy Actions conformable to those Precepts; in which sense it is here taken: which are said to be *given* unto *the Saints*, to shew, that *the Justification*, and also *the inherent Holiness of Saints*, is wholly from *Christ our Righteousness*, and is *given* and *communicated unto them out of his Fullness*, 1 *Cor.* 1, 30. 15, 10. *Gal.* 2. 20. *John* 1. 16.

Doctor *Hammond's* Interpretation of these Words, (*The Ordinances of the Sanctuary*,) cannot possibly be true; because the *Holy Spirit* expressly says, that *the fine Linen* (which *the Priest* used when he went into *the Sanctuary*, which is here alluded to) *is*; that is, *signifies* (which is the constant meaning of that word in this Prophecy) *Righteousness*; and therefore *the fine Linen* it self cannot be here meant; but *the Righteousnesses of Saints*, signified by those *Ordinances of the Sanctuary*.

9 *And he* [i. e. an Angel, chap. 22. 8.] *saith unto me, write* [this Truth, and seal it not, for it will immediately be brought into effect, see on chap. 5, 1. 10, 4.] *blessed are they which are* [10] *called unto the Marriage Supper of the Lamb* [which is the Kingdom of Heaven, *Matth.* 22. 2.] *and he* [i. e. the Angel,] *saith unto me, (a) these* [11] *are the true sayings of God* [i. e. certain infallible, and most important Truths; as incredible, and as inconsiderable as they may seem to men]

[10] The *Righteous Saints*, (who are called *the Wife of the Lamb*, that is *the Church of Saints*, collectively taken, in the Two foregoing Verses) *come down with Christ out of Heaven*, as is evident from comparing those Verses with Chapt. 21. 2. and therefore by *the called* in this Verse seems to be meant *the Saints who shall then be alive upon Earth*, who are said to have *but a part in the first Resurrection*, Chap. 20. 6.

(a) Or, *these true words are of, or from God.*

and

and are represented here only as *Guests bidden*, but not as *the Companions*, and *Followers of the Bridegroom*. See on Chap. 20. 6.

[11] These being not ordinary *Scripture-Truths*, but of an *high* and *Prophetick Nature*; therefore a *particular Asseveration* of the Truth of them is here used; that they might gain belief the more easily, and to ascertain the Revelation of them; as *the Angel* particularly asserts *the Truth* of *Daniel's* Visions, *Dan.* 8, 26. 10, 21. 11, 2. And this Phrase is afterwards twice used upon the same account in this very Prophecy, *Chap.* 21, 5. 22, 6.

10 *And I* [being transported [12] with the Vision I had seen of the glorious state of Christ's Kingdom;] *fell* [through incogitancy, and surprise,] *at his* [i. e. the Angel] *Feet to Worship* [13] *him*; *And he* [i. e. the Angel,] *said* [immediately, with [14] great Zeal, and in great haste, to prevent me as soon as he could;] *I am thy fellow* [15] *Servant* [and therefore am not to be Worshipped; Worship being to be given to Superiors, and not Equals; not to Angels, who are but Fellow Servants, and Fellow Creatures with Men; and Ministring Spirits to the great God;] *and* [I am the Fellow Servant] *of thy Brethren* [the Prophets and Witnesses, chap. 12, 17. 22, 9] *that have* [received] *the Testimony of Jesus* [in his Gospel, chap. 1. 2.] *Worship* [therefore] * *God* [and him alone; and not his Servants, and Instruments, whatsoever their Excellencies, and Perfections may be; for they are but your Fellow Creatures: And even as to their Ministrations, and Offices, they are not Superior to you,] *for the* [16] *Testimony of Jesus* [which your Brethren the Witnesses have from the Scriptures concerning things future, chap. 1. 1, 2, 3.] *is* [of the same esteem, and value, with immediate Prophecy it self; because that] *the* [very] [16] *Spirit*, [and Life] *of Prophesy* [consists in the Communication of it from Christ; and it matters not as to the value of the Prophecy, or of the Persons who recive it, whether it come from the Testimony of Christ in Scripture, or from immediate Revelation: And therefore seeing that thou and thy Brethren here received the Testimony of Christ; you are equal unto us; although you

have

have it not immediately from Christ, but by our Ministration; or from his Apostles and Disciples, chap. 1. 1—4. 22, 6.]

[12] This Action seems to be chiefly (*a*) *Symbolical*; and is *trans*[n]*ferred, as in a Figure, to the Apostle*; to teach, and represent unto us, under the Person of the Apostle himself, that the best men are very apt to be surprized, and drawn by the Example of others, and by false pretences, into *Creature-Worship*; and that such Worship is unlawful, let the pretences be never so plausible; and that the only way to avoid all manner of *Idolatry*, is to keep to the Precept here given, of *Worshipping God alone*. See on Chap. 22. 8, 9.

[13] As being an *Angel* employed in a great Ministry, and upon the most pleasing, and most grateful Message; of shewing him the *New Jerusalem-State*, consisting of *Gentiles* and *Jews*, his *Countreymen*, *Brethren* and *Kinsmen* (for whom *the Apostle Paul* could have wisht himself accursed from Christ, *Rom.* 9. 3.) *united together, and reigning with Christ in his Kingdom.*

[14] All this seems to be included in *the broken*, and *abrupt form of speech* here made use of by *the Angel.*

[15] Here is declared, that *Angels* and *Men* are *Fellow-Creatures*, and shall be *Fellow-Servants* in the *New Jerusalem-State*, the *World to come*; which *shall not be subject to Angels*; and in which there shall be an *Equality* betwixt them, and *Saints*, the *Members* of it; and that they shall joyn together in the Worship of Christ. *Luke* 20. 36. *Heb.* 1, 6. 2, 5.

(*a*) *Of this Nature are many Actions of the Patriarchs thought to be by* Justin Martyr, *who calls them* ὁμοιοπάθειαί τινες μεγάλων μυστηρίων. *Dial. cum Tryphon.* pag. 364, 371.

* That

* That is, *Jesus the Word of God*, who *is God*, and *One with the Father*; and is accordingly *worshipped* in this Prophecy, *Chap.* 5. and 22. 3. and in other places.

[16] [16] Here *the Angel* delivers a most excellent *Axiom*, wherein we are taught,

(1.) That the *principal thing* to be attended to in Prophecy is, *Whether it be the Testimony of Christ, or no*; That is, *whether it be delivered in Scripture:* which *principal Character*, is here called, *The Spirit of Prophecy*; that is, *the Life* and *Soul of it*; which animates it, and gives it its true Value and Esteem; in the Sense that *Spirit* is often opposed to *Letter*, and *Flesh* in Scripture, 2 *Cor.* 3. 6.

(2.) That *the Sense* of *Prophetical Scriptures*, given from a *compare of Scripture with Scripture*, is (when it evidently appears to be so) *of equal Credibility with the Prophecy it self*; because it is *the Spirit*, of *the Letter of it.*

(3.) That *Interpreters of prophetical Scriptures*, when their Interpretations are confirmed, are worthy of a *Prophet's Reward*; because they have *the Spirit of prophecy*, Matth. 10. 41.

11 *And I saw Heaven* [18] *opened* [for a glorious appearance of Christ,] *and behold a white Horse* [the Emblem of Christ's Royalty and Glory, from his Resurrection, to his second coming in his Kingdom, chap. 6. 2.] *and he that sate upon him* [i. e. Christ,] *was called faithful* [18] *and true* [to his Promises, and his Friends,] *and in Righteousness* [i. e. Truth, and Peace] *he doth Judg* [19] [his People, *Psal.* 96. 10, 13. *Is.* 11. 1—4. 32, 16.] *and make* [19] *War* [with his Enemies, *Is.* 11. 4.]

[17] To shew that *the Heavens shall open*, when *the King of Glory appears*, *Psalm* 24. 7---10. *Matth.* 24. 30.

And this *Appearance* (which is *the second Vision* in this *Chapter*) is that of *Christ's coming in his Kingdom to Judgment*; and is the same with that, *Chap.* 14. 14. as will plainly appear to any who considers the Circumstances, and Description of both.

[18] He is said to be *Faithful* and *True*; because of his appearing in his Kingdom, according *to his promise*; which *Atheists*, *Antiscripturists*, and those of *the Antichristian Party*, had called in question; still asking, with *those Scoffers* (2 Pet. 3.) *where is the promise of his coming?*

[19] [19] Hence it appears that *the great Battle of Armageddon*, is by *way of Judgment*; wherein *the Enemies of Christ*, and of *his Kingdom*, are represented as (*a*) *Warriors in Arms*; who when conquered, were wont, as *Captives of War*, to be judged by, and receive Sentence from *the Conquerour*; as appears from *Jerem.* 52. 9.

12 *His Eyes were as a flame of* [20] *Fire* [penetrating and judging of all things, after a quick and terrible manner, chap. 1. 14. 2, 18.] *and on his head were many* [21] *Crowns* [to denote the amplitude of his Dominions, his many Conquests, and the several Exercises of his Regal Office, especially now in his glorious Monarchy, and Kingdom, *Psal.* 72. 8—20. *Rev.* 14. 14.] *and he had a Name* [22] *written that no man knew but he himself* [i. e. his Essence, and Nature as God Incarnate; and his Will, Counsels, Judgments, and Rewards, could not be fully known, nor comprehended by any Creature; and not at all after a saving manner, but by them to whom he should reveal them, *Judg.* 13. 18. *Job* 11. 7, 8. *Psalm* 36. 6. *Matth.* 11. 27. *Rom.* 11. 33, 34. 1 *Cor.* 2. 6—16. 1 *John* 3. 2.]

(*a*) *Ezek.* 32. 27. and *Chap.* 38. *Rev.* 20.

[20] Christ

[20] Christ is *to be revealed in flaming* (*a*) *fire*, when he comes to *Judgment* in his Kingdom; and therefore his *Eyes* are represented as a *flame of fire*, to signifie his *Discerning Judgment*, and *All-seeing Wisdom*; which he will then most peculiarly manifest.

[21] Christ had a *Kingdom* from his very *Resurrection*; and has had all along *many Conquests* over his Enemies in the Administration of it; and is therefore very fitly represented with *many Crowns*; as *David*, a *Type of Christ*, put on his Head *the Crowns of the several Kings conquered by him*, 2 *Sam.* 12. 30. 1 *Chron.* 20. 2. See also 1 *Maccab.* 11. 13. He has also *many Crowns*, because of his *Kingdom*, as *the Eternal Word*, and as *Mediator*; which he hath administred under the Father ever since his *Resurrection*, represented by *the first Seal*; and as he now enters upon the Administration of his *Glorious Kingdom*; as he is also *King of Kings*, and *Lord of Lords*, he hath all the Crowns of the Kingdoms of the Earth belonging unto him; and now, as it were, put upon his Head.

[22] His *Name*, *Emmanuel*, *God made Flesh*, or *God in our Nature*, seems to be here more particularly understood; as being *peculiar* to him, as distinct from the *Father*, and *the Spirit*, *Judg.* 13. 18. *Isa.* 9. 6. *Prov.* 30. 4.

13 *And he was cloathed with a vesture dipt in* [the] *Blood* [of his Enemies, *Psal.* 68. 23. *Is.* 63. 1—6.] *and his Name is called* [or, he is,] *the Word* [23] *of God*, [John 1. 1.]

[23] That is, *the Eternal Word of God*; by whom God *spake*, when he made the World; and *spake* also to our Fore-fa-

(*a*) *Thes.* 1, 8. 2, 8.

thers under *the Old Teſtament*, and unto us in the *Goſpel*. And he may alſo be called, *The Word*, becauſe in him *the whole Word of God, Prophecies and Promiſes, are Yea and Amen*; that is, *conſtant*, and *not changeable, punctually fullfilled, unalterably confirmed*, and *ratified*, 2 *Cor.* 1. 19, 20. See *Grot.* on *Joh.* 1. 1. Biſhop *Pearſon* on *the ſecond Article of the Creed*; and Dr. *Bull*'s *Defenſio Fidei Nicænæ*.

14 *And the Armies which were in Heaven* [i. e. Chriſt's mighty Angels, and the Saints which ſhall accompany them, when he comes to Judgment in his Kingdom, *Dan.* 4 35. *Zech.* 14. 5. *Matth.* 22. 7. 1 *Theſ.* 4. 14. 1 *Cor.* 15. *Phil.* 3. 29. 2 *Theſ.* 1. 7. *Jude* 14. 15. See the Notes on *Rev.* 14. 14, 15. and chap. 20. and on verſe 11. of this Chapter] *followed him upon white* [24] *Horſes* [as Companions, and Partakers with Chriſt in his Glory, and his Kingdom;] *cloathed in fine* [25] *Linen, white and clean* [i. e. they were Juſtified and Sanctified by the Righteouſneſs; and Holyneſs of Chriſt imputed unto them. See on verſe 8.]

[24] This *Battle* is a *Judgment*, as appears from *Verſe* 15. So that *theſe Armies of Heaven* muſt be *the Angels* and *the Saints* who ſhall *come with Chriſt in Judgment to his Kingdom, with glorified Bodies*; as the Scriptures quoted in the Paraphraſe, do plainly declare: and they are repreſented as on *White Horſes*, to ſhew the *Glory they ſhall appear in*, and *their joynt Rule and Reign with Chriſt*; it being *the cuſtom* for *Kings Favorites, Nobles* and *Rulers*, to be clad in *White Garments*, and *ride on White Beaſts*; as hath been already obſerved on *Rev.* 3, 4, 18. 6, 2.

[25] Theſe *Heavenly Armies* appear in *the ſame Habit*, with *the Spouſe*, at the *Eighth Verſe*; whence it follows, that they are *Saints*, who differ not from *the Spouſe*, which is *the Church*, but as *the Members* do *from the Body*, the *whole* from *the parts united*.

But

But *Chriſt* only, and not *the Saints*, appears in a Veſture dipt in *Blood*; to ſhew, that this *Victory over Antichriſt*, and *the wicked world*, was *wholly* owing to *his Blood*; according to *Iſaiah* 63. 1--7. and that *the Saints Robes were waſhed*, and *made white in his Blood alone*.

15 *And out of his Mouth goeth a ſharp Sword* [of Sentence, and Condemnation, proceeding out of it, verſe 21] *that with it he ſhould ſmite* [all] *the* [Wicked] *Nations of the Earth, and* [after he hath ſmitten them,] *he ſhall rule them with a rod of Iron* [during the continuance of his Glorious Kingdom, *Pſalm* 2. *Rev.* 2. 27. See *Rev.* 20.] *and he treadeth* [and that alone, *Iſa.* 63. 1--6.] *the Winepreſs* [26] *of the feirceneſs, and wrath of Almighty God* [i. e. the wicked of the Earth were puniſhed by him with exquiſite Torments]

[26] From hence it appears, that this *Judgment* and *Victory*, is *contemporary* with Chapter 14. 19, 20. See alſo on Chapter 20.

16 *And he hath on his* [Kingly, and Glorious [27]] *Veſture*, [*Iſ.* 63. 1.] *and on his Thigh* [upon which the Sword of his Fury was alſo girt, *Pſalm* 45. 3. *Iſ.* 27, 1. 66, 16. *Ezek.* 38. 18, 21] *a Name Written* [legibly, and now ſeen, and acknowled by all;] *King of Kings, and Lord of Lords* [i. e. the only Supreme, Univerſal Monarch, *Dan.* 2. 44, 45, 47. 1 *Tim.* 6. 15. *Rev.* 17. 14.]

[27] Here Chriſt is repreſented as *taking poſſeſſion* of his *glorious Kingdom*, clad in *Imperial, Glorious Apparel*; and girt with a *Kingly Sword*, according to the Deſcription of his going *forth to his Kingdom in his Might, Glory, and Majeſty*, Pſalm 45.

It is an ingenious conjecture of thoſe who think, that as his former Name (*Verſe* 12, 13.) denotes his *Divinity*; ſo does this denote his *Kingdom, as the Son of Man*: Whereupon he wears a *Title* on his *Veſture*, as Kings are wont to do their

their *Regal Cognizances*; by which they are distingnished, and made known: and also on his *Thigh*; to signifie, that he came from *the Loyns*, or *Thighs* of *Abraham*, and *David* (whose *Son he was, according to the Flesh*, *Matth.* 1. 1. *Rom.* 1. 3.) to *whose Seed*, which is *Christ*, an *universal Kingdom* was promised. Whereupon also they were wont to put their *Hands* under *the Thighs* of them to whom they *swore Fidelity* and *Subjection*; to shew, that *Christ*, the *Blessed Seed*, and *Universal Monarch*, was to come from *the Thigh*, or *Loyns* of *Abraham*, *Gen.* 24, 2. 46, 26. 47, 29. 1 *Chron.* 29. 24. *Ezek.* 17. 18.

17 *And I saw an Angel standing in the Sun* [to shew the Glory of Christ the King of Kings, and the Sun of Righteousness now comforting his Servants, and treading down his Enemies, *Malach.* 4. 2, 3. *Rev.* 1. 16. 8, 12. 10, 1. 12, 1.] *and he cried with a oud voice, saying, to all the Fowls* [28] *that fly in the midst of Heaven, come and gather your selves together unto the Supper of the great God* [i. e. come, and partake of, and celebrate this his great Victory, *Is.* 34. 6. *Jerem.* 12. 9. *Ezek.* 39. 17, 19. *Zeph.* 1. 7.]

[28] In this *Verse* begins *the Third Vision* of this *Chapter*; wherein is described *the Event* and *Success* of *the Battel of Armageddon*, by a *Feast for Fowls upon the Carcasses of the slain*; to which they are, as it were, *invited*, by a *Poetical Allocution*, made use of 1 *Sam.* 17. 46. *Jerem.* 12. 9. and *Ezek.* 39. 17--- 20. the place here alluded to; from whence it is evident, that *the Battel* and *Success* mentioned in this place, has a reference to *Gog*, the Subject of those Visions of the Prophet *Ezekiel*. Now, although by *Fowl* are meant in the Prophet, *the Damned Spirits*, who seize on lost Mankind, as Ravenous Birds on their Prey; yet because *they* are *discomfited* in this *Battel*, and are represented as *bound* in it, they cannot be understood in this place; which has a reference rather to *the Saints* (those *Armies of Heaven on white Horses*) who come with Christ in *the Air* at this *Day of Judgment*, ty-

typified by a *Battel of Decision*; and are, as it were, invited to a *Feast upon a sacrifice of the slain* (as it is called *Ezek.* 39. 17---21.) according to the Notions and Customes of the *Jews*, who were wont to (*a*) Feast upon Sacrifices; and that after a Victory, and sometimes upon the Spoils taken in War; as *Abraham* was feasted by *Melchizedeck*; and his Soldiers upon the Spoils taken from the *wicked Kings*, a Type of *the Kings* here vanquished, *Gen.* 14. And accordingly *the Saints* are here invited to an *Eucharistical Feast*, for the *slaughter of Christ's Enemies*; who are frequently in Scripture said to (*b*) *rejoice*; not in the *misery*, but in the *righteous Judgments of Christ* upon *the wicked*; in regard of which *Righteousness* they are *comforted* (as the Prophet *Ezekiel* speaks, *Chap.* 14. 22, 23.) concerning *the Evil which God brings upon the wicked*, for *their wicked ways and doings*.

18 *That ye may Eat the Flesh of* [the] *Kings* [of the Earth,] *and the Flesh of Captains, and the Flesh of Mighty Men* [or Soldiers, *Jerem.* 46. 5.] *and the Flesh of Horses, and of them that sit on them, and the flesh of all Men, booth free and bond, both small and great,* [i. e. that ye might rejoyce for the Judgments of God upon all his Enemies whatsoever, *Psalm* 110. and 149. *Rev.* 18. 20. *Ezek.* 39. 18---21.]

19 *And I saw the Beast* [i. e. the Papacy and its Hierarchy;] *and the Kings of the Earth, and their Armies* [i. e. all the wicked Potentates of the Earth, and their followers, and adherents;] *gathered together to make War* [i. e. united in a Diabolical Conspiracy, chap. 16. 13, 14, 16.] *against him that sate on the* [white] *Horse* [i. e. Christ, verse 11.] *and against his Army* [the Saints, verse 14.]

(*a*) Dr. Cudworth's *true Notion of the Lord's Supper.*
(*b*) See *Rev.* 18. 20. *Psalm* 58. 10. *Psalm* 106. *and* 149.

20 *And the Beaſt was taken* [captive, *Rev.* 13. 10.] *and with him the falſe Prophet* [i. e. the other Beaſt,] *that wrought Miracles before him, with which he deceived them that had received the mark of the Beaſt, and them that Worſhipped his Image* [i. e. the adherents of Antichriſt, chap. 13.] *theſe* [29] *both were caſt* [30] *alive into a lake of Fire, burning with Brimſtone* [i. e. were puniſhed after a moſt exemplary manner, and with the utmoſt ſeverity.]

[29] The *Beaſt*, and the *Falſe Prophet*, (as being the *Chief* in the Conſpiracy againſt Chriſt's Kingdom) are *firſt* taken, and are condemned to *the Lake*, even *before the Devil*, and *the wicked Nations*; who found them there, when they were caſt into it, *Rev.* 20. 10---15.

[30] This Phraſe ſhews, (1.) That their Puniſhment will be *very ſevere*, and *very exemplary*, proceeding from *the utmoſt Wrath*, and *Indignation of God*, expreſſed by *Fire* and *Brimſtone.*

(2.) That it was *their Final* and *Eternal Condemnation*; as being the very ſame puniſhment, to which all *the wicked* are at laſt conſigned at *the final conſummation* of all things, *Chap.* 20. 10---15. So that hereby is ſignified, *the Eminency* and *Tranſcendency* of *their* puniſhment, and *the utter* and *total Abolition* of that *Antichriſtian State*; which, as being *the baſe*, and *Hypocritical Counterfeit* of *Chriſtianity*; is moſt peculiarly abhorred by God; and is accordingly *conſumed* and *aboliſhed*, ſo as never to appear again, immediately at *the very Firſt Approach*, or *Dawning of Chriſt's Kingdom*; as *the ſhadows fly away when the Day breaks*; and the Chaff is *ſuddenly driven away with the wind*, Pſalm 1. 4. Hoſ. 6, 4. 13, 3. Canticl. 2. 17. 2 *Theſ.* 2. 8.

21 *And the* [31] *Remnant* [i. e. the Kings of the Earth, and their Armies, verſe 18, 19] *were ſlain* [32] *with the Sword of him that ſate upon the* [white] *Horſe* [verſe 11.] *which Sword proceeded out of his Mouth* [i. e. they were Condemned by the Light, Evidence and Con-

Convictions of Chriſt's Goſpel, according to which God will then judge the Secrets of Men by Jeſus Chriſt, *Rom.* 2. 16.] *and all the Fowls were filled with their Fleſh* [i. e. all the Saints were fully ſatisfied with the Juſtice of their Condemnation, and the high Praiſes of God were in their Mouths for it, *Pſalm* 149 5. 6]

[31] The *Beaſt*, and *Falſe Prophet*, the *Chief Enemies of Chriſt's Kingdom*, are *firſt ſentenced*, and are caſt into the Lake, at *the firſt Appearance of Chriſt*; to which puniſhment alſo all their Adherents are expreſly adjudged, *Rev.* 14. 9---11. although not at the ſame time (as ſeemeth to appear from their bewailing the Ruine of *Babylon* afterwards, Chap. 18.) or not to the ſame degrees of it: Whereupon it follows; that if under *the Beaſt*, and *the Falſe Prophet*, their *Armies* and *Adherents* are to be comprehended, who muſt needs be vanquiſhed with their *Cheiftains*; then by *the Kings*, and *their Armies*, muſt be meant *all the other wicked of the Earth*, beſides *the Antichriſtian Counterfeit*; who are vanquiſhed and condemned by Chriſt, and his Armies. And although *the Devil* and *his Angels*, and *Armies*, are not here mentioned, yet it is evident from *Chap.* 20. 2. that the *Dragon* was laid *hold on*, or *taken Captive*; which Phraſe reſpects the *Iſſue of a Battel*, and muſt conſequently relate to this at *Armageddon.* But becauſe thoſe Enemies are *Inviſible Inſtruments*, and acted in, and by the others; therefore are they not particularly named here, but only their *Inſtruments* and *Agents*, who openly appeared, and reſiſted Chriſt's Kingdom.

[32] Theſe are not caſt *alive into the Lake*, becauſe they are to appear again *after the Thouſand Years Kingdom of Chriſt*; but are ſaid only to be *ſlain* by the *Brightneſs*, *Efficacy* and *Power of Chriſt's Kingdom:* whereby is meant a *ſpiritual Slaughter, accompanied with Bodily Torments, proceeding from Anguiſh of Mind*; in the ſenſe of the *Pſalmiſt*, *Pſal.* 59. 11, 13. 104, 35. concerning which ſee more on the following Chapter.

Here it may be noted, That there are *Three Enemies of Christ* to be vanquished by his *coming*; which may also be *the Three Parts of the great City:*

(1.) *The Dragon*, or *Satan* and *his Angels*; by whose Diabolical Spirit all the Enemies of Christ's Kingdom were influenced; who are *bound* and *sealed up* during *the Thousand Years Kingdom of Christ*; and are afterwards cast into *the Lake*, *Chap.* 20. 2, 3, 10.

(2.) *The Kings of the Earth*, and their *Armies*; *i.e.* those who had a bare *Enmity* and *Hostility* against *Christ's Kingdom*, and not under the pretence of advancing it; who are slain at this Battel, and then make a Second Assault upon Christs Kingdom; in which they are overcome, and at last *utterly abolished*, and *cast into the Lake*, *Chap.* 20. 9, 10.

(3.) *Antichristianism*; consisting of *Beastianism*, and *False Prophetism*: which State is utterly abolished by *the first Appearance of Christ*; and all its *Votaries*, and *impenitent Adherents*, lye under the severe Judgments of God, during the whole time of *Christ's Glorious Kingdom*; being never able to make any the least opposition against it.

CHAP.

CHAP. XX.

The Text.

1 AND *I saw an Angel come down from heaven* [i. e. a very particular and peculiar Ministry of Angels, deputed by God for this purpose,] *having the Key of the bottomless pit* [i. e. a Power to open and shut the Pit of Hell, *Luke* 8. 31. *Rev.* 1, 18. 9, 1.] *and a great chain in his hand* [i. e. Powerful means to restrain the Evil Spirits, 2 Pet. 2, 4. *Jude* 6]

2 *And he laid*[1] *hold on* [i. e. seized upon, and secured, *Matth.* 14. 3.] *the Dragon, that Old Serpent, which is the*[2] *Devil, and Satan* [*Gen.* 3. *Rev.* 12. 9.] *and bound him* [i. e. restrained him from [3] deceiving the Nations] *a thousand years* [i. e. during the Reign of Christ. See on *Verse* 4.]

Annotations on CHAP. XX.

1 An Account having been given in the former *Chapter*, how *Two parts* of *the great City*, or *Two* of *the Three Enemies of Christ* had been disposed of; the Holy Spirit does in this Chapter, from *Verse* 1 to 4. particularly describe *the Event of that Battle*, with reference to *Satan*, or *the Devil* and *his Angels*, the *Third Enemy*, or *Third part of the Great City*, or *Idolatrous* and *Wicked Polity of the Kingdom of Darkness*.

[2] Ο Σατανᾶς, (a) *Universitas Satanica*, the *Devil* and *all his Evil Angels*; called *The Dragon*, as he presided over, and influenced *the Pagan Empire* and *Emperours*, and lived in *the Imperial Supremacy of the Antichristian King*, *Chap.* 13. 4: and *That Old Serpent*, in respect of his Deceiving our *First Parents* in *Paradise*, in that *Shape*; and his working in and by *Antichrist*, with *all lying Wonders, and deceivableness of Unrighteousness*, 2 *Thes.* 2. 9, 10. *Rev.* 12. 3, 14: and *the Devil*, and *Satan*, as he is *the Accuser* and *Adversary of Mankind*, *Rev.* 12. 9. Under whom are *comprehended* the *several Sorts* and *Orders* of *Wicked Spirits*, (mentioned *Eph.* 2, 2. 6, 12.) acting as *one Power*, under *one Prince* and *Chief* of them; who are here restrained from all manner of Power whatsoever, either from themselves, or as influencing others, during *the glorious Kingdom of Christ*.

[3] As he had done our first Parents in *the first Paradise*; so that there is no fear of being driven out of this *New Paradise*, or of being deceived by *Diabolical Temptations* in it: it being very (b) probable that *the New Earth* will be *Paradisiacal*.

3 *And he* [4] *cast him into the bottomless pit* [which is also a place of Torment, *Matth.* 8. 28, 29. *Luke* 8. 31.] *and* [4] *shut him up, and set a* [4] *Seal upon him*, [i. e. closely confined him, after the most secure manner,] *that he should deceive the Nations* [*Verse* 8.] *no more* [as he had hitherto done, by the Lye of Idolatry, and other deceitful Wickednesses and Temptations;] *till the thousand Years* [of Christ's Reign,] *should be fullfilled*, [or ended:] *and after that, he must* [according to the secret Counsel, and Will of God,] *be loosed* [from this Restraint,] *for a* [5] *little season*.

(a) Grot. in *Marc.* 3. 26.
(b) Burnet's *Theor.* 4. 2.

[4 4 4] By

[4 4 4] By these several Expressions is intimated, *that the Devil should be confined after the closest manner*, and restrained *from all sorts of Mischief*: but because he was to be *let loose after the thousand years*; therefore he is said to be only *shut up in the bottomless pit*; and is not *cast into the Lake* until afterwards, when he is made utterly uncapable of any manner of power, or Action against God and his Kingdom, for the least season, and that to all Eternity.

And here end *the first Triumphs*, and *Conquests of Christ in his Kingdom*; which *begins with the reducing of his Enemies*, viz. *Antichrist*, the *Wicked Nations*, and *the Devil*, so as to *make them his Footstool*; whom his *Father* had been subduing for him, from his Ascension; as is evident from *Psalm* 110. 1. 1 *Cor.* 15. 25.

[5] *The duration of this Season* is no where determined in Scripture, and therefore cannot be positively assigned: only if *the Tradition of the seven Thousand Years duration of the World*, prove true; it must comprehend that space of Time which will be found wanting to compleat the 7000 Years, after the Expiration of the 1000 Years of *Christ's Kingdom*.

4 *And I saw* [6] *Thrones* [i. e. solemn and glorious preparations for Rule and Judgment, *Dan.* 7. 9.] *and* [7] *they* [i. e. the Saints of the most High, who come with Christ, *Chap.* 19. 14. *Dan.* 7. 13, 18, 21, 22, 26, 27. *Zech.* 14. 5. 1 *Thes.* 4. 14.] *sat* [8] *upon them* [i. e. were invested in a Regal and a Judicial Office,] *and* [9] *Judgment* [i. e. Power of Governing, Sentencing, and Punishing,] *was given unto them* [who sat on the Throne, by God, and Christ, *Dan.* 7. 22, 27.] *and I saw the* [separate] [10] *souls of them* [or of the Persons,] *that were beheaded for the Witness of Jesus, and for the Word of God* [i. e. the Souls of the Martyrs under the *Pagan* Emperour of *Rome*, *Rev.* 6. 9, 10. 11.] *and* [11] [I saw also the [12] Souls of them] *which had not worshipped the Beast, neither his Image, neither had received his Mark upon their foreheads, or in their hands* [i. e. the

the Faithful Witneſſes killed by Antichriſt, *Chap.* 6, 11 11, 7. 13, 15, 16.] *and they* [*i. e.* all theſe Saints and Martyrs,] [5] *li-ved* [again, in Spiritual and Heavenly Bodies; 1 *Cor* 15 42—50.] *and* [6] *reigned with* [7] *Chriſt a* [8] *thouſand Years,*]

[6] This *Repreſentation* is taken from *Dan.* 7. 9. in alluſion to *the* (*a*) *Thrones*, or *Seats* of *the Jewiſh Conſiſtory*; or rather (in the Opinion of (*a*) *Grotius*) to the ancient Cuſtom of *the Jews*, amongſt whom *the Princes of the Tribes* were wont to *ſit with the King*, in *publick Aſſemblies*. And accordingly, *This Court of Chriſt's Kingdom*, and *Grand Aſſizes of the Day of Judgment*, is repreſented as having *many Thrones*; as,

(1.) *The Throne of God the Father*, Dan. 7. 9.

(2.) *The Throne of Chriſt*, in which he was enſtated, (*Dan.* 7. 13, 14) upon the Judgment paſſed upon *Antichriſt*; to ſhew, that *Chriſt's Glorious Kingdom begins not until after that Judgment* and *Deſtruction*; as in this Prophecy *the Thouſand Years* do not enter until after *the Battle of Deciſion*; which is alſo called a *Judgment*. *Chap.* 19.

(3.) *Many Thrones of Saints*, *Dan.* 7. 10, 18, 22, 26. where *the Saints* are called *The Judgment*; and are ſaid to be *ſet in Judgment*; and *many Thrones to be ſet down, pitched, or erected*, as the Word ought to be tranſlated at the *9th Verſe*; which *Thrones* do not belong to *the Angels*; who are not repreſented as *ſitting*, but *ſtanding*, as *Miniſtring* and *Aſſiſting Spirits*, 1 *Kings* 22. 19. *Iſ.* 6. 1. *Dan.* 7. 10.

[7] By a diligent compare of *Dan.* 7. 13, 18, *&c.* with *Rev.* 19. 14, 17. and this *Verſe*; it will plainly appear, that *the*

(*a*) (*a*) *Mede's* Works, *p.* 762. *Grot.* in *Matth.* 19. 28.

Saints,

Saints, thoſe *Armies of Heaven*, *who come with Chriſt in the Clouds to Judgment*, are the *They* here referred to; the very *They* (*Dan.* 7. 13. where the like Phraſe is uſed) who *come with the Son of Man upon the Clouds of Heaven*; to whom *Thrones*, a *Kingdom*, and *a Judicatory* are aſcribed in (*a*) Scripture, over *the Wicked Angels*, and *the World*; and who have here *Thrones* given them, as a *Reward* for their Attendance upon Chriſt in the foregoing *Battle*; to whom alone yet the Victory is aſcribed, *Chap.* 19. 21.

[8] To *ſit upon a Throne*, denotes in Scripture, a *continuance* in an *undiſturbed poſſeſſion of Soveraignty* and *Dominion*, with a *Right of Judicature*; as *Expoſitors of the Creed* have ſhewn, on the Article concerning *Chriſt's ſitting on the Right Hand of the Father*.

[9] This Word ſignifies *Rule* and *Government*, in *Scripture*; as well as a *Judicial Power*, *Gen.* 15, 14. 19, 9. 1 *Sam.* 4. 18. *Pſalm* 72. 1, 2.

[10] From this place it may be obſerved,

(1.) That theſe were *the Souls of the very Martyrs whom he had ſeen before under the Altar*, *Chap.* 6. 9···11. the ſame Expreſſions being uſed in both places.

(2.) That they were particularly *the Martyrs* under *the pagan Roman* Emperours; becauſe they are ſaid to have been *beheaded*; which was a (*b*) *Roman* Puniſhment.

(3.) That the *Soul* is *Immortal*, and *ſleeps* not in its *ſepa-*

(*a*) *Matth.* 19. 28. *Luke* 22. 30. 1 *Cor.* 6. 1—4.
(*b*) *Grot. in locum.*

rate

rate State; becauſe they *cry* with a *loud Voice*, have *Robes given unto them*, and are admoniſhed to *reſt for a little ſeaſon*, 6. 9---11.

[11] Theſe are diſtingniſhed from the former, by the *interpoſition* of καὶ, or *And*: and are evidently (as appears from comparing this place with *Rev.* 6. 11.) the *Witneſſes martyred under the Reign of the Beaſt*, or *Antichriſt*; who were to fill up, or compleat the Number of *Martyrs*; and then *to Live* and *Reign* together with *the Martyrs* under *the Pagan Emperours*.

[12] *Pareus* ſuppoſes an *Ellipſis* in this place; which may be thus ſupplied, καὶ τὰς ψυχὰς ἐκείνων ὅιτινες ἦ, *&c.* although *ſeparate Souls* are often ſpoken of in Scripture in *the Maſculine Gender*, *Luke* 16. 19--31.

[13] *They lived*; that is, in their *Perſons*, in *Bodies*, ſuited to *the State of the Bleſſed Milennium*; for this cannot refer to *the Souls* here-mentioned, which *lived before*; as hath been already obſerved. See alſo the Notes on the following Verſe.

[14] This (as well as almoſt all the other Expreſſions in the *New Teſtament*, concerning *the Great Day of Judgment*) is taken chiefly from *Daniel*; who in the *ſecond* and *ſeventh Chapters* of his *Prophecy*, foretells, that during *the Times of the Fourth Kingdom* (evidently proved by ſeveral (*a*) Authors to be *the Roman*) *the God of Heaven ſhould ſet up a Kingdom*, which from *ſmall beginnings*, or an *Infant-State*

(*a*) Mede's *Works*, pag. 711.
Dr. Moor's *Synopſ. Proph.* 2. 13.
Dr. Greſſener's *Demonſtr.* B. 2. 6--8. *and the* Append.

(lik-

(likned by *Daniel* to a (*a*) *Stone*) ſhould by a *Divine* and *Supernatural Power*, increaſe ſo far, that at laſt, in the Days of *the Ten Kings* (who are the *Ten Toes* of the *Feet of the Great Image*, Dan. 2. 43, 44.) it ſhould become a *Mountain*, filling *the whole Earth*; that is, *a Univerſal*, and an *Everlaſting Kingdom*, after it had put an end to *all other Kingdoms*, particularly that of *Antichriſt*; upon whoſe *deſtruction* this *Glorious Kingdom*, or *Glorious State of Chriſts Kingdom*, is to begin. And that there ſhall be a *glorious ſtate of Chriſts Church*, ſuch as hath not hitherto been, is a Truth ſo apparent in Scripture, that thoſe (*b*) who are moſt wary of interpreting the Scriptures to this Senſe, leſt thereby any advantage might be given to the *Jews*, cannot but confeſs, that many Paſſages of the *Prophets* which relate to this State, are not as yet *clearly*, nor *fully compleated*; but *that they are ſtill in fulfilling, and more may be expected in the latter times*; which Dr. *Pocock* extends to *the ſecond Coming of Chriſt*. And although we ought to be cautious, how we adminiſter occaſion of hardening *the Jews* in *their Infidelity*, by forcing Texts of Scripture to this Senſe, which may be meant concerning *the firſt Coming of Chriſt*; yet the want of due diſtinguiſhing betwixt his *firſt Coming* in a way of *Humiliation*, and *Sufferings*; and his *ſecond Coming in Glory*, and that to erect a Kingdom *upon Earth*, and *under the Heaven* (as is expreſly affirmed *Dan.* 7. 27. *Rev.* 5. 10.) in *a State of perfect Righteouſneſs*, *Peace* and *Proſperity*; has been no mean cauſe of Offence to the *Jews*; and is the occaſion of many Errors amongſt *Chriſtians*. But that there ſhall be ſuch a *Kingdom of Chriſt*, (which may be called his *Mediatory Kingdom*) diſtinct from *the Kingdom of Eternity*, of which *the Man Chriſt*

(*a*) Mr. Mede 713, 743, *&c.*
(*b*) Pocock *on Micah*, pag. 24, 29, 32, 42.

Jeſus

Jesus is the Eternal King, as he is united to *the Eternal Word*; and from his *Spiritual* and *Evangelical Kingdom*; will appear evident from these following Considerations:

(1.) Because *the many* (*a*) *Prophecies*, foretelling a *Glorious*, *Constant*, and *uninterrupted Visibility*, and *Universality of Christ's Church*, not yet accomplished, do require such a *Future State*. For *the Church* hath been seldom *gloriously visible*, never *constantly*, and *uninterruptedly* so: neither hath it been at any time in possession of much above *the sixth part of the known World*; so far hath it fallen short of *the Universality* prophesied of in Scripture.

(2.) Many (*b*) Prophecies relating to the *Temporal* and *Spiritual Happiness of Christs Church*, are not yet at all fulfilled, or only in part; and therefore there must be some *Future State*, in which they are to be accomplished. Such as those which foretel its *perfect peace*, *prosperity*, *holiness*, and *the divine presence resting* and *remaining in it*; which can by no Art be so interpreted, as to make out that they are already fulfilled.

(3.) Many of *the* (*c*) *Types of the Old Testament*, prefigure and signifie such a State of Christ's Church and Kingdom: such as *Paradice*, the *New World after the Flood*, the coming

(*a*) Psalm 2. 8. *Isa.* 2. 2---4. *Micah* 4. 1.
Mr. Mede Disc. 25. 29. 36.
(*b*) *Isa*, 11. 6—9. 65. 17—25. *Ezek.* 48. 35. *Micah* 4. 3.
Justin. Mart. *Dial, cum Tryphon.* Dr. Burnet's *Theor*, 4. 5, 7. Jurieu's *accomplishm. of prophec. Tom.* 2. *Chap.* 18, 24. Grot. *de Verit. Relig. Christ.* 5. 18. Quædam vero etiam definite & sine conditione promissa, si impleta nondum sunt, adhuc possunt expectari. Constat enim, etiam apud Judæos Tempus, sive Regnum Messiæ durare ad finem seculorum.
(*c*) Jurieu T. 3. *Ch.* 19.

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of *the Israelites* into *Canaan*, out of *Ægypt*, the *Type of the Antichristian Apostasy*; their Return from *their Captivity* in *Babylon*, into a peaceable possession of their Land; the Kingdom of (*a*) *David*, in which he was established upon his Conquest over *the Heathens*, and not until after many Troubles and Distresses; wherein it was an Eminent *Type* of *Christ's Kingdom*, as it proceeded from *weak*, *small* and *troublesome* beginnings, to strength, and a lasting Peace, after *great Victories over the Sons of Belial*, and *the Heathen Nations*: This Kingdom is also *Typified* by (*b*) *Solomon's Kingdom*, and his *Marriage*, in *the Book of Canticles*; and most eminently by *the* (*c*) *Sabbatism*, or *Rest of God*, in *the seventh day*, *after six*, for finishing his *Works*; wherein the *seventh Thousand Year* designed for Christ's Kingdom, is evidently prefigured: for *Christ's Kingdom* being the main design of God, to be *accomplished*, in order to his Eternal Kingdom, and *the chief* means conducing to it; was the *primary* thing in his intention from the beginning, and was not only foretold by *all the Prophets*, but was prefigured by the (*d*) *Types*, which shall be perfectly, and fully compleated in that State.

(4.) (*e*) *Antichrist* is not yet *destroyed*; neither are *the* (*f*) *Jews called*, nor is *the* (*f*) *fullness of the Gentiles as yet*

(*a*) 2 *Sam.* 7. 8—29. and 23. 3—8. *See the Notes on Chap.* 14. 1.
(*b*) Psalm 72.
(*c*) *See on Chap.* 1. 4. *and what follows in the next Note.*
(*d*) *Ezek. Chap.* 40, *&c. Heb.* 8, 5. 9, 9, 10. 10. 1.
(*e*) *Dan. Chapters* 2, *and* 7. 2 *Thes.* 2. 8.
Burnet's *Theory* B. 4. 8.
(*f*) (*f*) *Isa.* 11. *and* 14. 1, 2. 25, 8. 56, 8. *Chap.* 60. 65, 17---25. *Ezek.* 28. 24---26. 36, 25---38. 37, 15---28, *Hos.* 3. 4, 5. *and* Dr. Pocock *on the place*, *pag.* 162. *Zech.* 9, 9---17. 10, 5---12. *and Chapters* 12, 13, 14. *Amos* 9. 11---15. *Mic.* 2. 12, 13. *Rom.* 11. 2 *Cor.* 3. 16. Grot. *in* Luc. 21. 24. Mr. Mede *Ep.* 17. *and pag.* 891, Mons. Jurieu's *accomplishm. of prophec. Tom.* 2, *Chap.* 17.

come

come in; nor *are* (*a*) *all things as yet ſubdued unto Chriſt*; all which yet, according to plain Scripture, are to come to paſs, ſome of them, before *Chriſt's Kingdom*, others before it be delivered up to the Father; whence it is evident, that this Kingdom is not *yet come*, much leſs *already paſt*, as ſome imagine.

(5.) Chriſt is not yet *come* in his *Glory*, and therefore his *Kingdom* is not *yet come*: For the (*b*) Scriptures evidently diſtinguiſh betwixt *Two Comings of Chriſt*; the one in a State of *Humiliation* already paſt, the other in a State of *Glory*; and moſt commonly (*c*) joyn his *Second Coming* and his *Kingdom together*.

(6.) The *Scriptures* joyn *the Reſurrection*, and *the Coming* and *Kingdom of Chriſt together*. Whence it is evident, that this Kingdom is not come; becauſe *the general Reſurrection* is not paſt. For thus, 1 *Cor.* 15. 23, 24. Chriſt's *coming* plainly refers to his *coming to the Kingdom*, *at the General Reſurrection*; he having all the while from his Aſcenſion, *ſat at the Right Hand of the Father*, in the *patient Expectation* of this his *Glorious Kingdom*, *Pſalm* 110. 1. *Heb.* 10. 12. *Rev.* 1. 9.

(7.) There muſt be ſuch a State, in which *all things*, even the *inanimate* parts of the Creation, are to be reſtored to their pure, primitive State; that Chriſt's *Redemption* might be *perfect* and *compleat*: For Chriſt died, and made an *Atonement* and *Reconciliation by his Blood*, that he might carry on the great *work of Redemption*, through the ſeveral Ages of the World, to its full perfection. Now, that (*a*) Redemption conſiſting in reſtoring whatſoever *the Firſt Adam loſt*, there muſt be a *Reſtitution* of *the whole Creation* to its firſt State; or elſe *Chriſt's Redemption* will not be *perfect*. But of this more hereafter.

(8.) If the *General Reſurrection*, and *the Kingdom of Chriſt* are the ſame; then the Arguments from *the Juſtice*, and *Wiſdom of God*, and all the other *general Topicks* which are commonly brought for the *proof of the former*, will conclude as ſtrongly for *the latter*: to which may be added, that it is agreeable to *the Wiſdom*, *Juſtice*, and *Goodneſs of God*, that he ſhould *reſerve ſome Age of the World* for his *own entire* Reign in Righteouſneſs, who had permitted *the Devil*, and *Antichriſt*, to domineer in ſo many Ages of it; and that his Son ſhould be *viſibly glorified* in *the ſight of that very Earth*, where he had been *humbled*, even to *the Death of the Croſs*; and the laſt *Act*, or *Period* of *the Oeconomy of his Exaltation*, ſhould be accompanied with *the greateſt Glory* and *Majeſty*; as *the laſt Act of his Humiliation*, was attended with *the greateſt Miſery* and *Reproach*: and that his Saints, who had undergone a long ſtate of *Miſery* and *Perſecution*, ſhould *inherit* (*a*) *the Earth in proſperity*, according to *the promiſes of God*; and the *Wicked* ſhould ſuffer in a *Viſible State of Shame* and *Ignominy*; and that for ſome *long ſpace of time*, and not only for *a ſingle Day of Judgment*; that Men might be deterred from ſinning here, by *the length of the puniſhment*, and

(*a*) *Pſalm* 110. 1 *Cor.* 15. 24--29. *Heb.* 2. 5---9.
(*b*) *Compare* Iſa. 53. *and* 63. *with many other places of Scripture: For there are twenty Texts which ſpeak of his* Second Coming to Glory, *for one which ſpeaks of his* Firſt Coming. *See* Monſ. Juricu. *and* Dr. Burnet's *Theory.*
(*c*) *Matth.* 16. 28. 25. 31. *Luke* 19. 13, 15. 23, 42. 2 *Tim.* 4. 1.

(*a*) *Rom.* 8. 19—24. 1 *Cor.* 23, 21, 22.
(*b*) Burnet's *Theor.* 4. 5.

by *the diſhonour* of it, which ſhall be notorious to the *whole Creation*; whereas *the Eternal State of the Damned*, is an *hidden State*; beſides which, according to the general current of *Scripture*, there muſt be a *Viſible Appearance of the Wicked*, and *the Good*, at *the general Retribution*; when God will *diſplay to the whole World* the *Reaſons* and *Grounds of his procedures*, and *the whole Scene and Contexture of his Providence*; that *his Wiſdom*, *Juſtice* and *Goodneſs* towards his *Creatures* might be *ſeen*, *acknowledged*, and *admired by all of them*; to which the continuance of Mankind, under a *Viſible State* for ſome conſiderable time, according to their *Demerits*, in *the Reverſe of what they enjoyed here*: will very much contribute. *Pſalm* 73. *Iſa.* 65. 13, 25. *Dan.* 12. 1, 2. *Phil.* 2. 9--11.

(9.) It is agreeable (*a*) to the wonted *procedures of Almighty God*, that there ſhould be *a ſtate of proſperity to his Church upon Earth*. For he hath generally in all Ages puniſhed *on Earth*, *feirce Tyrants*, and *Perſecutors of his Church*; and given to it a *general Reſt*, after *long*, and *tedious Troubles*, *Afflictions* and *Perſecutions*; and that moſt commonly in *the Churches Extremity*, *which is God's Opportunity*: and accordingly, we may juſtly expect ſuch a State, upon *the Deſtruction of Antichriſt*; and that *his Fall is not far off*, becauſe *the two ſpecial Witneſs-Churches* of *France* and *Savoy*, have been *reduced to the utmoſt Extremity*.

(10.) *The Oeconomy*, *Diſpenſation*, or *Fatherly Adminiſtration of this Kingdom*, which is *God's Houſhold*, is placed by the Apoſtle, *Epheſ.* 1. 10. in *the Fullneſs of Times*; that is, of *All Time*; which not being as yet expired, we may

(*a*) *See* Dr. Homes's *Reſurrection revealed*, lib, 3. 5.

thence

thence conclude, that this Kingdom is not yet come. For from the Conſideration of *Mark* 1. 15. *Gal.* 4. 4. *Epheſ.* 1. 10. and *Iſaiah* 2. 2. it ſeems there were as if a *Line of Time* in *Scripture*, commencing from *Chriſt's Firſt Coming*, called *the Fullneſs of Time*; and ending in his *ſecond Coming*, called, *the Fullneſs of Times*, or of *all ſuch Times*.

(11.) *The Monarchick* (*a*) *Image* in *Daniel*, is not *yet broken to peices*, *but continues in its Feet*, and *Ten Toes*, under *the Papacy*, *and its Ten Kings*; and therefore *the Kingdom of Chriſt is not yet come*, *which is to deſtroy it*. Which Kingdom alſo, as it is there deſcribed, cannot be *Chriſt's Evangelical Kingdom*, becauſe *that deſtroyed not Kingdoms*, but *converted them*; nor *his Kingdom of Eternity*; becauſe, according to *Prophecy*, this Kingdom is to be *under the Heaven*, and *to fill the whole Earth*, *Dan.* 2.

(12.) Very many Texts of Scripture cannot poſſibly be explained, at leaſt *in their Fulleſt*, and *moſt compleat Senſe* and *Latitude*, without ſuppoſing ſome ſuch State. For even *the firſt*, and *great Prophecy*, Gen. 3. 15. concerning *the bruiſing of the Serpents Head*, is not *yet fully compleated*, nor will be, *until Chriſt's Second Coming*, when *Sin* and *Death ſhall be utterly aboliſhed*, 1 Cor. 15. *Japhet's Tents* (according to *Noah's Prophecy*, Gen. 9. 27.) have not been *yet enlarged through the whole Extent of the* Northern *parts of the World*; neither hath God *yet perſwaded Japheth* and *Shem*, *Gentile* and *Jew*, *to live together in the ſame Tents*, or *Church*. The Promiſes to (*b*) *Abraham* (as they are explained by *the Apo-*

(*a*) See Dr. Beverley's *Kingdom of Jeſus Chriſt entring its Succeſſion*; and Dan. 2, and 7.
(*b*) Dr. Homes *Reſurrect. revealed*, B. 3. 2.

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ſtles) of ſuch a Numerous Race as ſhall poſſeſs almoſt the whole World, are not fulfilled in *their utmoſt Latitude*; as neither (*a*) ſome of *Jacob's Prophecies*, to befal *his Poſterity in the laſt Days*, Gen. 49. particularly that Remarkable one, *Verſe* 10. for *the univerſal* and *compleat gathering of the people*, both *Jews* and *Gentiles*, into one Body, is not as yet come to paſs. And who can ſay, that *the* (*b*) *Prophecies* contained in the places quoted in the Margent, are as yet *compleatly fulfilled*; or that the *Firſt* (*c*) *Petitions of the Lords Prayer*, can be well underſtood, without *the ſuppoſal of ſuch a Kingdom?*

(13.) When *the Apoſtles had received power* (in which *all neceſſary Gifts*, *Knowledge*, as well as others, is included, *Luke* 24.49.) *by the Holy Ghoſt's coming upon them*; *the knowledge of Times and Seaſons* was beſtowed upon them by God; *which indeed it was not for them to know before*, of *themſelves*, and *without the Spirit*; *which alone knoweth the Secrets of God*; for which they were rebuked by our Saviour (*Acts* 1. 6--8.) and not for ſuppoſing ſuch a *Kingdom* and *Reſtauration*. For in the firſt Sermon which *the Apoſtle Peter* made after the deſcent of the Holy Ghoſt (*Acts* 3. 19---26.) he plainly makes

(a) Dr. Homes *Reſurrect. revealed*, B. 3. 2.

(*b*) *Numb.* 24. 17. *Deut.* 30, 2, 4, 5. 32, 36, 43. *Pſalm* 2, 8. 22, 27---31. 45. 47, 7, 8, 9. 49, 14. 67. 68, 22---35. 72. 86, 9. 110. 149. *Very many places in the Prophets already quoted. The places in the* New Teſtament *which ſpeak concerning* Chriſt's Kingdom. *and the* World to come *of the* Meſſias: *and Luke* 19. 11, 12. 23, 42. ἐν τῇ βασιλείᾳ σου, *in thy Kingdom. Acts* 3. 19---26. 1 *Cor.* 15. 24. &c. *Eph.* 1. 21. *Heb* 3. 5---9. 2 *Peter* 3. 13. *Revel.* 11. 15. *See a Treatiſe written by* Alſtedius, *entituled*, The Beloved City, or the Saints Reign. Mr. Archer *of* the Perſonal Reign of Chriſt. Dr. Homes's Reſurrection Revealed. Dr. Burnet's Theory, B. 4. Dr. Beverley *againſt* Mr. Baxter. Monſieur Jurieu, *and* Mr. Claude Oevres Poſthum. Tom. 3. Le Cinquieme Empire.

(*c*) *See* Dr. Beverley *on the Lords Prayer*. Mede *Ep.* 52.

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mention of the *Times*, and *appointed Seaſons of* (*d*) *Reſtitution*, or *Reſtauration*, and *Refreſhment to Iſrael*; determining alſo the *preciſe Time*, when this ſhould come to paſs; *viz.* at *the ſecond Coming of Chriſt from Heaven*, *foretold by all the Prophets*; when *the ſins of the converted Iſraelites were to be blotted out*, and *they ſhould have great comfort and refreſhment from the preſence of God by Chriſt's return*; referring *to the Prophecy* of *Moſes* (*Deut.* 18. 15, 18, 19.) where it is foretold, that at *the raiſing up*, or *coming* of Chriſt, the *Iſraelites ſhall hear*, or obey him, *in all things*, *whatſoever he ſhall ſay unto them*; which *perfect Obedience* hath not been as yet paid unto Chriſt's Doctrine by them; and therefore the Words muſt refer to ſome *Second Coming*; when, according to the Tenor of that, and other places of Scripture, *the faithful Jews ſhall be reſtored*, *comforted* and *rewarded*; and *the Diſobedient ſhall be deſtroyed from among the people.*

(*Laſtly*,) The Apoſtle, 1 *Cor.* 15. 24--29. plainly aſſerts, that Chriſt ſhall have ſuch a *Diſtinct* and *Peculiar* Kingdom to himſelf, as that he may be ſaid in the Exerciſe of it, *not to be ſubject to God the Father*; and *God the Father*, during *that Kingdom*, *not to be all in all*. Which cannot be underſtood concerning him whilſt he was upon *Earth*; becauſe he was then in a State of *Humiliation*, and *Sufferings*, *being made lower then the Angels*, and *having taken upon himſelf the Form of a Servant*, *Phil.* 2. 7, 8. *Heb.* 2. 9: nor concerning him as he is *now in Heaven*; becauſe he is repreſented in Scripture in his preſent State, as *ſitting on the Right Hand of God*; whereby is denoted his enjoying and poſſeſſing, as the Son

(*c*) Χρόνοι ἀποκαταστάσεως, Acts 3. 2. *the ſame word uſed* Acts 1. 6. *by the* Apoſtles, *when they propoſed this queſtion to our Saviour.*

of Man, a Glory and Authority *next* to that of God the Father; and the Exercise of his Regal Office, as a Branch of his *Mediatorship*, as in *subjection*, and *subordination* unto him; and as in *expectation* of having his Enemies subdued by the Father, *Psalm* 110. 1. *Heb.* 10. 12, 13. Nor can this be understood concerning *the Kingdom of Eternity*; because then God *will be All in All*; And although Christ must Reign in his *Humane Nature* to *all Eternity*, yet that is not as *Mediator*, but as *God-Man* (a) *glorified with the Glory which he had with the Father before the World was*; in which State his Humane Nature is not to have a *proper* and *peculiar Glory* of it self; but one *in* and *with God*, *from him*, and *him alone*: And therefore this must be understood concerning *some State of his Kingdom* (called 1 *Cor.* 15. 24. *The Kingdom*) in which Christ, as *Son of Man*, and *Mediator*, shall appear to Reign so *gloriously*, with such *Evidences*, and *Manifestations of Glory*, in and from himself, as that he may be said, *not to be subject to the Father*, but to have *a distinct Kingdom of his own*, although communicated from God the Father; in which he Reigns *freely* and *absolutely* as *King*, and not as a *Vice-Roy limited* by a *Commission*; and which was not to be *One* with his Fathers Kingdom, until all things become *One* in him; when *Christ's Mediatory* Kingdom is to cease; *A Mediator*, *not being a Mediator of One*. Now if there be such a Kingdom, and that Kingdom be not his *Mediatory*, nor *Eternal Kingdom*; what Kingdom can it be, but that *Glorious Kingdom* we have been treating of; which is to *begin* (as the Apostle there intimates, and shall be shewn hereafter) *at the Resurrection*, and is to *end* when all things are subdued unto *the Son*; when he shall deliver up his King-

(a) *John* 13, 32. 17, 5, 24.

dom in which the Saints had been *sanctified by him*, and prepared for Union with God; according to the Tenor of that *admirable Prayer* of our Saviour (*John* 17.) the Pattern of his Intercession. *Q. E. D.*

[15] It is no where expresly said in Scripture, that *Christ* shall come *down upon the Earth* at the Day of Judgment; but only that he shall appear *in the Clouds* (a) *over the Earth*, in the lowest part of the Heavens, into which he descends from the highest Heavens, Judging the World, and Reigning there with his Saints. 1 *Thes.* 4. 16, 17.

[16] Τὰ χίλια ἔτη, *The Thousand Years*; which are to be understoood of a *definite space of time*; as appears from the *Epocha*, and *Period* assigned to this *Line of Time*; which is *dated* from *the binding of the Devil*, and ends in *the loosing* of him.

And *the Thousand Years* are to be understood *Literally*, and not *Prophetically*, reckoning each *Day for a Year*; because all *Prophetical Time* will be at an end before *the Blessed Millennium* begins; according to Christ's *Oath* (*Rev.* 10. 6.) that *Time should be no longer*, after the expiring of the 1260 Years, the *Times foretold by the Prophets*. Now if *Prophetical Time* be at an end before *the Thousand Years enter*; then they must be *Literally*, and not *Prophetically* understood; in which sense if they were to be taken, *the Glory of the Divine State*, *in which God is all in all*, would be deferred to so vast a length of Time, as could not rationally be supposed. But that this State is to last such a precise Number of Years, seems

(a) So ἐπὶ τῆς γῆς *may be rendered*; *compare* Rev. 5. 10. *and* Matth. 25. 21. *See* Mr. Mather *de* Signo Filii Hominis; *and* Dr. Homes *Resurrect. revealed*, 2. 2.

to be plainly asserted by *the Apostle* Peter (2 *Ep.* 3. 8.) who discoursing concerning the *Day of Judgment*, delivers this remarkable *Axiom*, (of which he charges those he wrote to, to take *special* notice, as of a thing very observable) viz. *That one Day is with the Lord as a Thousand Years, and a Thousand Years as one Day.* In which place *the Apostle* answers an Objection which he foresaw would be made by some *Scoffers* in *the last Days*, against the coming of Christ to dissolve this *present World*, and make a *New One*; and tells them, that this should certainly come to pass at *the Day of Judgment.*

But least his meaning should be mistaken, he says, that by *the Day of Judgment*, he does not mean a *single ordinary Day*, but a *Day* in *the mysterious Account*, and *Reckoning of Almighty God*, who made all things *in Number*, as well as in *Weight* and *Measure*; and had ordained accordingly, that a *Day* in *his Account should be reckoned as a Thousand Years, and a Thousand Years as One Day*; and therefore that *the Day of Judgment* being *One of the Lord's Days* (called frequently *the Day of the Lord* in Scripture) must consist of a *Thousand Literal Years*; and a *Thousand Years* (when spoken of with relation to some *mystical Day*, or *Time of the Lord*) must be accounted as *One mystical Day*; comprehending a *Thousand Years* of common Account. And also he further intimates, that *the Days of the Lord* (in which he perfected the Work of the Creation, and rested from it) being *Seven*, there must consequently pass before the Day of Judgment, *six Thousand Years*, or *six mystical Days*; and that *the Day of Judgment* must accordingly last a *Thousand Years*, which should be a Day of *Sabbatism*, or a *Thousand Years* of *Rest* or *Peace*, and of *Sanctification* or *Righteousness*; in correspondence to Gods *resting* on *the Seventh Day*, and *blessing*, and *sanctifying it.*

And this Interpretation of the place is not only agreeable to

to *the Traditions* (*a*) of *the Jews*, to whom *the Apostle* wrote; and to the Sentiments of *the Primitive Christians*; but also may be strongly enforced from the Circumstances of the Text it self. For if this were not the sense of the Words, and it contained only this plain *Natural Truth, that Time is nothing to Eternity*, why should so solemn an Admonition be prefixed to it? Which is also a sense nothing proper to the scope of the *Apostle*; who was to answer *the Objection of the Scoffers*; and to comfort *the Christians* under *the delay* and *long-suffering of God*; and to excite them to *look* for it, and *hasten* unto it; to which end it was no ways proper to tell them, that each *Natural day of the Year*, was with the Lord as a *Thousand Years*; which would but have encreased their impatient expectation; and would withal not have answered *the Objection* of *the Scoffers*; because there might be, for all *the Apostle* had asserted, many Thousand Years before the Promise of his coming should be fulfilled. Whereas the other Interpretation, affords Hope to *the Christians*, that things should not always continue as they were, but that this *wicked World* should be at last destroyed, and a *New One* succeed it; wherein they should be found of *Christ* at his coming, in *peace*, that is, in a state of *rest* and *peace*, to their good and prosperity; according to what *the Apostle Paul* had written unto them in his Epistle to *the* (*b*) *Hebrews*; where, besides the Rest from the Works of the Creation; and that promised to *the Israelites* in the Land of *Canaan*; he makes mention of *another Rest*, which he calls *a certain limited Day*, wherein *another kind of Rest is to be expected*; plainly intimating the Day of Rest in the Times of *the Messias*, or a *Sabbatism* (as the word ought to be translated, *verse* 9.) that is, a

(*a*) Mede's *Works*, *pag.* 609. Grot. *in loc.* Ainsw. *on* Gen. 1.31. Burner's *Theory.* B. 3, 5. 4, 3, 6.
(*b*) *Especially in the 3d and 4th Chapters.*

se-

Seventh Thousand Years of Peace and *Righteousness*, after *six Thousand of Labour, Misery* and *Sin*; for, (according to *the Key of Mystical Knowledge* given by *the Apostles Peter* and *John*) after a (*a*) *Millenary Week, the Everlasting Sabbath shall commence.*

And further, this *Number* is to be taken *literally*, because by it is signified *a State of Perfection*; a *Year* being *the perfect Revolution of the Sun*; and a *Thousand, being a perfect Number*; and *the perfection* both of *Time* and *Numbers* concurring in a *Thousand Years*. For a *Thousand Years* is a *Cube* (*b*) *of Time*, whose Root is *Ten*; whereby is signified a *steddy, uninterrupted*, and *permanent State*, of which a *Cube* is *the Symbol*; and withal a *perfect one*, to which no other State is to succeed, but is to be swallowed up in the *perfection of Eternity*; as the Number *Ten* is a *perfect Number*, beyond which there is no *simple Number*, and comprehends all *simple Numbers* in it.

Whence it is, that Man, being a *sinful* and *imperfect Creature*, could never arrive to the Term of a *Thousand Years* (as *Jachiades*, a *Jew*, has observed on *Dan.* 7. 25.) the period of a perfect State upon *Earth*; which *the First Adam* could not reach (for if he had, he had been probably translated into an *Immortal State*) nor any of *the Sons of Adam* during *the Old World*; but is proper only to the Sons of the Resurrection in *the New World of the Second Adam*, or the *Messias*.

(*a*) Bp. Fell's *Sermon on* 2 Pet. 3. 3.
(*b*) *For it arises out of the multiplication of* Three Tens; Two Tens *multiplied, making* 100 *Years*; *and* 100 *Years multiplied by the* Third Ten, *amounting to* 1000 *Years*; *which is a* Cube of Time. *See* Meursii Denar. Pythagor. *and* Dr. Moor's Cabbala; Oper. Philosoph. Tom. 2. pag. 500, 501, 530, 532, 557, 558, 559, 561.

5 *But*

5 *But the* [17] *rest* [or remnant] *of the dead* [i. e. those who were slain by the Sword of Christ's Mouth, *Chap.* 19. 21.] *lived* [18] *not again*, [19] *until the Thousand Years were finished. This* [living again of the Saints and Martyrs] [20] *is the first Resurrection*, [of Life, *John* 5. 29. 1 *Thes.* 4. 15, 16.]

[17] It is plain from what hath been observed in the foregoing Annotation, that *the Day of* (*a*) *Judgment* mentioned in *the Doctrinal parts of Scripture*, is the same with *the Thousand Years Kingdom of Christ*; *Day* (*b*) often signifying in Scripture a *long Space of Time*, and not only a *single Day*. And therefore, seeing that *the Wicked* are to be judged as well as *the Good*, they must be here meant by *the rest of the Dead*; who are evidently the same with *the Wicked People slain with the Sword of Christ's Mouth*, *Chap.* 19. 21. the same Expressions being used in both places.

[18] The *Wicked* indeed *live again*, when they are *raised to Judgment*; but because they rise only to *Shame*, and *Everlasting Contempt*, (as the Prophet *Daniel* speaks, *Chap.* 12. 2.) and lye as *dead*, or *slain* under *the condemning power of Christs Gospel, the Sword proceeding out of his Mouth*; and shall never live a Life of Happiness; therefore are they represented here as *dead* (*c*) *Men*, which *lived not again*; and accordingly, they are seldom mentioned in the general Discourses in *the* (*d*) *New Testament* about *the Resurrection*.

(*a*) *See* Mr. Mede, *pag.* 531---537. 571--573. 577--580, 602--619. *Ep.* 15. 2^. *and Book* 5. And Dr. Beverley *of the* Universal Christian Doctrine of the Day of Judgment. *Matth.* 25. 31, 34. *Luke* 19. 12--27.
(*b*) *John* 16. 26. *Heb.* 3. 8, 9.
See Mr. Mede *in the places quoted, and pag.* 86. *and* Mr. Mather *de* Signo Filii Hominis.
(*c*) *See* Matth. 8. 22. *Luke* 15. 32. 1 *Tim.* 5. 6. 2 Peter 3. 7. *Jude* 12.
(*d*) *Neither in the* 15*th of the* Corinthians, *nor* 1 Thessal. 4.

[19] They

[19] They are represented during *the Thousand Years*, as in a *dead*, *spiritless*, and *unactive State*, lying under *the Judiciary Sentence* of *Condemnation*; and *the perdition* which *the day of Judgment* shall bring upon ungodly men, 2 *Pet.* 3. 7. upon the expiring of which, they become active, gather to Battle, and compass the Camp of the Saints, Verse 8, 9.

[20] This refers to *the Resurrection*, and *living again* of *the Saints* and *Martyrs*, mentioned in the Fourth Verse; who are *the Children of the Resurrection*, Luke 20. 36. and *the dead in Christ that shall rise first*; whose Resurrection hereupon is called *The First Resurrection*; i. e. the Resurrection of those who shall *rise first* at the beginning of Christ's Kingdom; and who are to have a *Second Resurrection* (as it may be called in the sense that (*a*) word may be taken, *Lament.* 3. 63. *Heb.* 11. 35.) when they, together with the living Saints, shall be *caught up*, to be ever with the Lord in his Eternal Kingdom; to which *their first Resurrection to Glory* is a preparative: there being *Four several Resurrections* (as they may be called) in Scripture.

(1.) To a Life of Grace, and of the Divine Spirit here.

(2.) Of separate Spirits with Christ.

(3.) The Resurrection to a state of Glory in Christ's Thousand Years Kingdom.

(4.) The State they are *caught up*, to when they are united to God in an endless Life to all Eternity.

For as *the Change* the Living Saints are to undergo, may be called *a* **Death*, so may their being *caught up* be called a *Resurrection*.

(*a*) Gror. *in Apocal.* 20. 5.

* *Tertull.* de Resurrect. cap. 41. qui ab adventu Domini deprehendentur in carne, merebuntur *compendio mortis per demutationem expunctæ* concurrere cum resurgentibus.

But

But because *the Wicked* (*a*) shall rise at the same time with *the Just*, and they both shall appear together at *Christ's Tribunal*; therefore is *their State* here accounted for together with that of *the Just*; and *the Resurrection* not mentioned until that be declared; although it is not properly a *Resurrection* (which word when it is used simply, and absolutely, as it is here, signifies usually *the* (*b*) *Resurrection of Life*) but a Death.

6 *Blessed* [in a most especial manner, because he waiteth and cometh to the end of Times; and the beginning of Christ's Kingdom, *Dan.* 12. 12.] *and holy* [for they also are of the Number of the Saints, who are not perfect without them, and shall at last be caught up with them, 1 *Thes.* 4. 15, 17. *Heb.* 11. 40. 1 *Cor.* 15. 51, 52. *Isa.* 4. 2, 3.] *is* [21] *he* [i.e. they which are alive, and remain unto the Coming of the Lord, 1 *Thes.* 4. 15, 17. *Isa.* 4. 2, 3.] *that hath* [although but a] *part* [or share,] *in the first Resurrection* [and not an entire possession of the whole Happiness, and Glories, of that blessed State of Life and Reign with Christ, until they are caught up unto him, 1 *Thes.* 4. 17.] *on such the* [22] *second Death* [in the Lake of Fire and Brimstone, *Verse* 14, 15. *Chap.* 21. 8.] *hath no power* [at all, for they being the Living, shall always live, and having part in the first Resurrection to Life, shall be found in the Book of Life, *Dan.* 12. 1. *Ezek.* 47. 9. and the 15th Verse of this Chapter;] *but they shall be Priests of God* [i. e. Holy, and dedicated to his Service alone,] *and of Christ* [enjoying the full benefit of his Redemption, in White, Priestly Robes of Righteousness, washed in his Blood, *Chap.* 1, 16. 5, 10. 19, 8, 9.] *and shall reign* [23] *with him a Thousand* [24] *Years* [i. e. shall enjoy a pure, peaceable, and glorious Church-State, and be a Political Body upon Earth, governing the whole World for a Thousand Years, according to the Laws of Christ's Gospel, by

(*a*) *Dan.* 12. 2. *Matt.* 25. 31. *John* 5. 29. *Acts* 24. 15. 2 *Cor.* 5. 10.
(*b*) *Luke* 14, 14. 20, 35, 36. 1 *Cor.* 15.

virtue of his Power, and in relation unto, and dependance on him, *Dan.* 2. *and* 7*th.* See Notes on *Verſe* 4.]

[z] If *the Sons*, and *Children of the Firſt Reſurrection be the Saints*, and *Martyrs*, who *riſe firſt*, and come with *Chriſt* in *his Kingdom*; then *the He*, or *Body of Men*, (as the Article ὁ often ſignifies) here mentioned, muſt be the (*a*) (οἱ ζῶντες) *The We living*, or *the Generation of Saints* and *Believers* (ſuch as the Apoſtle was) who ſhall be *alive upon Earth at Chriſt's Coming*, and ſhall never have *Died*, or *fallen aſleep in the Lord*; but ſhall have been *kept* (*b*) *alive*, and *preſerved*, *as a Remnant* (therefore called οἱ περιλειπόμενοι) in *the Judgment*, and *Burning*, the *Battle*, and *Fire of the laſt Day*; becauſe there are no other Saints mentioned in Scripture, who can be ſaid to be *partakers of the Reſurrection.*

And they are properly ſaid to have but a *part* in the *firſt Reſurrection*; becauſe they ſhall only be *changed at the firſt Reſurrection*, when the Dead in *Chriſt riſe firſt*; but ſhall not have ſuch *ſpiritual* and *incorruptible Bodies*, and put on ſuch *Immortality*, as the Dead Saints raiſed to Life, have at the very firſt moment of their Reſurrection, until they are *caught up in the Clouds, to meet the* Lord *in the Air, ſo as to be ever with him*, 1 *Theſ.* 4. 17. 1 *Cor.* 15. 52. Who are alſo here very remarkably placed in their due order, according to *Doctrinal Scripture*; viz. *after* the *Reſurrection* of the dead *Saints to life*, and *the Reſurrection of the dead Wicked*, to condemnation; who riſe *together*; Whereas *the living Saints* are not *caught up* (which may be called a *Reſurrection*) until *afterwards*, 1 *Theſ.* 4. 15, 16, 17.

(*a*) 1 *Theſ.* 4. 15, 17, 1 *Cor.* 15. 51
(*b*) *Iſa.* 4. 3. 1 Pet. 3. 7.

Which

Which will appear more plain from a cloſe, and due conſideration of what *Doctrinal Scripture* hath delivered concerning *the Reſurrection*; in which it is aſſerted,

(1.) That *Chriſt is the* (*a*) *Firſt Fruits* of them that *ſleep*; from whence it follows, that *the Saints raiſed*, may be very well meant by *the Harveſt* (*Rev.* 14. 15.) *before* which *the Firſt Fruits* were wont to be offered under *the Law.*

(2.) The Apoſtle aſſerts, 1 *Cor.* 15. 22, 23. 1 *Theſ.* 15, 16. that there ſhall be an *Order* obſerved in the *Vivification*, or *Reſurrection of the Juſt to Immortality*, and *Incorruptibility*; in which Senſe *the Apoſtle* muſt be underſtood, 1 *Theſ.* 4. 16. where he ſays, that the Dead in Chriſt ſhall *riſe firſt*, that is, to *Incorruptibility*; for otherwiſe, if *Reſurrection* be to be taken ſimply, and abſolutely, the *Juſt* do not riſe before the *Unjuſt*; nor are *the living Saints* changed after them; but all of them riſe together in the ſame moment, 1 *Cor.* 15. 52.

(3.) The *Bodies* (*b*) of the *Dead Saints* are *firſt* raiſed, and that *incorruptible*, at *the Deſcent of Chriſt from Heaven with a ſhout*; and being *caught up into the Air*, are united to *their Spirits*; and then *they come*, or *are brought along with Chriſt*, at *his* Revelation, and *Appearing* in his Kingdom.

(4.) The *Living Saints are* (*c*) *changed* indeed, at *the ſame moment that the Dead Saints are raiſed*; but they are not

(*a*) 1 *Cor.* 15. 20, 23.
(*b*) 1 *Cor.* 15. 52. 2 *Cor.* 5. 4. 1 *Theſ.* 3, 13. 4, 14—17. 2 *Theſ.* 1. 7. *Jude* 14.
(*c*) 1 *Cor.* 15. 52.

caught up to an *Incorruptible* and *Immortal State* until *afterwards*; as the Apoſtle expreſly aſſerts, 1 *Theſ.* 4. 16, 17. where he ſays, that *the dead in Chriſt ſhall riſe firſt*; and that *then*, or *afterwards* (for ſo the word ought to be tranſlated here, as it is 1 *Cor.* 15. 23. that the Apoſtle might not ſeem to contradict what he had ſaid juſt before concerning the Dead riſing *firſt*) the *ſurviving Saints* ſhould be *caught up in the Clouds, to meet the Lord in the Air*, to be with him to all Eternity in Heaven. Which is alſo aſſerted by the Apoſtle at the 15*th Verſe*; where he ſays, that *the Saints*, who ſhall be alive at the Day of Judgment, *ſhall not prevent them which are aſleep*; that is, ſhall not *riſe before them*, or ſhall not (*a*) *attain* the ſame State of *Incorruptibility*, and *Immortality*, they ſhall enjoy at *the very moment of the ſounding of the laſt Trump*, until *afterwards*; which diſtance of Time is not determined by the Apoſtle; and may be many Years for ought that is aſſerted in this place by him; becauſe the ſame word is uſed 1 *Cor.* 15. 23. concerning the diſtance betwixt *Chriſt's Reſurrection*, and that of *the* Dead *Saints*; which is now, *almoſt the ſpace of ſeventeen hundred Years*. And although the Apoſtle, 1 *Theſ.* 4. 17. ſeems to aſſert, that *the Living Saints ſhall be caught up together with the Dead Saints*; yet thoſe words muſt not be ſo underſtood; as if *the Living Saints* were *caught up*, at the ſame moment that *the Dead Saints riſe*; for then the Apoſtle would contradict himſelf; but muſt be underſtood according to the acceptation of the word (ἅμα), *Rom.* 3. 12. *viz.* that they ſhall be *caught up in their own Order* and *Time*, *as well as the other*, and be in *the like State with them*; or elſe do rather refer to the laſt joynt Aſcent of both together, into the higher Regions of the

(*a*) ὃ μὴ φθάσωμεν, *nequaquam aſſequemur, ſive attingemus*, Ludov. de Dieu.

Air

Air (the appearance of Chriſt hitherto having been perhaps in ſome lower parts of it) in order to their being *for ever with the Lord*.

This, and ſuch like Parallels betwixt *the Doctrinal* and *Prophetical parts of Scripture*, as to this Point of *the Reſurrection*; did incline me to underſtand it in a *litteral Senſe*; which I was for a long while averſe to, (as I ſince find Mr. (*a*) *Mede* was) until by a more cloſe conſideration of what Dr. *Beverley* hath diſcourſed on this Point; I was fully convinced.

By *Second Death* is meant *Final, Eternal Puniſhment*; to diſtinguiſh it from *the Firſt Death of the ſlain with the Sword of Chriſt's Mouth*; for at the very *beginning* of Chriſts Kingdom, the Wicked are *ſlain* by the Conviction, Sentence and Condemnation of Chriſt's Goſpel, and Appearance; which is called, *the making of his Foes his Footſtool*, *Pſalm* 110. 1. 1 *Cor.* 15. 25. *Rom.* 16. 20. *Heb.* 2. 5---9. whereby the firſt Act of Chriſt's Regal Power, at his *firſt ſending of the Rod of his ſtrength out of* Zion, to bring his *Enemies* under the *Footſtool of his Throne*, ſeems to be ſignified; under which they lie in a ſtate of *Death*, that is, *Condemnation*, and *Inability* to *act any thing* againſt Chriſt's Kingdom, until *the Thouſand Years are accompliſhed*; when they are permitted to break forth into *open Enmity* and *Hoſtility*; and are at laſt utterly ſubdued, and caſt into *the Lake*, to ſuffer Eternal Puniſhments; and the Son ſhall *put down* (καταργήσῃ) or *aboliſh*, and *bring to naught*, all his *Enemies*; even *Death it ſelf*, the *laſt Enemy to be ſubdued*, 1 *Cor.* 15. 24, 26.

(*a*) Pag. 770. Epiſt. 20.

But

But those who are *partakers in the first Resurrection*, being found alive at Christ's first appearing in his Kingdom, are continued in that State; and suffer no Death at all; neither the first, proceeding from the Convictions of Christ's Gospel and Judgments; nor the second, of final Condemnation.

[23] They may be said to Reign *with Christ*, in the sense that we are said to be crucified *with Christ*, and to *live with him*: for *the Personal (a) Reign of Christ upon Earth*, cannot be proved from Scripture; whatsoever *Glorious Appearances* may be of his *Humanity*, from *his Throne in the Clouds*; and *the possession of the Kingdom* is given *to the Saints* in *Daniel*: of which more hereafter, as occasion offers.

[24] Here it may be observed,

(1.) That *the same individual Thousand Years*, are meant throughout the whole Chapter; as appears from the *Greek Article* (τὰ); whereby, reference is made to each foregoing *Thousand Years*, and it is shewn that they are the same. For *Satan* is bound a *Thousand Years*, Verse 2. and is restrained, Verse 3. from *deceiving the Nations* (τὰ χίλια ἔτη) during the *same thousand Years*: The *Dead Saints* and *Martyrs live* and *Reign with Christ* (τὰ χίλια ἔτη) for *the same space of Years*, Verse 4. during which also, *the Wicked are in a state of Death*, Verse 5. The *Living Saints are partakers in the first Resurrection*, during *a Thousand Years*, Verse 6. at the End of which *very Thousand Years*, *Satan is loosed*, Verse 7. Whence it will follow, that *the Thousand Years* during which

(a) *See* Dr. Homes; *and* Mr. Mather *de* Signo Filii Hominis.

Sa-

Satan was *bound*, are the same with those, during which the *Living Saints Reigned with Christ*; and that they are the same with *the Thousand Years* assigned to the *Dead Saints raised*, and *the Dead State of the Wicked*; because they which agree in one Third, must agree amongst themselves.

(2.) That there are but *three sorts of Mankind* to whom *the Thousand Years* are assigned; viz. The *Dead-raised*, *Saints* and *Martyrs*: The *Dead Wicked*, raised to a *Spiritual* and *Political* Death: and *the Living Saints changed*: for there are only so many parts, or sorts of Mankind, in the state of *the Thousand Years*; and it is not assigned to any *Living-Wicked*, who shall *live* wickedly, and then *die*; because whatsoever *liveth at all, shall live*, Ezek. 47.9.

7 *And when the* [foregoing] *Thousand Years* [during which he had been bound, and restrained from deceiving the Nations, *Verse* 2, 3] *were expired, Satan shall be* [25] *loosed out of his Prison* [*i. e.* his close Restraints from all power and liberty of Temptation shall be taken off.]

[25] *Satan*, who was always a *Prisoner*, and *in everlasting Chains under Darkness, unto the Judgment of the Great Day*; was more peculiarly restrained, during *the Thousand Years*, from *all power of Temptation*; which he had exercised, notwithstanding his *Chains of Darkness*, from the time of his *Fall from his first Estate*, until then; when he was closely confined by *the Glorious Appearance of Christ*, and *his Kingdom*, in *the New Heaven* and *Earth*: but when that Appearance was withdrawn from *the New Earth*, then *Satan* was, as it were, *loosed*, and at *liberty to tempt*; which he could not do, whilst *the Holiness*, *Righteousness*, *Truth* and *Justice of Christ's Kingdom*, appeared in their full Power and Glory.

8 *And*

8 *And shall go out* [of his Prison, and Restraints to and fro in the Earth, seeking whom he may devour,] *to deceive the* [25] *Nations, which are in the four* * *quarters* [or Corners] *of the Earth*, Gog [27] *and* Magog [*i. e.* the Enemies of God and his Christ, *Ezek.* 38. 2, 3. 39, 8. *Rev.* 19. 18, 19, 21.] *to gather them together* [from all parts,] *to* [28] *Battel* [*i. e.* to oppose, persecute and destroy Christ's Kingdom upon Earth:] *the* [29] *number of whom is as the Sand of the Sea* [*i. e.* exceeding great, *Ezek* 38. 8, 9, 15, 16.]

[26] Εθνη, (*a*) that is, *Gentiles*, or *Aliens*, *from the New Jerusalem State*; *banished*, as it were, from that happy Society, into *the Four Quarters*, or *Corners of the Earth*; and *living there as without God*, *in the New World of the Messias*; believing indeed, but as the *Devils* do, with *trembling*, which is *a Spiritual Death*; who were typified by the *Hamonah*, and *Multitude of Nations*, *Ezek.* 38, 8, 9, 15, 16. 39, 11, 16. who are to come up against *the New Jerusalem*, in *the latter Days*, after *the Resurrection*, *Conversion*, and *Return of the Jews*, and *their Union with the Gentiles into One Church*; as appears from *Ezek.* Chapters 36, 37, 38, 39.

Now whatsoever is meant by these Nations in *Ezekiel*; it is plain, that in this place they can be no other than some of those to whom *the Thousand Years* are here assigned, who are *the whole of Mankind:* and seeing that it cannot be supposed that *the Saints* of any kind can be possibly engaged in such a design, against *Christ's Kingdom*, (as being *the saved*, and *healed*, *the Living*, *the Sons*, and *Partakers of the first Resurrection*, and secured by *Christ*, the *Second Adam*, in a *State of Righteousness*, who will *lose none that are his*, as *the first Adam* did) it will follow, that by these *Nations* must be

(*a*) Gror. *in* Matth. 5, 7. Eph. 2. 11, 12.

under-

understood, *the remnant slain*, *the rest of the Dead*, *who lived not again*, or *the Dead Wicked*, *raised to a State of Condemnation*, and continuing under *the Awe* and *Terror of it*, during *the Glories of Christ's Kingdom*; who are now stirred up by *Satan*, *their Head* and *Ringleader*, to *attack the Camp of the Saints upon Earth*; whom he thought he might easily overcome, now the more immediate Presence and Assistance of *Christ* was withdrawn from them. And to this sense agree many Expressions in *Ezekiel*, who calls them *the Multitude*, or *Nations of the Dead* (Chap. 39. 8--17.) and also the general scope of this Chapter, which has a relation, as is granted by all Interpreters, to what will come to pass at the *last Judgment*, and *the Resurrection*.

* In *the Four Corners*, or *Angles of the New Earth*, which is represented as a *square City*, or *Camp*; without which, as it were, at the *Four Angles*, and *Corners of* it, the *Wicked* are placed, here and *Chap.* 22. 15. in allusion to the Custom amongst *the Jews* of executing Offenders *without the Camp*, and *City*; and of excluding and excommunicating *all unclean persons* out of it, *Numb.* 5. 1--4. *Heb.* 13. 11, 12, 13.

[27] This is a plain proof, that these *Nations* are typified by *the multitude of the Dead*, in *Ezekiel*; who calls them *Gog*, and *the Land of Magog*; by which *the* (*a*) *Northern*, and *Scythian* Nations are understood, in Scripture; a *Type* of *the Enemies of God's Church* and *Kingdom*, *propheſied of in Old Time by the servants of God*, *the Prophets of Israel*, un-

(a) *Ezek.* 32, 26. 38, 15. 39, 2. *The* Mogul-Tartars *above the* Wall of China, *are called so by the* Arabian Writers. *Dr.* Hyde. *Epist. de mensuris Sinens. See Mr.* Mede, *pag.* 574. *and* Ep. 41.

der the Names of such Nations as were the Chief Enemies of *the Jews*, in the particular Times of each Prophet, *Ezek.* 38. 17. So that *Gog* and *Magog* seems to denote *the whole multitude of God's Enemies in each Age*; which admirably agrees with what hath been discoursed already; to wit, that these Nations are *the Wicked dead* of every Age of the World, raised to Condemnation.

[29] This *Battel* is distinct from that at *Armageddon*; which was *before the Thousand Years*. Neither will it appear incredible, that the Faln Angels, and the Damned, should again attempt such a Design; and that after they had experienced the *power of Christ's Wrath for a Thousand Years*: If we consider, that the *Devils* retain the same Enmity against God, notwithstanding their many Ages of Punishment, and their Expectation of an *Eternal Doom*; and that this Attempt was under the *wise Permission*, and *Order of Almighty God*, at a time when his more immediate *Glorious Presence* was withdrawn from *the New Earth of his Saints*, and *the Laodicean State of Coldness* and *Indifferency*, to *the Glories* of *Christ's Kingdom*, began. For the *Wicked Nations*, as *they went down to Hell* (according to the Expressions of *Ezekiel*, Chap. 32. 26, 27.) *with their Weapons of War*; that is, with the same Enmity to Christ in which they lived; and *laid their Swords under their Heads*, in a readiness to act the same Wickedness over again; so are they raised with the same *Passions*, only the more enraged for their *Punishments*; and may very well be supposed out of Envy and Revenge, for their long confinement under a State of Punishment and Infamy, to engage in this Attempt.

[29] Although the *Number of the Wicked*, who shall be raised to *Condemnation*, will be very *great*; yet there will not be any inconvenience to our Assertion from thence, as if the *Earth* would be incumbred with so vast a Number of wicked persons; because no very great space will be required for their confinement; if that be true, which is asserted by *Sir William* (*a*) *Petty*; *That half the Island of* Ireland, *would afford not only Footing to stand upon, but Graves to lye down in, for the whole Number of Men now living, and also for those that have died since the beginning of the World.* To which may be added, that their Bodies shall be *spiritual*; they being to partake of *the spirituality* of the Resurrection, although not of *the Purity* and *Blessedness* of it.

9 *And they went up* [in Battle array, 1 *Kings* 10. 1. from the Quarters and Corners to which they were confined,] *on the breadth of the Earth* [*i. e.* to assault the Kingdom of Christ, which had spread it self over the whole Earth, *Isa.* 8, 8. 49, 6. *Psalm* 72. 8.] *and compassed* [or besieged] *the Camp* [30] *of the Saints* [who reign with Christ, *Verse* 6.] *and the* [31] *beloved City* [*i. e.* they endeavoured to destroy Christ's Kingdom, and *the New Jerusalem State* on Earth. See on Chap. 21. 2, 3.] *and* [32] [or, but] *Fire came down from God out of Heaven, and devoured them* [*i. e.* they were suddenly, and miraculously discomfited by God, and most severe Judgments were inflicted upon them, by God's fiery Wrath and Indignation, *Ezek.* 38. 22, 23. 39, 6, 9, 10.]

[30] A Metaphor from the *Camp* of *the Israelites* in *the Wilderness*; a *Type of the Church* and *Kingdom of Christ*. See *Ainsworth* on *Numb.* 2. 27.

[31] *Jerusalem* is called *God's Beloved*, *Psalm* 60, 5. 108, 6. which was a *Type of the New Jerusalem State*, the *Holy City*, the *Bride*, and *Beloved of her Husband*, Chap. 21.

(*a*) See his *Essay in Political Arithmetick concerning the Growth of the City of* London.

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[31] *Jerusalem* is called *God's Beloved*, *Psalm* 60, 5. 108, 6. which was a *Type of the New Jerusalem State*, the *Holy City*, the *Bride*, and *Beloved of her Husband*, Chap. 21.

(*a*) See his *Essay in Political Arithmetick concerning the Growth of the City of* London.

[31] The *Israelites* are represented by *Ezekiel* (Chap. 38. 11.) as living in *unwalled Villages*, *without Bars* and *Gates*, *safely*, and *at rest*; when they shall be invaded by *Gog*, that is, *the Heathen Nations*, out of whose *Captivity* they are to be brought. And in such a Posture may *the Saints upon Earth* be well presumed to be, after *the Thousand Years*; when *the Laodicean State* (as hath been before observed on *Chap.* 3. 14--21.) begins; in which, through a long continuance of Glory, and Prosperity, the Saints upon Earth began to be less Zealous, and did not so ardently desire to be *caught up to Christ*, and be for ever with him, as they had before done.

10 *And the Devil that deceived them* [or the Deceiver of them; and that from the beginning, *John* 4. 44. 1 *John* 3. 8.] *was* [without any Tryal, as being taken in the very Fact, and having been a notorious Murtherer, and Lyar from the beginning, and the Father of all Sin, and Enmity to Christ's Kingdom;] *cast* [immediately,] *into the* [33] *Lake of Fire and Brimstone*, *where the* [34] *Beast*, *and the False Prophet are* [who were before cast into it; *Chap.* 19. 20.] *and shall be tormented day and night for ever and ever* [*i. e.* he was adjudged upon undeniable Evidence of Fact, to a State of utter inability of acting against God and Christ, and to extreme Torments to all Eternity, without intermission.]

[33] He, and his cheif Agents, are condemned to the same punishment; having no remains of any Power left, no more than there is of a thing which is consumed by *Fire*; for the *Devil* shall not be only held in Chains, as formerly, but all his Power, and Authority, shall be utterly abolished. *Grotius in locum, & in Cap.* 19, 20.

[34] From hence it appears, that *Gog* and *Magog* is not *Antichrist*, as some have thought; because *Antichrist* was in the *Lake* before their *Discomfiture* and *Condemnation*.

11 *And*

11 *And I saw a* [35] *great white* [36] *Throne* [*i. e.* a Representation of the last, and great Act of Judicature, in which all Enmity was destroyed, and the living, remaining Saints, were caught up to the Lord, to sit with him on his Throne; and all which belonged to Christ's Kingdom, were fully sanctified, and glorified, and prepared for Union with God to all Eternity, 1 *Cor.* 15. 1 *Thes.* 4. *Rev.* 3. 21.] *and him that sat on it* [*i. e.* Christ, *Matth.* 25. 31. *Acts* 17. 21.] *from whose* [37] *Face* [or Presence; upon the Declaration of his Will,] *the* [38] New] *Earth, and the* [38] New] *Heaven, fled* [39] *away* [or disappeared, at his Rebuke and Command,] *and there was found no* [40] *place for them* [*i. e.* they were utterly abolished, and annihilated; *Psalm* 37. 10. *Dan.* 2. 35. *Rev.* 12. 8.]

[35] It was a *great Throne*, because all who had overcome, *were to sit with Christ in it*; and *the whole World was to be finally Judged at it*: and it was *White*, to shew *the Glory*, *Sanctity*, and *Purity of Christ's Justice*, and of the State in which the Saints were now to be invested; who at this *great and last Session*, are *caught up together into the Air, to be with Christ for ever, after they had Judged the World with him.*

[36] From the Appearance of *this Throne*, and the following *Judgment*, it may be concluded, that this was the *Laodicean State of the Church*, according to the importance of the Word, which signifies *the Judging of the People*. See on *Chap.* 3.

[37] *Face*, signifies a *stedfast Will* and *Purpose*, shewn by *Gestures*, or other *Signs* and *Circumstances*; as the word is taken, *Luke* 9. 51--53.

[38 38] These must be *the New Heaven*, and *New Earth*, whose Description is given in the following Chapter; because *they fly away after the Expiration of the Thousand Years*, which is the space of Time allotted to the Duration of the *Reign* and *Kingdom of Christ*, and of *the Holy City*, prepared

red as a *Bride*, the *New Jeruſalem*; which are to be, not in *the Old*, but *the New Heaven* and *Earth*; as will plainly appear to any one who compares this Chapter with the following, wherein (as is all along obſerved) are ſuch Deſcriptions given of *the Thouſand Years Kingdom of Chriſt*, as can agree to no other but a *New Heaven*, and *New Earth*, in which *dwelleth Righteouſneſs*.

[39] This *New Earth flies away*, but *the Old One* is to be *diſſolved by Fire*; of which, *flying away*, is not a proper Expreſſion.

[40] The *Pſalmiſt* expreſſeth *the Death of a Man*, by *his place knowing him no more*, Pſalm 103. 16. But when it is ſaid, *That no place is found for a thing*, thereby ſeems to be denoted its *utter annihilation*, and withal *the impoſſibility of any other thing ſucceeding in its place*, becauſe there is *no place* remaining, into which it ſhould ſucceed. Whence it follows, that this is *the laſt Heaven* and *Earth*; and that no *New Ones* are to ſucceed it; and that nothing elſe ſhall remain after it but *the Eternal Kingdom of God, All in All*, in *the higheſt Heavens*, and *the Lake of the Damned*.

12 *And I ſaw the* [41] *Dead* [in Treſpaſſes and Sins, who had lain in an unactive State of Infamy, during the Thouſand Years, and were afterwards diſcomfited by the Fire of God, which came down from Heaven, *Verſe* 5, 9.] *ſmall* [42] *and great* [*i. e.* all ſorts, and the whole Race of them, *Chap.* 19. 18.] *ſtand before God* [to be judged by him,] *and the* [43] *Books* [of God's Omniſcience, Mens Conſciences, and the Law,] *were opened* [*i. e.* Mens Actions, and God's Knowledge of them, were made manifeſt.] *and* [44] *another Book was opened, which is the Book* [44] *of Life*, [*viz.* the Lamb's Book of Life, from the foundation of the World, Chap. 3, 5. 13, 8. 17, 8, 21, 27.] *and the* [Wicked] *Dead* [raiſed to Condemnation, and diſcomfited by God's ſevere Judgment and Indignation, and now brought all together to receive their final Sentence,] *were judged*

judged out of thoſe things which were written in the books, according to their [own wicked] *Works* [which were not alſo found written in the Book of Life, *Verſe* 15.]

[41] Hence it appears, that this is *the Judgment of the Nations*, the *Gog-Magog*, who were diſcomfited, *Verſe* 9. becauſe they are called, *the Dead*, in *Ezekiel*, and *the ſlain*, and *Dead* in this Prophecy.

[42] Hence it alſo appears, that theſe are *the Kings*, and *their Armies*, mentioned *Chap.* 19. 18, 19. who are *the ſlain*, and *the all men, ſmall and great*; *viz.* the *whole Race of wicked Men*.

[43] A Metaphor (*a*) taken from *the Rolls and Records of Courts of Judicature*; and from *the Regiſters* kept by *the Eaſtern Kings*, of *the Actions of their Reigns*; whereby God's *exact Juſtice*, and *the perfect Knowledge* which he hath of all Mens Actions, is ſet forth; and the evident Conviction which will attend the procedures of that Great Day, *Matth.* 12.36. 1 *Cor.* 4. 5.

[44, 44] This is is *the Book of Election*, and *Predeſtination*, belonging to *the Living* in *the New Jeruſalem State*; which is repreſented as *One ſingle Book*; becauſe it depends upon *One ſingle Decree of God*, and *One ſingle Cauſe of that Decree, viz. the free Grace*, and *Good Pleaſure of God in Chriſt*, Acts 13. 48. Rom. 8. 28, *&c.* *Eph.* 1. Whereas *the Books of Reprobation are many*; becauſe that depends upon *the many Evil Actions of Men*; which, *Juſtice* particularly weighs and

(*a*) *Dan.* 7. 10. *Eſth.* 6. 1. *Iſa.* 65. 6. *Malach.* 3. 16.

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conſiders; and upon *the Multitude* and *Diverſity* of *Sinners*, which are to be *convicted* and *condemned*, according to the Sins each of them had particularly committed; So that there is to be, as it were, a *particular Book of Conſcience* for each of them. And it is *Another* (ἄλλο) *Book*, or *a Book of another ſort or kind*; to ſhew, that *the Elect ſhall be juſtified*, and *ſaved* by *Free Grace*, and not *for their VVorks*; no even *according to their own VVorks*, but *thoſe which Chriſt had wrought in them.*

13 *And* [or for] *the Sea* [45] *gave up* [or had before given up, to Death, [46] and Hell,] *the Dead which were in it* [*viz.* at the beginning of the Day of Judgment, when the Dead Wicked were raiſed to Condemnation:] *and Death and Hell* [*i. e.* the common Receptacle of the Wicked, where they were under Confinement and Puniſhment during the Thouſand Years,] *delivered up*, [now at this laſt Act of Judicature,] *the Dead which were in them* [*i. e.* all the Wicked which had been under their Confinement;] *and they* [*i. e.* the Dead Wicked,] *were judged every man according to their Works* [47] [which were not found written in the Book of Life; and which they had lately done againſt the Camp and City of God; as well as for all their other wicked Deeds which they had done whilſt they were in the Fleſh in this preſent World.]

[45] *Grotius* and *Piſcator* render the VVord, *had given up*, which muſt refer to the riſing of *the Dead Wicked*, at the beginning of *the Thouſand Years*; when, becauſe there was to be *No Sea* in *the New Earth*, the *Sea gave up its Dead.*

[46] For *the Dead Wicked* were condemned at firſt to the *Four Corners of the Earth*; which were as a kind of *Hades*, or *Common Receptacle* of the *Dead*, anſwerable to *the Hamonah*, or *City of Dead Carcaſes*, in *Ezekiel*, Chap. 38, and 39. See on *Verſe* 8. and Mr. *Mede*, pag. 571. and *Biſhop Uſhers* Anſwer to *the Jeſuites Challenge*, concerning *Limbus Patrum.*

[47] Their

[47] Their *Works*, in the former Verſe, are repreſented as *written in Books*; becauſe being committed long before, they were thereby to be put in remembrance of them; and therefore *the Books are opened unto them.* But here being no mention of *Books opened*, it may well be concluded, that theſe Works were thoſe which they had *newly* committed againſt *the beloved City*, Verſe 9. which being freſh in their Memories, there needed not any writing of them in *Books*, in order to their conviction.

14 *And Death*, [48] *and Hell* [or the Grave, the laſt Enemies to be deſtroyed, 1 *Cor.* 15. 26, 55.] *were caſt into the Lake of fire* [*i. e.* Mortality, and all Places of Puniſhment, except that deſigned for the Eternal Torment of the Wicked, were annihilated; there being now no further uſe of them; and they having delivered up the Dead which were in them:] *This* [caſting into the Lake,] *is the* [49] *ſecond Death* [*i. e.* Death Eternal, *Matth.* 10. 28. See on *Verſe* 6.]

[48] Theſe are the *Enemies of Chriſt*, which, according to *Doctrinal Scripture*, in full concurrence with *Prophetical*, are to be deſtroyed by him at *laſt*; juſt before the delivery of his *Kingdom up to the Father*, 1 *Cor.* 15. 25, 26, 54, 55, 56.

[49] As that Expreſſion, (*Verſe* 5.) *this is the firſt Reſurrection*, ſeems to denote, that it was to be at *the beginning of Chriſts Kingdom*; ſo does this parallel Expreſſion intimate, that this *Second Death was to be at the End, and laſt Appearance* of it; Theſe Two being, as it were, *ſolemn Inſcriptions* on *Two Pillars*; ſhewing *the Two Bounds of Chriſt's Kingdom*; beginning in a *Firſt Reſurrection of Saints*, and a *Firſt Death of the Wicked*; and ending in a *Second Reſurrection to Glory* of the former, and a *Second Death* of the latter; as *Abſolute, Final*, and *Immutable* as *the Life* of the former.

15 *And* [o] *whosoever was not found written in the* [Lamb's] *Book of Life* [*i. e.* whosoever was not a Living Member of Christ's Kingdom, during the Thousand Years of Life and Blessedness;] *was cast into the Lake of Fire* [*i.e.* was punished with Eternal Torments.]

[o] *The Reprobate* are not only judged according to *the Rules of Justice*, by *their own works*; but *the Book of absolute, soveraign*, and *free Grace*, is looked into, when they are condemned; to shew the Agreement there is betwixt *God's Decrees*, and the proceedings of his *Rectoral Justice*, in condemning Sinners, according to their own demerits; there being none left out of the *Book of Life* and *Grace*; who shall not be shewn to have justly deserved to be *condemned for their own sins.*

And hitherto hath been a *Description of the Wicked*, their *City in the four Corners of the Earth*, their *Actions*, and *Final Condemnation:* There follows now in the next Chapters a *Description of the City of the Saints*, and of their *Final Reward* in the Eternal *Kingdom of God, All in All.*

CHAP.

CHAP. XXI.

The Text.

1 [1] AND *I saw a New* [2] *Heaven, and a New Earth* [*i. e.* the Seat of the Kingdom of Christ, wherein the Saints Reign with him a Thousand Years, *Chap.* 20. 4, 6. 2 *Pet.* 3. *Isa.* 65, 17. 66, 22. *Matth.* 19. 28. *Acts* 3. 19.] *for the first Heaven, and* [2] *the first Earth* [*i. e.* the Heavens and the Earth which are now, 2 Pet. 3. 7.] *were* [3] *passed away* [with a great Noise, burnt up, and dissolved by Fire, 2 *Pet.* 3. 10, 11, 12.] *and there was no more* [4] *Sea.*

Annotations on CHAP. XXI.

[1] Here, according to the custom of the *Sacred Writers*, a particular Account is given of *the Generations* (as the Scripture speaks, *Gen.* 2. 4.) of *the New Heaven*, and *New Earth*, which he had before, (*Chap.* 20 11.) seen *fly away*, at *the Consummation*, and *End of all things*, when Christ shall *deliver up his Kingdom to the Father*, 1 *Cor.* 15. 24, 28. it being usual (as appears from *Gen.* 2.) for the *holy Penmen* to give a *particular Description* afterwards, of what they had before either *briefly* hinted, or only described in *general*; who are wont also to pursue the matter they have in hand, quite throughout, before they resume its more particular consideration; as appears from the former Chapter; where the duration of the Kingdom of Christ is continued from its begin-

ning in *the Reſurrection of the Saints*, to its *End*, in the *Deſtruction of Death*, his *laſt Enemy*; and to *the flying away of the very New Heavens* and *Earth*; when Chriſt's *Mediatory Kingdom* being at an end, *the Eternal Kingdom of God, All in All*, is to ſucceed.

[2] The preceding Viſion plainly relating to *the Reſurrection*, and *the laſt Day of Judgment*; the *New Heavens*, and *Earth* here deſcribed, muſt accordingly be underſtood, concerning thoſe mentioned by the Apoſtle *Peter*, 1 *Ep.* 3. 13. which are to ſucceed the *general Conflagration* of the preſent *Heavens* and *Earth*, to be diſſolved at *the very firſt Appearance of Chriſt at his ſecond Coming*; who is to be *manifeſted*, or *revealed in Flames of Fire*: It being very (*a*) plain from *Doctrinal Scripture*, that *the preſent World ſhall be burnt* before *the end of all things*; and probably at Chriſt's very *firſt coming to his Kingdom*; to which *Conflagration* there will be many preceeding *Diſpoſitions* and *Preparations*; which are called *the Signs of Chriſts Coming*, in Scripture; and are probably *the Vials* in this Prophecy before inſiſted on, Chap. 16.

This *New* (*b*) *Heaven* and *Earth*, which are to ariſe out of the Remains of the *Old ones*, as out of a *Second Chaos*; are no other than the *Seat of the Kingdom of the Bleſſed Millennium*, in which the Saints are to Reign with Chriſt, *Chap.*

(*a*) *Luke* 17. 26—31. *But the ſame day that* Lot *went out of* Sodom, *&c. Even* thus *ſhall it be in* the Day when the Son of Man is revealed, *i. e. (to make good the* parallel) in the very ſelf ſame Day in which *he is reveated.* 2 *Theſſ.* 1, 7, 8. 2 *Pet.* 3. 10, 12.
See Dr. Burnet's *Theory*, B. 3. *and* 4.
Mather *de* Signo Filii Homin. 2. 5.
(*b*) Dr. Burnet's *Theory*, B. 4. 3, 8.

20.

20. becauſe (according to the plain words of the Apoſtle *Peter*) it is that *New Heaven* and *Earth* in which *Righteouſneſs* is to dwell; *i. e. Righteous Saints are to* Reign *in Holineſs and Righteouſneſs during the Day of Judgment, which is a Day of the Lords, conſiſting of a Thouſand Years*; which is as plain a Deſcription of *the Bleſſed Millenium*, as can well be given: of which Truth alſo the following Verſes will adminiſter many Proofs.

[3] The very word made uſe of by the Apoſtle *Peter* (2 *Ep.* 3. 10.) concerning *the paſſing away* of the Heavens of this World, at the general Conflagration. For it is to be obſerved, that *the Scriptures* make mention of *Three Worlds:*

(1.) *The World before the Flood*; reaching from the beginning of *the Creation*, to its periſhing by *Water*. Which the Apoſtle (*a*) *Peter* calls *the Heavens and Earth of Old, the World that then was*, and *the Old*, or *Original World*; concerning which ſee the (*b*) ingenious *Theory of the Earth.*

(2.) *The preſent World, reſerved for fire*, called in (*c*) Scripture *the Heavens and Earth which are now*; *this preſent evil World*; and *this World*, by way of *Contempt*, and to diſtinguiſh it *from the world to come.*

(3.) *The New* (*d*) *Heavens*, and *New Earth*; called in

(*a*) 2 *Ep.* 2, 5. 3, 5, 6. ἀρχαίᾳ κόσμῳ.
(*b*) Burnet's *Theory*, B. 1. *and* 2. *and the* Append, *to the* 4th Book.
(*c*) 2 Pet. 3. 7. *Rom.* 8. 19---24. *Gal.* 1. 4. *John* 12, 31. 14, 30. 1 *Cor.* 2. 6, 8. 2 *Cor.* 4. 4.
Mather *de* Signo Fil. Homin. 1. 2.
(*d*) 2 Pet. 3. 13. *Heb.* 2. 5. *Eph.* 1, 21. *Luke* 20. 34---38. *and Chap.* 17.

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Scripture, *the VVorld to come, that VVorld, the VVorld of the Reſurrection from the Dead, and the Kingdom of God, and of the Son of Man at his coming*: which is to ſucceed, when (*a*) *the Form, Faſhion*, and *Diſpoſition of the parts of this VVorld ſhall paſs away*, and *be changed, upon its diſſolution by fire*; and there ſhall be *a Reſtitution, Regeneration, Delivery, Redemption*, and *Reſtauration of all things* in *the Natural*, as well as *Moral VVorld*, into the Primitive State, from which they had fallen by Sin.

[4] This is a very ſurpriſing confirmation of *Doctor Burnet's Hypotheſis*, viz. *That the VVorld ſhall be reſtored to its Primitive Paradiſiacal State, in which there was no Sea*; and *that the Sea ſhall be devoured by the Conflagration*: which latter is alſo alluded to by *the Prophet Amos* (Chap. 7.4.) where he ſuppoſes, that *Fire ſhall devour the great Deep*; of which it had already *eaten up*, or *devoured a part* in Viſion.

And the *VVicked* being ſeparated by God from *the Righteous*, now ſtrictly united into one Body, and living together in perfect Peace and Unity; it ſeems to be very congruous there ſhould be *No Sea* in that State; which as it is *the Type of unquiet multitudes*; ſo alſo is it an hinderance to the mutual communication of Men one with another.

And here it may be convenient to give a brief Account of *the Series*, and *Order of things*, according to Scripture; from the Time of the *Approach of Chriſt's Kingdom*, until *the End*, and *Delivery up of it to God*.

(*a*) 1 *Cor.* 7. 31. *Pſalm* 102. 26. 2 *Pet.* 3. *Pſalm* 104. 30. *Matth.* 19. 28. *Acts* 3. 21. *Rom.* 8. 19---24.
Mather *de* Signo, *&c.* 2. 5.
Burnet's *Theory*.

(1.) *An-*

(1.) *Antichriſt* will fall, as ſoon as ever *the Months of the Beaſt* are expired; and *Mahometaniſm*, which was deſigned as a *Scourge* to it, ſhall conſequently afterwards ceaſe to be a *Woe to the Chriſtian VVorld*. See Chapter 9, 12. 11, 2, 3, 14.

(2.) The *Jews* alſo will be reſtored to their own Countrey, after *the fullfilling of the Times of the Gentiles*; *i. e. at the End of Antichriſtian Times*, *Matth.* 21. 24.

(3.) There will be *Days of Great Tribulation*; and *immediately after them*, there will *be many ſigns of Chriſt's coming, and of the End of the VVorld*; and very great *Preparations for the general Conflagration*, *Matth.* 24. 3, 29. *Mather* de *Signo Filii Hominis*. Dr. *Burnet's Theory*, B. 3. Chap. 10, 11, 12.

(4.) *Then* will appear ſome *Extraordinary Sign of the Son of Man in Heaven*; upon which, *all the Tribes of the Earth ſhall mourn*, and *the Son of Man ſhall be ſeen coming in the Clouds of Heaven*, *Matth.* 24. 30.

(5.) As ſoon as ever Chriſt ſhall appear, the *Dead will be raiſed*, and *the Earth* and *Heavens* of this preſent World, will at the ſame time be diſſolved by *Fire*; in which, the Wicked, Living, and Raiſed, are puniſhed; (*a*) *Vengeance being to be taken on them*, and they *ſuffering Perdition in*, and *by this* Conflagration of the Heavens and Earth, which *were kept in ſtore*, and *preſerved by God for the* perdition *of ungodly men*; and that not only of the wicked men of that Gene-

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(*a*) 2 *Theſ.* 1. 8, 9. 2 *Pet.* 3. 7.

ration

ration which ſhall be then alive; but of all who have died in their ſins: it being plain, that our *Saviour* bids *all*, of *every* Generation *watch*, leaſt *that Day ſurprize them*; and that he ſuppoſes that *Sodom* and *Gomorrah*, which were ſet forth for an Example of Eternal Fire, ſhould ſuffer again in the Day of Judgment; and that all which repent not, muſt periſh, (*a*) (ὡσαύτως) after *the like manner* with *the Galileans*, and thoſe on whom *the Tower of Siloam* fell; that is, by ſudden, Bodily Judgments; which can happen to *all impenitents* only at this General Judgment by *Fire*.

(6.) *The whole Antichriſtian State*, will be utterly annihilated, at *the firſt appearance of Chriſt: Satan* will be bound for a *Thouſand Years:* and *the Wicked* will not be conſumed in the Conflagration, but having Bodies capable of undergoing it, will be brought thereby into a ſtate of Confinement; and that, as it were, in the (*b*) *Ends*, and *Corners of the New Earth*, during the whole ſpace of *the Bleſſed Millennium*, *Rev.* 20.

(7.) The Bodies of the Dead Saints being raiſed, are *caught up* into the Air; and the Saints which come with Chriſt, appear in them, together with him in the Heavens; and probably continue with him *there* in Glory, during the *Thouſand Years:* the Heavens being purged, and purified, as it were, by *Fire*; and *the* (*c*) *Evil Spirits* falling down like Lightning from the Air, which had been ſo long poſſeſſed by them; whereby theſe *High* and *Heavenly Places* are, as it were, prepared

(*a*) *Luke* 13. 3, 5. *Matth.* 11. 24. *Jude* 7.
(*b*) *See the Opinions of the* Ancients *about* Limbus Patrum, *in* Bp. Uſher's *anſwer to the* Jeſuit.
(*c*) *Luke* 10. 18. *Eph.* 6. 12.

pared for the Reception of Chriſt and his Saints. For *Righteouſneſs* muſt dwell in *the New* (*a*) *Heavens*, as well as *the New Earth*; and *the whole Creation groans*, and waits for this Redemption.

But this ſhall be further made out, as occaſion offers, upon the following parts of this Viſion.

(8.) The *Living Saints* will be (*b*) purged and purified as *Gold* and *Silver*, and many of them ſhall be ſaved at this Day, with great Difficulty; but all ſhall be preſerved by God (who knoweth how to *deliver the Godly*, as he did *Lot*, and *the Three Children* in *the Fiery Furnace*, which are *Types* of this Laſt and Great Deliverance, 2 *Pet.* 2. 9.) in *the general Conflagration*; and their Bodies being *changed*, they ſhall Reign with Chriſt on *the New Earth*, the (*c*) former being unfit, through the Vanity and Corruption it is ſubject to, for ſuch a purpoſe.

And this is that State of the *Earth*, which it earneſtly expects, and groaneth after; and for which it was deſigned by God; who ſeems to declare by the Prophet *Iſaiah*, (*Chap.* 45. 17, 18.) that *he created it not in vain*; or to be ſuch a *Chaos*, and ſubject to ſo much *Vanity*, (*Rom.* 8. 20.) as it now is; but to be *inhabited* by *the Myſtical Iſrael of all the Earth*, (*Iſa.* 45. 17, 21, 22.) *who ſhall be ſaved in the Lord with an everlaſting Salvation.*

(*a*) 2 Pet. 3. 13. ἐν οἷς. *Rom.* 8. 22, 23.
(*b*) *Malach.* 3. 1---3. 1 *Cor.* 3. 10---16.
(*c*) *Rom.* 8. 19--24.
Burnet's *Theory*, 4. 7---9.

(9.) All this will come to pass at the *very beginning of Christ's Coming* (whose Proceedings will be very sudden and swift, *Malach.* 3. 5. 1 *Cor.* 15. 52.) in which (*a*) *the Wicked shall be burnt up*, and *trod down*, and *be as Ashes under the Soles of the Feet of the Saints, lying at the Footstool of Christ's Throne*; whilst the *Living Saints* Reign with him on *the New Earth*, and *the Raised Saints* in *the New Heavens*.

(10.) At the End of *the Thousand Years*, upon Christ's withdrawing some of his more *immediate Presence* and *Glory*; *Satan* will stir up *the Wicked Nations* (who had been all that while in a State of Contempt and Punishment, *Malach.* 4. 1.--4.) to endeavour to destroy Christ's Kingdom on *Earth*; upon which he will *catch up his Saints into the Air*, and give them incorruptible Bodies; and the whole Body of Saints, with *Christ their Head*, shall finally Judge the wicked world; and *the New Heavens* and *Earth* shall *disappear*, and *fly away*; the *Son* shall deliver up his Kingdom to *the Father*; and the Saints shall remain with him to all Eternity; whilst *Satan*, and *all the Wicked*, remain in *the Lake* for ever; which is a place of Punishment; represented as a *Lake*, made out of the Liquefaction, and Dissolution of *the present Earth*, burnt with *Fire*.

And this is a brief *Scriptural Account* of this great Transaction; against (*b*) which, although many Objections may be raised; yet there are few which may not be as plausibly alledged against the Day of Judgment, as it is usually understood by Divines.

(*a*) *Malach.* 4. 1—4. *Psalm* 110. 1.
(*b*) *See* Dr. Beverley's *Universal Christian Doctrine of the Day of Judgment.*

2 *And*

2 *And* [*s*] *I John* [the Apocalyptick Apostle, unto whom Christ had sent, and signified, and shewn things to come, thereby testifying, that I was a Servant of his, and greatly beloved by him, *Rev.* 1. 1. *Dan.* 9, 23. 10, 7, 11, 19.] *saw* [and let it be observed diligently, for these words are true and faithful, *Verse* 5.] *the* [6] *Holy City* [or Polity of Saints,] *New Jerusalem* [above, the Mother of us all, *Gal.* 4. 26. *Heb.* 11, 10, 16. 12, 22, 23.] *coming down* [with Christ into the Regions of the Air, 1 *Thes.* 4. 14—18. See on Chap. 19. 7, 8, 9, 14, 19. 20, 4.] *from God* [the Father,] *out of Heaven* [before whose Throne it had hitherto been, in various degrees of Exaltation. See on Chap. 12, 1. 14, 1.] *prepared*, [and arrayed in Christ's Righteousness,] *as a Bride adorned for her Husband* [which is the Lamb Christ; that he might present to himself a Glorious Church, not having Spot or Wrinkle; and at last perfectly unite it to God in his Eternal Kingdom, *Eph.* 5. 26, 27. *Rev.* 19. 7, 8, 9.]

[s] He does not say simply, as in the former Verse, *I saw*, but *I John saw*; by that *Emphatical Expression* shewing the great Importance of the Vision, and likewise more earnestly affirming the Truth of that, which was to be of so great use and consolation to the Saints: hereby imitating the *Beloved Prophet Daniel*, who frequently makes use of the same Phrase, upon the like Occasions.

[6] From a due compare of this place, with the places quoted in the Paraphrase, it appears,

(1.) That *the Holy City* is no other than *the Bride*, or *Saints*, those *Armies* which come with Christ in the Air to Judgment in his Kingdom; the very *They*, who sit in *Thrones*, and Reign with him a *Thousand Years*, *Chap.* 20. 4. as hath been before proved, and often observed.

(2.) That this *New Jerusalem* is in *the New Heavens*, or *Heavenly Places of the Air*, as they are called in Scripture; into which the Saints come, or descend from Heaven with

 Christ,

Chriſt, as hath been before obſerved; and conſequently, that *the New* (*a*) *Heavens*, and *New Earth*, are *the Seat of the Thouſand Years Reign of Chriſt*; and the Saints the Inhabitants of it; becauſe they are here repreſented as coming into it, as into a place newly prepared for them by God, Verſe 1.

(3.) That this *New Jeruſalem State* coming down from God, is *the Kingdom of Chriſt*, in its *Higheſt*, and moſt *Exalted State*; which had been hitherto repreſented in this Viſion, as before the Throne of God, in divers States and Degrees of Exaltation; according as Chriſt's Kingdom increaſed, and his Enemies were ſubdued by God the Father; at whoſe Right Hand he was to ſit in a patient Expectation of this Kingdom; until all his Enemies were made his Footſtool: which being now performed, he comes down from God out of Heaven, with his *Bride*, or *Church purified*, and *perfectly ſanctified*, into his *glorious Kingdom*, in *the New Heavens*, and *New Earth*, the *Seat of the Bleſſed Millennium*. For thus (*Heb.* 12. 22. compared with *Rev.* 14. 1.) the Saints firſt *come unto Mount Sion*, and then, *unto the City of the Living God*, *the heavenly Jeruſalem*; or *the Archetypal State of Chriſt's Kingdom* in Heaven (to which there is one always correſpondent on Earth) *the Metropolis of the Chriſtian Worſhip* (which had its Original from thence, *Heb.* 12. 25. and of which it is a Pattern, *Heb.* 9. 1.) the True Temple built without hands, where our hopes is, and of which we are Citizens; and which is *the Bride*, the *Lamb's Wife*, and *the Mother of all True Chriſtians*, *Gal.* 4. 26.

(*a*) Dr. Burnet's *Theory*, 4. 3, 8.

3 *And*

3 *And I heard a great Voice out of Heaven* [proclaiming a great Truth, and ſhewing me a New and Extraordinary Thing, which had never been before;] *ſaying*, *Behold* [with thine eyes and hear with thine ears, and ſet thy heart upon all that I ſhall ſhew thee, *Ezek.* 40, 4. 44, 5.] *the Tabernacle of God* [*i. e.* the Kingdom of Heaven, of which the Tabernacle was a Type. See the Notes on Chap. 13. 6. 15, 5.] *is* [now] *with*[7] *men* [in the New Heaven, and New Earth, into which it is come down from God out of Heaven, *Verſe* 2.] *and he* [*i. e.* God,] *will*[8] *dwell* [or Tabernacle, a ſecond time, *John* 1. 14.] *with them* [in a State of Glory, *Ezek.* 37. 26---28.] [9] *and they ſhall be his* [ſanctified, *Ezek.* 37. 28. 1 *Theſ.* 5. 23. *Rev.* 19. 8.] *People*, *and God himſelf ſhall be with them* [in Chriſt; by peculiar, extraordinary, perpetual, and Glorious Manifeſtations of Preſence, and Conduct;] *and be their God* [to ſanctifie them wholly, and then to unite them unto himſelf in his Kingdom of Eternity, *John* 17. 19, 21. 1 *Cor.* 1. 8. 1 *Theſ.* 5, 23.]

[7] It *comes down from God*, and is *with Men*; and therefore a State in *the higheſt Heavens* cannot be here meant; for it is not ſaid, that it *Aſcends*, or that *the Tabernacle of Men is with God*; but that *the Tabernacle of God is with Men.*

[8] God in Chriſt had *dwelt* with Men before, in a *State of Humiliation*; and his Glory *appeared* but to ſome few *choſen ones* (for *the World knew him not*, and *his own did not receive him*, *John* 1. 10, 11.) and that only at ſome tranſient Manifeſtations of it, ſuch as *the Tranſfiguration on the Mount*; but now *very great* and *glorious* (*a*) *appearances* of Divine Majeſty and Preſence, are promiſed; to be continued *for evermore* in Heaven, after a *Thouſand Years* duration in

(*a*) Burnet's *Theory*, 4. 7.

the

Christ, as hath been before observed; and consequently, that *the New* (a) *Heavens*, and *New Earth*, are *the Seat of the Thousand Years Reign of Christ*; and the Saints the Inhabitants of it; because they are here represented as coming into it, as into a place newly prepared for them by God, Verse 1.

(3.) That this *New Jerusalem State* coming down from God, is *the Kingdom of Christ*, in its *Highest*, and most *Exalted State*; which had been hitherto represented in this Vision, as before the Throne of God, in divers States and Degrees of Exaltation; according as Christ's Kingdom increased, and his Enemies were subdued by God the Father; at whose Right Hand he was to sit in a patient Expectation of this Kingdom; until all his Enemies were made his Footstool: which being now performed, he comes down from God out of Heaven, with his *Bride*, or *Church purified*, and *perfectly sanctified*, into his *glorious Kingdom*, in *the New Heavens*, and *New Earth*, the *Seat of the Blessed Millennium*. For thus (*Heb.* 12. 22. compared with *Rev.* 14. 1.) the Saints first *come unto Mount Sion*, and then, *unto the City of the Living God*, *the heavenly Jerusalem*; or *the Archetypal State of Christ's Kingdom* in Heaven (to which there is one always correspondent on Earth) *the Metropolis of the Christian Worship* (which had its Original from thence, *Heb.* 12. 25. and of which it is a Pattern, *Heb.* 9. 1.) the True Temple built without hands, where our hopes is, and of which we are Citizens; and which is *the Bride*, the *Lamb's Wife*, and *the Mother of all True Christians*, Gal. 4. 26.

(a) Dr. Burnet's *Theory*, 4. 3, 8.

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[7] It *comes down from God*, and is *with Men*; and therefore a State in *the highest Heavens* cannot be here meant; for it is not said, that it *Ascends*, or that *the Tabernacle of Men is with God*; but that *the Tabernacle of God is with Men.*

[8] God in Christ had *dwelt* with Men before, in a *State of Humiliation*; and his *Glory appeared* but to some few *chosen ones* (for *the World knew him not*, and *his own did not receive him*, *John* 1. 10, 11.) and that only at some transient Manifestations of it, such as *the Transfiguration on the Mount*; but now *very great* and *glorious* (a) *appearances* of Divine Majesty and Presence, are promised; to be continued *for evermore* in Heaven, after a *Thousand Years* duration in

(a) Burnet's *Theory*, 4. 7.

the

the New Heaven, and *New Earth*, which are *to fly away into Eternity*, *Ezek.* 37. 26.

9 Expreſſions taken from *the Covenant made with Abraham*, Gen. 17. 7, 8. and *the New Covenant* mentioned *Jerem.* 31, 31---34. 32, 40---44. *Ezek.* 36. 26, 27. 37, 26, 27, 28 *Heb.* 8. whereby is ſhewn, that the Promiſes of that Covenant are not fully accompliſhed but in the *Glorious Kingdom of Chriſt*; *the Miniſter of the Sanctuary, and of the true Tabernacle which the* Lord *pitched, and not Man*; which comes down from Heaven in this Viſion. Compare *Heb.* 8. with the firſt Verſes of this Chapter.

4 *And God ſhall wipe away all Tears from their Eyes* [*i. e.* ſhall remove all Cauſes and Occations of Sorrow *Iſ.* 25. 8. 60, 20] *and there ſhall be no more death* [for it ſhall be deſtroyed by Chriſt, *Iſ* 25. 8. 1 *Cor.* 15. 26, 54.] *neither Sorrow, nor crying, neither ſhall there be any more pain* [*i. e.* it ſhall be a ſtate of (*a*) Indolency, free from pain and want:] *for the former things* [of the firſt Heaven, and firſt Earth, the World of the firſt *Adam*, *i. e.* Sin, Diſeaſes, Want, Satan, and his wicked Agents, Hell, and Death;] *are paſſed away* [out of the Limits of the firſt Heaven, and firſt Earth.]

5 *And he that* * *ſat on the* [white] *Throne* [*i.e.* Chriſt, whom I had ſeen ſitting on his own diſtinct Throne, at the delivery up of the Kingdom, *Chap* 20. 11.] *ſaid, behold* [for it is a thing much to be obſerved,] *I* [am now about to] *make all things new* [*i. e.* to make a New Heaven, and a New Earth, and to renew, and fully ſanctifie Humane Nature, *John* 17. 19.] *And he ſaid unto me* to *Write*; *for theſe Words are true and faithful* [*i. e.* the New Things declared by me, in theſe Words, are now ready to be made by me; whereby all my Words, Promiſes, and Declarations, will receive a full completion; and will appear to be True and Infallible.]

(*a*) Dr. Burnet's *Theory*, 4. 7.

* There

* There are *Three Thrones* aſcribed to *Chriſt* in the Prophecy,

(1.) *The Throne of the Father*; in which *Chriſt* ſits with him, from *the Reſurrection*, until *the Appearance of his own Throne in his Kingdom*, *Chap.* 3. 21.

(2.) Chriſt's *own Throne*, or *the Throne peculiar to his Humane Nature* in his Glorious Kingdom; called, *his Throne*, Chap. 3. 21. and *the Throne of the Lamb*, Chap. 22. 3.

(3.) *The White Throne*, Chap. 20. 11. in which Chriſt appears at the laſt Judicial Act of his Kingdom, juſt when he is about to deliver it up to his Father. Which appearance having been ſeen but juſt before (although it be after this in *Time*, and in the *Order* of *Completion*) is here referred to; to ſhew, that the ſame perſon, whom he had by way of *Prolepſis*, or *Anticipation* (a *Figure* frequent in this Prophecy) ſeen *diſſolving all things*; was now to appear as *making all things New*; the ſame *Chriſt* being *the Omega*, and *End*, who ſhall diſſolve all things; and the Beginning, or *Alpha*, who is the Efficient *Cauſe* of *the New Creation*, the *New Heaven* and *New Earth*; and of (*a*) *the Generation of Saints*, *the people which ſhall be created to inhabit it.*

10 To *write*, is to *bring into Effect*, as hath been often (*b*) obſerved before; whereby is ſignified, that *all the New things* he had promiſed and declared in his Word, were juſt ready to be made by him.

(*a*) *Pſalm* 22. 27—31. 102, 18.
(*b*) *See on Chap.* 19. 9.

6 *And*

6 *And he said unto me,* [11] *It is done* [*i. e.* what I was about to do is now performed; I have now sanctified and renewed my Servants, and delivered the Creation from its Vanity, Corruption, and Bondage:] *I* [the Eternal Word in Humane Nature,] *am Alpha and Omega, the Beginning and the End* [of Prophecy; who made all things in the beginning, and have now created them anew; and am therefore able to say, it is done, *Chap.* 1, 8. 3, 14.] *I* [who am able,] *will* [also] *give unto him* [*i. e.* unto the Saints of all Ages,] *that is a thirst* [*i. e.* that earnestly desire the full glory of my Kingdom;] *of the Fountain of the Water of Life* [*i. e.* full and lasting Communications of Grace and Glory, to all the Living in this *New Jerusalem, Isa.* 4 3. *John* 4, 10, 14. 7, 37.] *freely* [*i. e.* out of my mere Grace and Favour, *Isa.* 55. 1, 2.]

[11] *Christ* here, at the completion of what he was to do for his *Servants*, uses the same Expression he had before used (*Chap.* 16. 17.) after the Destruction of his *Enemies by the Vials*: which may thereupon be lookt upon as (*a*) *Monumental Inscriptions upon Two Pillars*, placed, as it were, at *Two remarkable Boundaries of Prophecy*; of which, the one respects *Christ's making his Enemies his Footstool*; the other the *Blessed State*, and *Lot of the Saints*, at *the End of Days* mentioned *Dan.* 12. 13.

7 *He that overcometh* [*i. e.* all of each Church-State who overcome the Temptations of it. See Chapters 2, and 3.) *shall inherit* [as Sons,] *all* [12] [the New] *things* [*i. e.* Graces and Blessings of my New Kingdom; under which is comprised all that is really desirable; and all the Promises made to the Churches, Chapters 2, and 3.] *and I* [Christ, God-Man,] [13] *will be his God* [and Father, as having begotten him to this New Life, *Eph.* 2. 10.] *and he shall be my Son* [*i. e.* the Promises of the New Covenant, and the Priviledges of Adoption shall be bestowed upon him, in the highest, and fullest Sense of them. See on *Verse* 3.]

(*a*) *See on Chap.* 3. 12.

[12] [12] Here

[12] [12] Here is declared, that *the* (*a*) *Restauration of all things*, and the *Adoption to the Inheritance*, and *Redemption of Bodies*, will be *fully compleated* only in the Kingdom of Christ, who is *the Father of the New World, the World to come.*

8 *But* [all] *the* [13] *fearful* [of the Antichristian State especially, who dare not hold fast the Profession of their Faith without wavering, but for fear forsake the assembling of themselves, drawing back unto Perdition, *Heb.* 12. 23, 25, 38, 39.] *and unbeleiving* [in the Promises of Christ's Coming, because of his long delay; and who upon that draw back from the true Faith, and scoff at it, *Heb.* 12. 35—39. 2 *Pet.* 2 and 3 Chapters] *the abominable* [and defiled in their Mind, Conscience, and Practises, and to every good work reprobate, *Tit.* 1. 15, 16.] *and murderers* [especially of the Witnesses and Saints, *Chap.* 18.24.] *and Whoremongers* [who practise and advance Doctrines which promote uncleanness, *Chap.* 2. 6, 15] *and Sorcerers*, [who bewitch Souls, *Chap.* 18. 23.] *and Idolaters* [as the Antichristian Party are by way of Eminence,] *and all Liars* [who believe, and make a Lye, especially the great one of Antichristianism, *Rev.* 3 9. 2 *Thes.* 2. 9. 1 *Tim.* 4. 2.] *shall have their part* [not in the first Resurrection to Blessedness and Holiness, but] *in the Lake which burneth with fire and brimstone: which is the second Death* [and that Eternal. See on *Chap.* 20. 6, 10, 14, 15.]

[13] All sorts of Sinners are here understood, but most especially the *Antichristian*, to whom *the Characters* agree; *Antichrist* being *the Man of Sin*, and *Shinar*, or *Babylon*, which is *Antichristian Rome*, being *the very House*, and *Base of all Wickedness*, *Ezek.* 5. 8, 11. *Rev.* 18. 24.

9 *And there came unto me* [14] *one* [or the first and principal,] *of the seven Angels, which had the seven Vials full of the seven last plagues* [the very same who shewed me the Judgment of the Great Whore, *Chap.* 17. 1.] *and talked with me, saying, Come hither, I will shew thee the*

(*a*) *Rom.* 8.

(a) Bride, the Lamb's Wife [*i.e.* the *New Jerusalem* State; and thou shalt plainly, and more distinctly see the Nature of it, and the vast difference there is betwixt it, and the Antichristian State which I before shewed thee, *Chap.* 17.]

"+ The same Angel that shewed him *the Judgment* on *the great Whore*, shews him also *the New Jerusalem State*; to manifest that *the Destruction of Antichrist*, and *the pouring forth of the Vials*, are highly, and immediately preparatory to Christ's Kingdom.

10 *And he carried me away in the Spirit* [*i. e.* I was in a Spiritual Extasie, and was carried in Vision, *Chap.* 1, 10. 17. 3.] *to a great and high mountain* [to denote the State of Christ's Church and Kingdom, now become a Mountain, *Dan.* 2. 35. established in the Tops of the Mountains, and exalted above the Hills; and to shew that this was the City seen by *Ezekiel*, when he was set upon a very high Mountain. *Isa.* 2. 2. *Ezek.* 40. 2.] *and shewed me* [not the Antichristian City of the Whore, *Chap.* 17. 3. but] *that* [truly] *great City* [the (*b*) general Assembly, consisting of all true Believers, and of the Spirits of all just men made perfect; *Heb.* 12. 22, 23.] *the Holy* [and Heavenly] *Jerusalem* [the City of the Living God, and not the impure Idolatrous City of the Whore,] *descending out of Heaven* [*i.e.* the highest Heavens, into the lower Regions of it, *Verse* 2.] *from God* [by whom it was built, and the Kingdom was set up, *Dan.* 2. 44. *Heb.* 11. 10, 16.]

11 *Having the Glory of God* [*i. e.* the "s glorious Presence of Christ, and of his Saints, *Matth.* 17 2. *John* 1. 14. *Heb.* 1. 3.] *and her Light* (*c*) [or that which enlightned her,] *was like unto a Stone most precious, even like a Jasper-Stone, clear as Chrystal* [*i. e.* the

(*a*) *Chap.* 19. 7---9.
(*b*) Burnet's *Theory*, 4. 9.
(*c*) Φωσίς.

Pre-

Presence of Christ was (*a*) firm and lasting, dwelling and abiding in it; and it was full of Glory, Purity, and Holiness. See on *Chap.* 4. 3.]

"+ For this is the most proper Representation of the Divine Glory; of which the Glorious Appearances of *Fire*, *Light*, and *Bright Clouds*, the *Schekinah* under *the Old Testament*, were but faint *Images* and *Types*.

12 *And had a Wall great, and high* [*i.e* it was under the immediate protection of Divine Omnipotency, and those which were without, were excluded from it, *Isaiah* 26. 1—5. 60, 18. *Zech.* 2. 5. *Rev.* 22. 15.] *and had twelve Gates* [for free access to all true *Israelites*, or Saints,] *and at the Gates Twelve Angels* [as Cherubims to guard this New Paradise, that nothing which had not right to Life, might enter therein, *Gen.* 3. 24. *Ezek.* 48. 31.] *and Names written thereon, which are the Names of the Twelve* "+ *Tribes of the children of Israel* [to shew that none but God's People, the true *Israelitism*, had a right to this *New Jerusalem* State. See on Chap. 7, 4—10.]

"+ These are the very 14400, who were *sealed*, Chap. 7.

13 *On the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates* [*i. e.* there were Twelve Gates, answerable to the Twelve Tribes; Three on each side of the Four square City, towards each Corner of the Heavens; to shew, that the whole *Israel* of God, or all true Believers, from every quarter of the World, have a right to the Kingdom of Heaven, *Luke* 13. 29. See *Ezek.* 48. 31—35.]

14 *And the Wall of the City* [which was the Security and Protection of it, and excluded every thing which was unclean,] *had Twelve Foundations, and in them th Names of the Twelve Apostles of the Lamb* [Main from the Foundation of the World; to shew that the

(*a*) *Of which the Arbor is an Emblem. See* Gron. *on Chap.* 4. 3. *and on this Verse.*

Kingdom and Church of Christ was secured and protected by the Apostolical Doctrine, upon which it was built; Jesus Christ, the Lamb of God, whose Blood is the Blood of the Everlasting Covenant, by which all things are secured unto us, ratified, and confirmed, being the chief Corner-stone, *Eph.* 2. 19—22.]

15 *And he that talked with me* [*i. e.* the [17] Angel, *Verse* 9.] *had a golden* [not a common] *Reed* [to shew that this was the glorious, pure, precious, and refined State of the Church, of which that measured by *Ezekiel*, with a common Reed, was but a Type, *Ezek.* 40. 3.] *to measure the* [Dimensions, and Contents of the Holy] [18] *City* [or whole Visible Church, which was now rescued out of the hands of the Heathens, and Antichristian Enemies; and might therefore be measured, as being agreeable to the pure and exact measure of God's Law; whereas it was before left out as irregular, and was not measured, Chap. 11. 2.] *and* [to measure,] *the Gates thereof* [*i. e.* to declare who had right of access into it,] *and the Wall thereof* [*i. e.* to shew, and declare, in what the defence and security of God's Church and Kingdom consists.]

[17] The *Temple* (*Chap.* 11. 1.) was measured by a *Man*, but this City by an *Angel*; that by a *common Reed*, like a *Rod*; this by a *simple Reed*, but a *Golden one*; to shew that this State (which was the real accomplishment of *Ezekiel*'s Visionary *City*, and the *full opening of the enclosed Temple*) was an *Angelical State*, in which *the Saints* were *Equal to Angels*, *Matth.* 22. 30. and that it was *purged* and *purified*, as *Gold* in the Tryal of the Fire of the Last Day; and that Christ had broken to peices *the Heathen Nations*, by *the Rod of his Power* (*Psalm* 2, 9. 110, 2.) and would now *measure* and *rule by a Golden Reed*, as by a *Golden Scepter*, (the *Emblem of Favour* and *Reconciliation* amongst *the Eastern Nations*, Esth. 4, 11. 5, 2. 8, 4.) and would no more *chastise* and *correct his Servants*.

[18] The *Temple* only was measured before (*Chap.* 11. 1, 2.) and not *the City*; but here there was *no Temple*, (*Verse* 22.)

and *the whole City* is measured, in all the Dimensions of it; to shew, that the *whole Visible Church* was now *Regular* and *Symmetral*, and was become a *Living*, and *Holy Temple* unto God.

16 *And the City lieth foursquare* [to shew that the Church in Christ's Kingdom, shall be [19] Universal; a Body [20] well compact, firm, and immovable; constant, [21] perfect, and always like it self; in [22] perfect Peace and Repose; and cannot receive the least [23] addition, or diminution, from what was once delivered unto it:] *and the length is as large as the breadth* [*i. e.* it was [24] exactly perfect;] *and he measured the City with the Reed, Twelve Thousand Furlongs* [to shew that it was perfectly [25] Apostolical; and exactly agreeable to the measures of the Sanctuary of the Holy City [26] *Jerusalem*, and wholly different from the Antichristian State of [26] *Rome*;] *the* [27] *length, and the breath, and the heighth of it are equal* [*i. e.* it was [28] exactly agreeable with it self, and entirely Apostolical, in the whole, and each part of it.]

[19] Of which the Number *Four* is a *Symbol*, taken from *the Four Quarters of the World*, whereby *the whole World* is denoted in Scripture.

[20] Of which Nature are Buildings of *Four square Stones*, and *Armies* drawn up in *that Figure*; whence *Quadratum agmen*, *Corpus Quadratum*, and *Turres Quadratæ*, are used in Authors for *Strong Bodies*, and *well compacted* and *firm Buildings*, and *Armies*; and such ought *the Church* to be, and shall be in Christ's Kingdom, *Isaiah* 33 20. *Psalm* 78. 69. *Matth.* 16. 18. *Heb.* 12. 27, 28. *Eph.* 4. 14, 16.

[21] Whence the Phrase *Homo τετράγωνος*, concerning a *Perfect*, *Just*, and *Constant Man*; as a *Square Figure*, or *Cube*, is every way like it self, turn it on which side you please: and so ought *the Church* to be always constant to it self in all its Doctrines; not *mutable* and *inconstant*.

[22] As

[22] As a *ſolid Square, Cube,* or *Dy*, is a *Figure* the moſt *ſtable* of any other; which, throw it which way you will, always ſettles it ſelf at laſt upon its own *Baſis*, and remains *firm*; becauſe its *Baſis* is broad and equal.

[23] As a *Square* is altered from its own *Figure* into another, by the leaſt addition to it, or diminution from it: and thus *the Church*, when it takes from, or adds to the Faith once delivered to the Saints, looſes that perfection in which it was built at firſt by God, and becomes *irregular*. Upon which, and other Reaſons, a *Four ſquare Figure* is much in uſe in Scripture; it being the Figure of the (*a*) *Encampments* round about the *Tabernacle*, and of the *Divine Conſeſſus* in this Prophecy; of *the* (*b*) *Altar*, (*c*) *Breaſt Plate*, and the moſt (*d*) *Holy Place* under *the Law*; as alſo of many things belonging to (*e*) *Ezekiel's Viſional Temple*.

[24] As that is a *perfect Square*, whoſe length and breadth are equal; whereas if they were unequal, it would be a *Parallelogram*, or a *Long Square*; which is *leſs perfect* than a *Square*. See Mr. *Potter*, Chap. 28.

[25] For *Twelve* ſignifies *Apoſtolicalneſs*, from *the Twelve Apoſtles*; and a *Thouſand is a Number of perfection*. See on *Chap.* 7, 4. 20, 4.

Here being alſo a *Concurrence of Number* and *Meaſure*;

(*a*) *See on Chap.* 4. 6.
(*b*) *Exod.* 27. 1.
(*c*) *Exod.* 28. 16.
(*d*) 1 *Kings* 6. 20. 2 *Chron.* 3. 8.
(*e*) *Ezek.* 41, 21. 42, 20, *&c.* *Vid.* Grot. *in locum*.

viz.

viz. of *the Number Twelve*, with *the Twelve Thouſand Furlongs*, the *Meaſure* of *the ſolid Content* of this City; hereby may be ſignified, that in this State, there will be an *exact Concurrence* of whatſoever God hath required by his Rules and Laws to the perfection of Church-States; as things are known to be exactly juſt and equal, when they are not only the ſame they were at firſt in *Number*; but are agreeable to *the Standard Weight and Meaſure*.

[26] [26] *To ſhew that this City is more peculiarly deſcribed in oppoſition to the* Roman *Hierarchy*; *the Perimeter of the Cube* 1200 *Furlongs, is the Circuit of* Jeruſalem, *the Holy City, as the Perimeter of the Cube Twenty Five Thouſand Furlongs (which* 25 *is the Root of the Number of the Beaſt) is the Circuit of* Rome: and to *the Twelve Gates, Angels, Tribes, Foundations in the* New Jeruſalem, *do anſwer Twenty Five Gates, Paſtors, Pariſhes, Cardinals,* &c. *in the City of* Rome. Dr. *Moor* on this place, and his Myſtery of Godlineſs, 5. 16. and Mr. *Potter's* Interpret. of *the Number of the Beaſt*.

[27] Hence it appears,

(1.) That this is an (*a*) *Equilateral Square, the moſt perfect*, and *the moſt capacious of all ſuch Figures*; whereby *the Perfection*, and *the Univerſal Extent of Chriſt's Kingdom*, may be ſignified.

(2.) That *the City it ſelf* (*b*) is meaſured 1200 *Furlongs*; from whence it follows, that it is of a *ſolid, Cubical Figure*, like a *Dy*,

(*a*) Potter, *Chap.* 28.
(*b*) Potter, *Chap.* 2, 3, 4, *&c.*

having

having *Three Dimenſions*; and that its *Meaſures* are *ſolid Meaſures* (whereby they are made to agree with *Ezekiel's Meaſures*, by Mr. *Potter*) becauſe nothing can meaſure a *ſolid Figure* but a *ſolid meaſure*. Whereby *the Firmneſs*, and *Solidity* of this *Church State* is ſet forth; and alſo that it (*a*) *cannot be a City litterally underſtood*, and *ſignifies not Walls*, and *Houſes*, but *Men*; becauſe there can be no City of ſuch a *Figure*.

[28] Whereas *the Antichriſtian State*, and all *Human Models of Churches*, are diſagreeable in themſelves, from one another, and the exact *Scripture-Meaſure* and *Rule*.

17 *And he meaſured the* [29] *Wall thereof, an hundred forty and four* (*b*) *Cubits* [the Root of which is Twelve, the Apoſtolical Number; to ſhew, that the Safety and Security of the Church conſiſts in its conformity to the Doctrine and Diſcipline delivered by the Apoſtles, *Acts* 2 42. See the Notes on *Chap.* 7, 4. 13, 18.] *according to the meaſure of a Man* [*i. e.* this Church-State was highly [30] rational, and exactly agreeable to the Intellectual Capacities of Mankind, and ſuch as Men of Underſtanding may find out, when they make uſe of that part of Wiſdom by which the Roots of Numbers are extracted. See on *Chap.* 13. 18.] *that is the Angel* [to ſhew, that this was a State of Men above this preſent mortal State, in which the children of the Reſurrection are made equal unto the (*c*) Angels, *Luke* 20. 35, 36.] and that it was not Beaſtian, or Antichriſtian, but Angelical.]

[29] The *Wall* is meaſured; to ſhew that *Apoſtoliciſm* (ſignified by *Twelve*, the *Root* of its meaſure) contains all things

(*a*) Dr. Moor's *Paraphraſe on the place.*
(*b*) *A* Cubit *is the Oldeſt, the moſt common, and moſt famous* Meaſure *amongſt the people of God; whence it is put by way of Eminence, for a* Meaſure *in general,* Jerem. 51. 13. *and it was the* Meaſure *of the* Prophetick Temple, *and City in* Ezekiel.
(*c*) Grot. *in loc.*

in

in it neceſſary to a *Church*; as the *Wall* does incloſe the *whole City*; and is *the fixt* and *unmovable Dimenſions of it.*

[30] Whereas *the Antichriſtian State* is *irrational*; *diſagreeable* in its ſelf, and from *the Divine Rule*; in correſpondence to its *Root* 25, which is a *ſurd* and *irrational Number*, *uneven* and *irregular*, in *the Product* ariſing from it, as well as in its ſelf. See Mr. *Potter*, and the Notes on Chap. 13. 18.

18 *And the building of the Wall of it was* [31] Jaſper [*i. e.* it was firm, and impregnable, and withal glorious; *Verſe* 11.] *and the City was pure Gold, like unto clear Glaſs* [*i. e.* this was a precious and pure State, and (*a*) throughly enlightned by God, *Verſe* 23.]

[31] *This Stone is not to be ſubdued by the knocks of the Hammer, but is ſo ſtrong, that it breaks all that ſtrikes againſt it:* Dr. *Moor.* See *Grot.* on *Chap.* 4. 3. and *Verſe.* 11.

19 *And the Foundations of the Wall of the City, were garniſhed with all manner of* [32] *precious Stones* [to ſhew the Excellency of Chriſt, the (*b*) corner-ſtone of this Spiritual Building, and of the Doctrine of the Goſpel, upon which it was built by his Apoſtles; and the great variety and compleatneſs of the precious Gifts and Graces of this State:] *The firſt Foundation was Jaſper, the ſecond Saphire, the third a Chalcedony, the fourth an Emerald.*

[32] The *Precious Stones* hereafter particularly mentioned, are the ſame with thoſe in *the Breaſt-plate of the High-Prieſt*,

(*a*) *The* gawdy Whore had only External Ornaments; *but this State is* tranſparent, pure, *and* clean, within, *as well as* without. Foreſtus in locum. *See Chap.* 5. 15, 2.
(*c*) *See Verſe* 14. *and* Braunius *de Veſtit. Hebr.* 2. 26.

(*Exod.* 28. 17, 21.) but placed in a *different* Order from them; but for what Reasons I am not able to determine; as I neither can precisely and positively the particular signification of each of them. Only in general they may signifie,

(1.) *Perfection of Glory*, *Prosperity*, and *Happiness*; in the highest manner the Creation is capable of, in its renewed State, much beyond the choicest, and most precious things of this World; or even of *Paradise* it self, whose Rivers flowed from the Land of *Gold* and *Pearl*.

(2.) *Perfection of Gifts* and *Graces*, *Divine Presence* and *Illumination*, *Doctrine* and *Truth*; and whatsoever else may be justly thought to be the true meaning of *the Stones*, and *the Urim* and *Thummim* in *the Oracular Breast-plate of the High-Priest*. For which see the Commentators on *Exod.* 28. and 39. *Lev.* 8. *Deut.* 33. 8. and *Braunius* de *Vestit. Sacerdot. Hebræor.* See also 1 *Chron.* 29. 2. 2 *Chron.* 3. 6. *Isaiah* 54. 11--14. *Ezek* 28. 13. *Tobit*, Chapters 13, and 14. and Dr. *Moor*'s Paraphrase, and other Commentators on this place.

20 *The fifth Sardonyx, the sixth Sardius, the seventh Chrysolite, the eighth Beryl; the ninth a Topaz, the Tenth a Chrysoprasus, the eleventh a Jacinth; the twelfth an Amethyst* [*i.e.* this was a glorious State, in which all true *Israelites* of the Twelve Tribes, whose Names were engraven on the Twelve (*a*) Stones of the Breast-plate, were joyned, and united into one Body with the True Christians, who kept and professed the Doctrine they had received from the Twelve Apostles of the Lamb Christ.]

21 *And the Twelve Gates were Twelve Pearls, every several Gate was*

(*a*) *See* Ainsw. *on* Exod. 28.

of one Pearl [to shew the inestimable value of the Gospel, that one Pearl, of great price; and the pure [33] conversation, and unity [34] of all who are to enter into Christ's Kingdom, by him the only Door, and Way to Eternal Life, *Matth.* 13. 45, 46. *John* 10. 1—14.] *and the Street of the City was pure Gold, as it were transparent Glass* [*i. e.* the Conversation [35] of the Saints of this State was pure and incorrupt, as refined Gold; and sincere, as if their Thoughts and Hearts were transparent to each other; and the very places of concourse were free from all manner of defilement; contrary to what was in the Antichristian great City, which was defiled with Uncleanness, and the Blood of the Witnesses, which lay dead in the Streets of it, *Chap.* 11. 8.]

[33] For they are of a *White* colour. *Grot. in loc.*

[34] *Pearls* are called *Uniones*, because they are always found *united together*, and never *separate* from each other. *Plin.* Histor. 9. 35.

[35] *For the Street is the* Forum Urbis, *as* Grotius *notes*; *the publick place where Men meet, and transact Business.* Moor's *Paraphr.*

22 *And I saw no* (*a*) *Temple therein* [*i. e.* no one particular place in which alone God would be worshipped, and manifest his Presence, as in the Temple of *Jerusalem*, 1 *Kings* 8.] *for the Lord God Almighty, and the Lamb, are the Temple thereof* [*i. e.* do afford their Presence immediately, and after a glorious manner in this State; whereby each pious Soul becomes a Temple for God and Christ, to dwell, and manifest themselves in, *Exek.* 48. 35. *John* 4, 23. 20, 23. *Acts* 7. 46—50. *Rev.* 3. 20.]

23 *And the City had no need of the Sun, neither of the Moon to shine*

(*a*) *Templi appellatione destinato abstinebant Christiani.* Grot. *in* Act. 7. 48.

in it [who were, as it were, ashamed, and confounded at the greater Glory of the Divine Kingdom, and Presence, *Isa.* 24, 23. 60, 19.] *for the* [36] *glory of God* [the Father, the Fountain, and Original of all Being whatsoever, and of all Light, Knowledge, Life, Love, Grace, and Comfort,] *did lighten it* [by a Light communicated from him,] *and the Lamb* [Christ, who is the Glory of God, Light of Light, and very God of very God,] *is the light thereof* [by the Glory of the Godhead, appearing illustriously in his Humane Nature. See *Verse* 11.]

[36] God is not subject to the Son in this his glorious Kingdom, 1 *Cor.* 15. 27. and therefore he is said to be *the Light of it*; and Christ the Son is said to be the λύχνος, or the *Lamp*; as shining by a Light communicated from the Godhead, and residing in him, who is *the brightness of his Father's Glory*, and *the express Image of his Person*. See Bishop *Pearson* on the Creed, and Dr. *Bull's Defensio Fidei Nicænæ*.

24 *And the* [37] *Nations of them which are* (a) *saved* [*i. e.* those Living Remaining Saints, who shall have escaped the Sword of Christ's Mouth; and the Fire for the Perdition of the Ungodly, *Isa.* 4. 2---5. 45, 20. 60, 3, 11. See the Notes on *Chap.* 20. 6.] *shall walk in the Light of it* [*i. e.* shall partake of the Glories of the *New Jerusalem*, in the New Heaven, where Christ and the Dead raised incorruptible, Reign together, *Isa.* 2, 5. 60, 2, 3. See the Notes on Chapter 20. 4.] *and the Kings* [and Priests,] *of the* [New] *Earth* [*i. e.* the Saints living upon the New Earth, and reigning with Christ a Thousand Years, *Chap.* 20, 6. 21, 1.] *do bring their Glory, and Honour into it* [*i. e.* acknowledge all their Glory and Happiness to be derived from that State above,

(a) *Isa.* 45. 20. οἱ σωζόμενοι ἀπὸ τῶν ἐθνῶν. *Sunt illi ex Gentilium reliquiis quos* Diluvium Ignis, *non inundaverit. Innelliguntur, ni fallor, qui cladem illam in Christi* ἐπιφανείᾳ *futuram evaserint, quando venturus est ad hostes Ecclesiæ suæ perdendos.* Mede's *Works*, *pag.* 915.

and

and shall at last be caught up into it. See on *Chap* 20. *Psalm* 68, 29. 62, 10. 1 *Thes.* 4. 17.]

[37] Called *Nations of the saved*, to distinguish them from *the Wicked Nations*, Chap. 20. 8. the *Slain*, and *Dead*, killed by *the Sword of Christ's Mouth*, and devoured by *Fire* from *Heaven*, Chap. 19, 21. 20, 8, 9. See the Notes on the former Chapter.

It is acutely observed by Mr. (a) *Mede*, *That the State of the* New Jerusalem, *and the State of the Nations, which shall walk in the Light thereof, are different*; as is plain, because the Nations, and Kings of the latter, walk in the Light of the former, and bring their own Glory to it, as to a State different, and distinct from it: by the former of which seems plainly to be meant *the Jerusalem above*, which comes down from God out of Heaven, with Christ, and his Saints, into *the New Heaven*; and by the latter, *the Camp of the Saints upon Earth*; those *Living*, *Remaining Saints*, who shall dwell in *the New Earth* for a Thousand Years, partaking of the Glories, and Happiness of the Saints above with Christ, who Reign in the New Heavens, as in a Palace of Glory; from whence the Divine Light transfuses it self upon the Saints below; who walk and rejoyce in it, being directed and influenced by it; until by Degrees (those Assistances, and powerful Communications being abated and withdrawn) they began to be too much in love with their State upon Earth, and did not so earnestly long to be *caught up to be with Christ for ever*: Whereupon *Satan* was loosed, and the *wicked Nations* drew together against them: Which is the *Laodicean State of the Church*, described in the *Third Chap-*

(a) *Ep.* 20.

ter;

ter; and will appear to be the true meaning of this place, to any one who will diligently compare it with what hath been discourſed on the former Chapter.

25 *And the* [38] *Gates of it ſhall not be ſhut at all by day* [but ſhall be open continually, *Iſa.* 60. 11.] *for* [although Men ſhut their Gates at Night; yet] *there ſhall be no night there* [and therefore the Gates need never be ſhut; becauſe God and the Lamb are the Light of it, *Verſe* 23.]

[38] This ſeems to refer to the Free Communications there ſhall be in this State, betwixt *the Saints upon Earth*, and *the Saints above* in *the Heavenly Jeruſalem*, with Chriſt; who may (*a*) perhaps, deſcend ſometimes upon *Earth*, and aſcend again to *Heaven*, according to what is typified by *Jacob's* Myſtical Ladder, *Gen.* 28. 12.

26 *And they* [*i. e.* the [39] Kings of the Earth,] *ſhall bring the glory and honour of the Nations into it* [*i. e.* the whole Body of the remaining and Living Saints. who are the ſaved of the Nations, ſhall acknowledge all their Glory to be from this Heavenly *New Jeruſalem*, and ſhall at laſt be caught up into it, *Verſe* 24.]

[39] The Body of Saints upon *Earth*, are a *Kingdom of Saints*; which, to ſhew the Univerſality of them, and the *Polity*, which will be in that State, are repreſented as *Nations*, under *Kings*, as *Heads* and *Governours*.

17 *And there ſhall in no wiſe enter into it any* [the leaſt] *thing*

(*a*) *Et ſi in nonnullis ſolenniis ſe præſens ſiſtat Chriſti numen, circumſtantibus Angelorum turmis*, &c. Burnet. *Theor. Tellur. lib.* 4. 7.

[what-

[whatſoever,] *that defileth* [*i. e.* it ſhall be a State of perfect Holineſs, *Iſaiah* 35. 8.] *neither* [any thing] *whatſoever* [that] *worketh abomination* [or Idolatry,] *or maketh a Lye* [i. e. the great Lye of Antichriſtianiſm,] *but they which are written in the Lamb's Book of Life* [i. e. none ſhall enter into this State, but thoſe who are amongſt the Living, and are either raiſed to Life, or are alive, and remain unto the Coming of the Lord. See the Notes on Chap. 20.

CHAP.

CHAP. XXII.

The Text.

1 [1] AND *he* [i. e. the Angel, Chap. 21. 9] *ſhewed me a pure* [2] *River of Water of Life, clear as Chryſtal* [i. e. abundance, and even fulneſs of Purely Spiritual, Divine, and Heavenly Life, Gifts, Graces, and Refreſhments, *Pſalm* 36. 8. *Ez.* 47. 1. *Joel* 3 18 *Zech.* 14. 8. *John* 7. 37, 38.] *proceeding out of the* [3] *Throne of God, and of the* [4] *Lamb* [as out of its Head, or Fountain, *Gen.* 2. 10. *Pſalm* 36. 4. *Chap.* 21. 6.]

Annotations on CHAP. XXII.

1 This Chapter, to Verſe the *6th*, ought not to have been ſeparated from the former, as being one continued Deſcription of the City, in the midſt of which this *River* was, *Verſe* 2.

2 This is in alluſion to the *River of Paradiſe*, which *went out of Eden*, as out of its *Head* and *Fountain*, to *water the Garden*, Gen. 2. 10. VVhereby, as alſo by *the Tree* in the midſt of this City, is intimated, that this State will be *Paradiſaical.*

3 In *Ezekiel's* Viſion the *River cometh out of the Temple* and *Altar*; But there being no *Temple* in *this New Jeruſalem*, *the*

the Throne of God is put in the place of it; to ſhew that this State ſhall be wholly *Divine.*

4 The *Lamb's Throne* is *the diſtinct*, and *peculiar* [1] *Throne of Chriſt*, as *the Son of Man*, in *his Glorious Kingdom*; in which State *the Divinity* will ſo diſpenſe it ſelf to *the Humane Nature*, as that it ſhall have a *diſtinct Glory* of its own, although derived from the *Divine*; and the *Son* may be ſaid not to be *ſubject*, (1 *Cor.* 15. 28.) becauſe he is a *King*; even as in *Chriſt's State of Humiliation*, the *Divinity* did not generally manifeſt it ſelf ſo glorioufly, and illuſtrioufly in *the Humanity*, but that *Chriſt* might be ſaid to have *emptied himſelf of his Divine Glory*, *Phil.* 2. 6, 7. See *pag.* 441, 442. and *Chap.* 21. 5.

2 *In the midſt of the ſtreet* [or broad places; whereby is ſignified the Aſſembly of the whole Body of the Saints, *Chap.* 20. 9.] *of it* [i. e. of the City,] *and of either ſide of the River was there the* [5] *Tree of Life* [i. e. this was a Paradiſiacal State, in which the Saints raiſed, and changed, could dye no more, but were made equal to the Angels, *Luke* 20. 36. 1 *Cor.* 15.] *which bare Twelve manner of Fruits* [i. e. afforded perfect [6] Pleaſures, and Conſolations to this [6] Apoſtolical *Iſraelitiſm*,] *and yeilded her Fruit every Month* [i. e. Variety and Fullneſs of Joy for [7] evermore, *Pſalm* 1. and 16, 11. 92, 12, 14. *Ezek.* 47. 7, 12.] *and the* [8] *Leaves of the Tree*, *were for the healing of the Nations* [of the ſaved, who were to walk in the Light of the *New Jeruſalem* State; that is, the Living Saints were to be preſerved during the Thouſand Years, in Bodies changed, which ſhould afterwards be made incorruptible. See on *Chap.* 20. and 21. 24.]

5 Or *A Tree of Life*, *viz.* one on each ſide, at juſt, and convenient diſtances; for they were very many (as appears from *Ezek.* 47. 7, 12. and from the Expreſſion here uſed) *at the Bank of the River, on the one ſide, and on the other*: and yet they are here repreſented as *One Tree*, becauſe they were all of *One Kind*, *viz.* of the ſame kind with *the Tree of*

Life, in the midst of *Paradise*; by which, *Life* was Sacramentally conveyed to our first Parents; and a *Symbol* was given of *the Immortality of the renewed Paradisiacal State of Christ's Kingdom.*

[6] For the Number *Twelve* is a *Symbol of Perfection*, of *Apostolicalness*, and of *the True Israel of God*, now united into one Body in this State.

[7] *The Year being the measure of all Time, bearing Fruit as oft as there be Months in the Year, must needs signifie the continual, constant fruitfulness of it.* Dr. *Hammond* on the place.

[8] *The (a) Fruit of this Tree is for Meat*; *i. e.* for solid Nourishment, and ordinary Food; but *the Leaves* of it, are only *for medicine*, or *healing*; from whence it follows, that the Nations here mentioned, had some *Remains of Corruptibility* left, which required *Care*, and needed *Preservation* by *Medicines*; by which is admirably set forth the different State of the raised Saints, caught up immediately to Christ, into a State of *Incorruptibility*; and that of *the living Saints on Earth*, (the very Nations mentioned *Chap.* 21, 24, 26.) whose Bodies are only *changed*, but not made *incorruptible* at first; as hath been (*b*) already frequently observed; and therefore are represented as living indeed, *Chap.* 20. 6. but with some Principle of *Corruptibility* in them, which stood in need of *Healing*; whereas the *Dead Saints* being raised to a Life of *Incorruptibility*, are very aptly represented as *fed*

(*a*) *Ezek.* 47. 12. *to which place this Verse alludes.*
(*b*) 451, 452.

and

and *nourished with the very Fruit of the Tree of Life*; that is, by immediate Communications of *Incorruptibility* from God, and Christ, who is Life, *John* 1, 4. 5, 26. and *Chap.* 6.

3 *And there shall be no more curse* [or no Effects of Sin in this New Paradise, as there were in the first, *Gen.* 3. 14, *&c.*] *but the Throne of God, and of the Lamb shall be in*[9] *it* [by glorious Manifestations, and Communications;] *and his* [10] *Servants* [which were sealed. See Chap. 7. 4.] *shall serve him* [perfectly in this State, and never fall from it, as our first Parents did, but shall be Kings and Priests to God for ever.]

[9] This whole City, or State, as well that on *Earth* as in *the Heavens*, shall be replenished with Communications from the *Throne of God*, and of *the Lamb*; which shall be in the *City* on *the New Earth*, by its *Light* shining on it from the *New Heaven*, *Chap.* 21. 24.

[10] This Relative Particle respects both God and the Lamb; and yet is of *the Singular Number*; to shew *the Unity of the Godhead*, and *the Equality of the Father*, and *the Son*, *the Lamb* as *one with the Eternal Word.*

4 *And they shall see his Face* [*i. e.* partake of the Nature and Glory of God, and of Christ, *Matth.* 5. 8. 1 *Cor.* 13. 12. 1 *John* 3. 2.] *and his Name shall be in their Foreheads* [i. e. they shall be manifestly known to be his Servants; who were wont to be marked on the Forehead; and they shall be Holiness to the Lord, according to the Inscription on the High-Priests Frontlet. See the Notes on *Chap.* 7, 3, 4. 14, 1.]

5 *And there shall be* [10] *no night there* [i. e. no impurity, and no interruption of Happiness and Comfort, *Psalm* 36. 9. 1 *John* 1. 5, 6, 7.] *and they need no Candle* [i. e. no Artificial Light,] *neither Light of the Sun* [i. e. no Natural Light, of which the Sun is the Fountain,] *for the Lord God giveth them Light* [i. e. affordeth them his glorious Presence, and Consolations;] *and they shall reign for ever and ever* [i. e. after the Thousand Years Mediatory Kingdom,

dom, they shall reign with Christ for ever in the highest Heavens; for Christ's Kingdom is an Eternal Kingdom, and of it there shall be no end, *Luke* 1. 33. See Chap. 3, 21. 5, 10. 20, 4, 6.]

[10] This, and the foregoing Verses, contain a *Repetition* of what had been said before; either by way of (*a*) *Assurance*, and *Confirmation*, as is usual in *Prophecy*; or with reference to the Saints upon Earth, upon the mention of them, *Verse* 2. or with respect to *the Persons*, to whom that is now accommodated, which had been before spoken concerning their *City*, or *State*. Compare *Chap.* 21. 23, 25. with the *fifth Verse of this Chapter*.

6. *And he* [i. e. the first of the Seven Angels which had the Seven Vials, Chap. 21. 9.] *said unto me*, [11] *these sayings* [of the Prophecy of this Book, Verse 7.] *are faithful and true* [i. e. important, certain, and infallible Truths. See on Chap. 19. 9.] *And the Lord* [12] *God of the Holy Prophets* [i. e. Christ, who spake by them, and whose Spirit inspired them, *Acts* 3. 21. 1 *Pet.* 1. 10, 11, 12. 3, 19. 2 *Pet.* 1. 21.] *sent* [or did send at first, Chap 2. 1. and all along in this Prophecy,] *his Angel* [or Ministring Spirits,] *to shew unto his Servants, the things* [of this Prophecy,] *which must shortly* [after the Day of the (*b*) Resurrection, the time when this Vision was seen, and from whence it commences; begin] *to come to pass* [in order, one after another. See on Chap. 1. 1.]

[11] Here begins *the Conclusion*, or *Epilogue of this Sacred Drama*; wherein the *Angel* (says Dr. *Hammond* in his Paraphrase on the place) *began to conclude, and fold up his Discourse, and to sum up what I had seen in this Vision, telling me,*

(*a*) *Gen.* 41. 32. *Phil.* 3. 1.
(*b*) *See the Notes on Chap.* 1. 10.

that

that all this, as strange, and as glorious as it was, should certainly come to pass And the Vision ends, as it began, with a Declaration of the (*a*) *Truth* and *Importance of the Prophecy*; and of its (*b*) *speedy issuing into Event*; and of the *most remarkable things* contained in it.

[13] Here is a plain Assertion of *the Divinity of Christ*, concerning whom these words are to be understood; as is manifest by comparing them with Chap. 1. 1. and Verse 16. of this Chapter.

7 *Behold* [13] *I* [Christ] *come* [14] *quickly* [in Judgment to my Kingdom; for the [15] Vials are now ready to be poured forth:] *Blessed* [therefore, and this admonition is at this time, of all others, the most seasonable, when the severest Judgments of God are ready to be executed;] *is he that keepeth the Sayings of the Prophecy of this Book.* [See Chap. 1, 3. 3, 11.]

[13] Here *Christ himself speaks*; this being a *Sacred Drama*; in which, according to the Nature of such Representations, several Persons are introduced, and there are many *interlocutory passages*; as is observable in *the Song of Solomon*, which is *a Dramatick Poem*, in the Form of a *Pastoral Eclogue*.

[14] *This* Epilogue, or *Conclusion*, seems to refer to some of the most *important*, and *remarkable passages of the whole Vision*; which it behoved all to take the *chiefest notice of*; according to the Method observed in *the first Chapter*; which is, as it were, a *Prologue*, or *Introduction* to it. And accordingly, *the sudden Coming of Christ to take Vengeance of his Enemies*, in *the pouring forth of the Vials*, being one of the most *remarkable Events* fore-

(*a*) *Chap.* 1. 5.
(*b*) *Chap.* 1. 1.

told

told in this Vision; is here again mentioned, as it had been before, *Chap.* 1. 7.

[15] For it seems probable, from *Chap.* 21. 9. that this part of the Vision was *seen* and *heard* by *John*, just before he had the *Representation of the pouring forth of the Vials*; when the Admonition to keep and observe *the Words of this Prophecy*, was most highly seasonable: For by a close consideration of *Chap.* 17, 1. 19, 7--11. 21, 9. it seems, as if the *first*, or principal Angel of *the Vials*, which shewed *John* the *Judgment of the Whore*, and *the New Jerusalem*; gave him also this *Conclusion* at the same time; aptly fitted to the time just before the *pouring forth of the Vials*; when it was necessary, that the Saints should not only have a comfortable View of the blessed State, but also be assured of the *sudden coming of it*; that they might be sustained under *the dismal Tribulation* then approaching; whereupon they are again assured of *his quick coming*, *Verse* 12.

8 *And I John* [the Apocalyptick Apostle, and Servant of Christ, See on Chap. 21. 2.] *saw these* [foregoing] *things* [relating to the *New Jerusalem*,] *and heard* [the Voice of Jesus, and of his Angel, *Verse* 6, 7. and [16] both saw, and heard all the Sayings, and Visions of this Book; and therefore am worthy of belief, as having been an Eye and Ear-witness of] *them. And when I had heard and seen* [the glorious State of the *New Jerusalem*,] *I fell* [17] *down to worship before the Feet of the Angel which shewed me these things* [and who had also brought me the glad tidings of a Judgment on God's Enemy the Whore, *Chap.* 17. 1. and of the Marriage-Supper, *Chap.* 19 9.]

[15] Although these Words have an *immediate reference* to what had been seen just before, yet they may also refer to all the foregoing Visions of this Book.

[17] It

[17] It is something difficult to determine *whether this passage be the same with the former*, related *Chap.* 19. 7--21. and only *twice repeated*, to shew *the Importance of the Matter, and the great danger of falling into the sin of Idolatry*; although the Relation be something different from *the former* (according to the manner of *the Evangelists*, *the latter* of whom deliver some things *more fully* and *compleatly* than *the former*) and the *Two Representations*, although of the same thing, are very different; the one being upon the *View of the New Jerusalem State*, in its *full Glory*, and *compleat Description*; the other, *Chap.* 19. only upon *the sight of the preparation of the Bride*, and *her coming down out of Heaven.*

9 *Then saith he unto me* [immediately, in great haste, and with great Zeal, and Vehemency. See *Chap.* 19 10.] *See thou do it not; for I am thy Fellow-Servant* [and therefore am not to be worshipped,] *and* [the Fellow-Servant] *of thy Brethren the Prophets, and of them which keep* [18] *the sayings of this Book* [i. e. I, although an Angel of so great Rank, and Ministry, am yet but a Fellow-Creature with thee, and the Holy Saints, and Witnesses; and their Fellow-Servant also in the *New Jerusalem* State, in which you and they shall be equal unto Angels; and therefore I am not to be worshipped; Worship being due to Superiors, not Equals, Creatures and Servants. See on *Chap.* 19. 10.] *Worship* [therefore,] *God*, [and him alone, *Matth.* 4. 10.]

[18] Here the *Angel* seems to intimate, as if *the sayings of this Book* were a Caution against *the Apostatical State*, and *the Worship of Angels*; and also *the Rule* and *Model of Divine Worship*, from *the first Apostolical State of the Church*, typified by *Ephesus*, to *the highest State of it* in *the New Jerusalem*; according to which, as he could not receive such Worship, so ought not *John* also to have given it unto him. And this passage also affords a *clear proof of the Divinity of Christ* in *Humane Nature*; because *Divine Worship* is paid unto him all along in *this Book.*

10 *And*

10 *And he* [i.e. Christ, *Ver.* 12, 13, 16, 20.] *saith unto me, Seal* [19] *not the Sayings of the Prophecy of this Book; for the time* [of the completion of all the Sealings mentioned in this Book,] *is* [now] *at hand.*

[19] These words must refer *to the times of the seventh Trumpet*, when *all the Thunders were unsealed, Chap.* 14. just before *the pouring forth of the Vials*; until when, it could not properly be used; it being expressly commanded, *that every one of the Thunders should be sealed.*

11 *He that* [20] *is unjust, let him be unjust still; and he which is filthy* [i.e. guilty of any other sin, all of which defile a Man, *Mat.* 15. 18. *Jam.* 1, 21. 3, 6.] *let him be filthy still, and he that is righteous* [or justified,] *let him be righteous still: and he that is holy* [or sanctified,] *let him be holy still* [i. e. the time and place of Repentance is no more to be found, but he that is unjust, and filthy, will not repent; and he that is just, and holy, shall continue so still.]

[20] These words seem to have a respect to *the Times just before the pouring forth of the Vials*; when those Men who had been proof against the preaching of the Everlasting Gospel, were *judicially delivered over to punishment*; because of *the willful Obstinacy*, and *Hardness of their Hearts*: whereupon *they blasphemed*, and *repented not.* See *Chap.* 16. 9.

12 *And behold I come* [21] *quickly* [to Judgment in my Kingdom.] *and my reward is with me, to give every man according as his work shall be* [good or bad, *Matth.* 16. 27. *Rev.* 10. 18. 20, 12--15.]

[21] This must be supposed to be spoken *before the pouring forth of the Vials*; in which the Wicked receive their Reward in Punishments.

13 *I am Alpha, and Omega the Beginning, and the End, the First and the Last* [i.e. I am the Eternal God, who as I gave Being to all things, so do I put an end to them too; and I am more especially

cially shewing this my Divine Power, in bringing all things to perfection in my Kingdom, and thereby putting an end to Prophecy, whose main scope and design was with reference unto it. See on *Chap.* 1, 8. 21, 6]

14 *Blessed* [22] [in Christ's Kingdom, *Dan.* 12. 12. See on *Chap.* 14. 13] *are they that* (*a*) *do his Commandments* [*i. e.* are now found, and appear to have kept them,] *that they may have right* [by virtue of the Covenant of Grace, and upon their appearing in the fine (*a*) white Linnen of Christ's Righteousness: See on Chap. 19. 7, 8.] *to the Tree of Life* [i. e. to the incorruptibility of the new *Jerusalem* State, verse 2.] *and may enter in through the Gates of the City* [*i. e.* be admitted into that State. See on chap. 21. 6, 12, 21.]

15 *For without* [this blessed State, in the four corners of the new Earth, see on chap. 20. 8.] *are Dogs* [i. e. the Members of the Antichristian (*b*) *Sodom*, chap. 11. 8. and those who are without the Covenant, *Matt.* 15. 26. Profane, Bruitish, and Persecuting Apostates, *Matt.* 7. 6. 2 *Pet* 2. 22] *and Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whosoever liveth, and maketh a Lie* [*i. e.* all wicked Persons, but especially the Antichristian Party, to which these Characters eminently agree, see on Chap. 21. 8, 27.]

16 *I Jesus have sent my Angel* [from the beginning (*c*) of this Prophecy, all along to this present conclusion of it;] *to testify unto you* [*John*, and all my other Servants, chap. 1. 1.] *these things in the Churches* [i. e. in, or concerning the seven Successions of my Church, see the Notes on chap. 1. 4. and on chap. second and third,] *I am the root, and the off-spring of David* [i. e. the Messias, proceeding from *David* as from a root, to whom the King-

(*a*) (*a*) *The King's MS.* reads πλύνοντες τὰς στολὰς αὐτῶν, *that is, wash their garments.*

(*b*) *A Dog is thought by the best interpreters to signify a* Sodomite, Deut. 23. 18. Canes, qui Supra, cap. 21. 8. ἐσοδομιτικοὶ, ut Hebrei exponunt, id quod est, *Deut.* 23. 18 *Grot. in Locum.*

(*c*) *Chap.* 1. 1.

(*d*) ἐπὶ.

dom was Promiſed, ſee on chap. 5. 5.] *and the bright and morning Star* [which only dawned in the Church Succeſſion of *Thyatira*, but now ſhews in full brightneſs at the ſucceſſion of my Kingdom, ſee the Notes on chap. 2. 28]

17 *And the Shirit* [ſpeaking to, and in the ſeveral Succeſſions of the Church, chap. 2. and 3. and makeing interceſſion for the Saints, *Rom.* 8. 26, 27.] *and the Bride* [*i. e.* the Saints, chap. 19. 7, & 21, 2] *ſay, come* [Lord Jeſus, come quickly in thy Kingdom.] *And let him that heareth* [and obeyeth the words of this Prophecy,] *ſay* [joyning as in conſort,] *come* [Lord Jeſus.] *And* (*a*) *let him that is a thirſt* [for the comforts, and refreſhments of the new *Jeruſalem* State, ſee on chap. 21. 6.] *come: And whoſoever will* [or has a ſincere deſire for theſe times of full refreſhments.] *let him take the Water of Life freely* [for the incorruptibility of this State is of my free grace and favour, chap. 21, 6. 22, 1.]

18 *For I* [Chriſt, verſe 20.] *teſtify* [and declare (*b*) openly, with the greateſt earneſtneſs, zeal, and holy Aſſeveration, as with an Oath, *John*, 13. 21. *Rom.* 1. 9. *Acts* 18. 5.] *unto every man*, [of what (*c*) quality, or dignity ſoever] *that heareth the words of the Prophecy of this Book*, [that it is a Book of ſo great perfection and life that] *if any man ſhall* (*d*) *add unto theſe things* [contained in this Book of Revelations, and by conſequence to any other part of Scripture by [22] Traditions, and raſh, (*e*) or wilfully

(*a*) *Theſe are Chriſt's Words, and are a kind of Antiphona, in the Divine Anthem, or Sacred Dialogue; wherein Chriſt in Anſwer to the Saints, ſays, as it were;* if you ſo deſire my coming, I will not be backward in inviting you, let him, ſay I, that is a thirſt come.

(*b*) *All this is frequently the import of the word* Teſtifie *in Scripture.*

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(*d*)(*d*) Elegans eſt alluſio in ἐπιθῇ & ἐπιθῆσαι. Grot. in Loc.

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falſe Interpretations,] *God ſhall add unto him* [beſides the retributions of his ordinary Juſtice, and Wrath,] *the* [dreadful,] *plagues that are written in this Book.*

22 Here is a change of Perſons, and *John* ſpeaks; whoſe words plainly refer to the admittance and entrance of the Saints into the new *Jeruſalem* State; and therefore muſt have reſpect to the times after the Pouring forth of the Vials, when the Wicked were ſhut out of the City.

19 *And if any man ſhall take* [23] *away* [as the Antichriſtian Party hath even the Scriptures themſelves,] *from the words* [or authority,] *of this of Prophecy, God ſhall take away his part and the Book of Life*, [*i. e.* he ſhall not be found written in the Book of Life, among the Living in the New Jeruſalem,] *and out of the Holy City* [from which he ſhall be debarred, and excommunicated,] *and from the Things* [promiſes, and bleſſings,] *which are written in this Baok.*

23 As the Antichriſtian Party hath done.

20 *He which teſtifies theſe things* [i. e. Chriſt, who is Truth it ſelf,] *ſaith, Surely* [believe it, for it is a certain, and infallible Truth,] *I come quickly* [i. c. all my comings are unexpected, and by Surprize; I begin very ſuddenly after the date of this Viſion, to bring it into effect. I haſten all things to an end in the juſt and due time; and am now juſt upon coming to put an end to this, and all other Prophecies, being not ſlack in performing them, as ſome men count ſlackneſs, 2 *Pet.* 3. 9.] *Amen* [ſaith *John* the beloved Apoſtle, and Servant of Chriſt, in the Name, and Perſon, of Angels and Saints his fellow Servants;] *even ſo* [be it;] [*come Lord Jeſus* [in thy Kingdom, come quickly.]

21 *The* [24] [Juſtifying, Sanctifying, and efficaciouſly operative] *Grace* [Proceeding from the undeſerved Love, Favour, and Aſſiſtances,] *of our Lord* [God] *Jeſus Chriſt* [our Saviour, and anointed Prophet, Prieſt, and King,] *be with you all* [Churches and Saints, to whom this great Prophetical Epiſtle is Written] *Amen.* [So be it, and ſo it will certainly be.]

24 *This*

dom was Promiſed, ſee on chap. 5. 5.] *and the bright and morning Star* [which only dawned in the Church Succeſſion of *Thyatira*, but now ſhews in full brightneſs at the ſucceſſion of my Kingdom, ſee the Notes on chap. 2. 28]

17 *And the Spirit* [ſpeaking to, and in the ſeveral Succeſſions of the Church, chap. 2. and 3. and makeing interceſſion for the Saints, *Rom.* 8. 26, 27.] *and the Bride* [*i. e.* the Saints, chap. 19. 7, 8. 21, 2] *ſay, come* [Lord Jeſus, come quickly in thy Kingdom.] *And let him that heareth* [and obeyeth the words of this Prophecy,] *ſay* [joyning as in conſort,] *come* [Lord Jeſus.] *And* (*a*) *let him that is a thirſt* [for the comforts, and refreſhments of the new *Jeruſalem* State, ſee on chap. 21. 6.] *come: And whoſoever will* [or has a ſincere deſire for theſe times of full refreſhments.] *let him take the Water of Life freely* [for the incorruptibility of this State is of my free grace and favour, chap. 21, 6. 22, 1.]

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falſe

falſe Interpretations,] *God ſhall add unto him* [beſides the retributions of his ordinary Juſtice, and Wrath,] *the* [dreadful,] *plagues that are written in this Book.*

[22] Here is a change of Perſons, and *John* ſpeaks; whoſe words plainly refer to the admittance and entrance of the Saints into the new *Jeruſalem* State; and therefore muſt have reſpect to the times after the Pouring forth of the Vials, when the Wicked were ſhut out of the City.

19 *And if any man ſhall take* [23] *away* [as the Antichriſtian Party hath even the Scriptures themſelves,] *from the words* [or authority,] *of this of Prophecy, God ſhall take away his part and the Book of Life*, [*i. e.* he ſhall not be found written in the Book of Life, among the Living in the New Jeruſalem,] *and out of the Holy City* [from which he ſhall be debarred, and excommunicated,] *and from the Things* [promiſes, and bleſſings,] *which are written in this Book.*

[23] As the Antichriſtian Party hath done.

20 *He which teſtifies theſe things* [i e. Chriſt, who is Truth it ſelf,] *ſaith, ſurely* [believe it, for it is a certain, and infallible Truth,] *I come quickly* [i. e. all my comings are unexpected, and by Surprize; I begin very ſuddenly after the date of this Viſion, to bring it into effect. I haſten all things to an end in the juſt and due time; and am now juſt upon coming to put an end to this, and all other Prophecies, being not ſlack in performing them, as ſome men count ſlackneſs, 2 *Pet.* 3. 9.] *Amen* [ſaith *John* the beloved Apoſtle, and Servant of Chriſt, in the Name, and Perſon, of Angels and Saints his fellow Servants;] *even ſo* [be it;] [*come Lord Jeſus* [in thy Kingdom, come quickly.]

21 *The* [24] [Juſtifying, Sanctifying, and efficaciouſly operative] *Grace* [Proceeding from the undeſerved Love, Favour, and Aſſiſtances,] *of our Lord* [God] *Jeſus Chriſt* [our Saviour, and anointed Prophet, Prieſt, and King,] *be with you all* [Churches and Saints, to whom this great Prophetical Epiſtle is Written] *Amen.* [So be it, and ſo it will certainly be.]

[24] *This*

[24] *This whole Book of Prophecies being as it were one entire Epistle Monitory, to the Church of God throughout all Ages of the World*; it is concluded, as it was begun, according to the custom of the Apostles, with the usual Form of Valediction in their Epistles.

AMEN, AMEN, COME LORD JESUS, COME QUICKLY

FINIS.